SAINT JEROME

Commentary on Ezekiel

Commentariorum in Ezechielem

VOLUME II · III

SABBATISMUS

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

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LIBER SEPTIMUS.

239-240. Olim pueri legimus: Nihil tam facile est, quin difficile fiat, quod invitus facias. Fateor me explanationes in Ezechiel multo ante tempore promisisse, et occupatione de toto huc orbe venientium, implere non posse: dum nulla hora, nullumque momentum est, in quo non fratrum occurramus turbis, et monasterii solitudinem, hospitum frequentia commutamus: intantum ut aut claudendum sit nobis ostium, aut Scripturarum, per quas aperiendae sunt fores, studia relinquenda. Itaque lucrativis, immo furtivis noctium horis, quae hyeme propinquante, longiores esse coeperunt, haec ad lucernulam qualiacumque sunt dictare conamur, et aestuantis animi taedium interpretatione digerere. Nec jactamus, ut quidam forsitan suspicantur, fratrum susceptionem, sed morarum causas simpliciter confitemur: praesertim cum Occidentalium fuga, et sanctorum locorum constipatio, nuditate atque vulneribus indigentium, rabiem praeferat Barbarorum. Quod absque lacrymis et gemitu videre non possumus, illam quondam potentiam et ignorationem divitiarum ad tantam inopiam pervenisse, ut tecto et cibo, et vestimento indigeat; et tamen nequaquam duri quorumdam atque crudeles animi molliuntur, dum pannulos eorum et sarcinulas discutiunt, aurum in captivitate quaerentes. Accedit ad hanc dictandi difficultatem, quod caligantibus oculis senectute, et aliquid sustinentibus beati Isaac (Gen. XXVII), ad nocturnum lumen nequaquam valeamus Hebraeorum volumina relegere, quae etiam ad solis dieique fulgorem, litterarum nobis parvitate caecantur. Sed et Graecorum commentarios, fratrum tantum voce cognoscimus. Nullique dubium, quod alienis dentibus commoliti cibi, vescentibus nauseam faciant. Unde obsecro te, filia Eustochium, ut ista quae notariorum stylo cudimus, et ad quae emendanda spatium vix habemus, id est, septimum incipias, 241 et ut ante jam dixi, si librorum brevitas vel longitudo inter se fuerint inaequales, visionum, immo ὑποθέσεων brevitati imputes ac longitudini, dum et juncta nolumus separare, et dissonantia in unam coarctare congeriem.

BOOK SEVEN.

239-240. Long ago as boys we read: Nothing is so easy, but that it becomes difficult, which you do unwillingly. I confess that I promised the explanations on Ezekiel much time before, and by the occupation of those coming here from all the world, I am not able to fulfill them: while there is no hour, and no moment, in which we do not encounter crowds of brothers, and we exchange the solitude of the monastery for the frequency of guests: so much so that either the door must be closed to us, or the studies of the Scriptures, through which the doors are to be opened, must be relinquished. Therefore in the lucrative, or rather furtive hours of the nights, which as winter approaches have begun to be longer, we attempt to dictate these things of whatever sort they are by the small lamp, and to digest the tedium of a surging mind by interpretation. Nor do we boast, as some perhaps suspect, of the reception of the brothers, but we simply confess the causes of the delays: especially since the flight of the Westerners, and the crowding of the holy places, with those in need of nakedness and wounds, displays the madness of the Barbarians. Which we cannot see without tears and groaning, that that former power and ignorance of riches has reached such great want, that it needs shelter and food and clothing; and yet by no means are the hard and cruel minds of some softened, while they discuss their rags and bundles, seeking gold in captivity. Added to this difficulty of dictating is that with eyes dimming with age, and sustaining something of blessed Isaac (Gen. XXVII), we are by no means able to reread the volumes of the Hebrews by the nightly light, which even at the brightness of the sun and the day are blinded for us by the smallness of the letters. But also the commentaries of the Greeks we know only by the voice of the brothers. And to no one is it a doubt, that foods ground by the teeth of others produce nausea for those eating. Wherefore I beseech you, daughter Eustochium, that you begin these things which we forge by the style of notaries, and for the emending of which we scarcely have space, that is, the seventh [book], and as I said before, if the brevity or length of the books should be unequal among themselves, you may impute it to the brevity and length of the visions, or rather of the subjects (*hypotheseon*), while we neither want to separate what is joined, nor to contract what is dissonant into one heap.

(Vers. 45 seq.) Et factus est sermo Domini ad me, dicens: Fili hominis, pone faciem tuam contra viam Austri, et stilla ad Africum, et propheta ad saltum agri meridiani. Et dices saltui meridiano: Audi verbum Domini: haec dicit Dominus Deus: Ecce ego succendam in te ignem, et comburam in te omne lignum viride, et omne lignum aridum: non exstinguetur flamma succensionis, et comburetur in ea omnis facies ab Austro usque ad Aquilonem. Et videbit universa caro quia ego Dominus succendi eam, nec exstinguetur. Et dixi, ah, ah, ah, Domine Deus: ipsi dicunt de me: Numquid non per parabolas loquitur iste? LXX: Et factus est sermo Domini ad me, dicens: Fili hominis, obfirma faciem tuam super Theman, et respice ad Darom, vaticinare super saltum ducem Mageb, et dices saltui Nageb: Audi sermonem Domini, haec dicit Dominus: Ecce ego succendam in te ignem, et devorabit in te omne lignum viride, et lignum aridum. Non extinguetur flamma succensa, et ardebit in ea omnis facies a meridie usque ad Aquilonem: et cognoscet omnis caro quia ego Dominus succendi illam: non exstinguetur. Et dixi: Nequaquam, Domine, Domine: ipsi dicunt ad me: Nonne parabola est quae dicitur haec?

Quid significet pone, vel obfirma faciem tuam, supra plenius diximus. Obfirmatione enim vultus opus est, et frontis duritia, ut quae imperantur Prophetae, loquatur intrepidus, maxime cum ad totam populi multitudinem tristia nuntiata sint. Theman autem et Darom et Nageb; et rursum Nageb, pro quo LXX ἀπηλιώτην interpretati sunt, quid sonent in Hebraeo, expressit nostra translatio. Quodque dixere, ducem Nageb, melius habet in Hebraeo agri, vel regionis meridianae. Non enim SARE, ut putaverunt LXX, quod verbum ducem et principem sonat, sed SADE scriptum est, quod proprie agrum, regionemque signat, et propter DALETH et RES litterarum similitudinem, error inolevit. Loquere autem sermo divinus per metaphoram saltus contra Jerusalem, quae bestiarum, et ferocium hominum habitatio est: quod succendat eam, omniaque ligna illius concrementur: nequaquam arbores vocans quae fructibus indigebant, sed ligna quasi incendio praeparata. Primumque comburit in eo lignum viride, secundum quod in hoc eodem Propheta legimus: Et a sanctis meis incipite; et postea aridum, quod nihil in se poterat habere vitale: sanctos videlicet simul et peccatores, ut alii captivitatis mala, morte effugiant; alii suppliciis tradantur aeternis. Quodque infert: Ab Austro usque ad Aquilonem, hoc indicat, ab Jerusalem usque ad Babylonem: ut omne iter pergentium in captivitatem, gladio, fame, pestilentia ruentium compleatur.

(Vers. 45 seq.) And the word of the Lord came to me, saying: Son of man, set your face against the way of the South, and drop [your word] towards the South, and prophesy to the forest of the southern field. And you shall say to the southern forest: Hear the word of the Lord: thus says the Lord God: Behold I will kindle a fire in you, and I will burn in you every green tree, and every dry tree: the flame of the kindling shall not be extinguished, and every face from the South to the North shall be burnt in it. And all flesh shall see that I the Lord have kindled it, nor shall it be extinguished. And I said: Ah, ah, ah, Lord God: they say of me: Does this man not speak through parables? LXX: And the word of the Lord came to me, saying: Son of man, confirm your face over Theman, and look towards Darom, prophesy over the forest leading to Nageb, and you shall say to the forest of Nageb: Hear the word of the Lord, thus says the Lord: Behold I will kindle a fire in you, and it shall devour in you every green tree, and dry tree. The kindled flame shall not be extinguished, and every face from the south to the North shall burn in it: and all flesh shall know that I the Lord have kindled it: it shall not be extinguished. And I said: By no means, Lord, Lord: they say to me: Is this not a parable which is said?

What "set," or "confirm your face" signifies, we have said more fully above. For there is need of a confirmation of the countenance, and a hardness of the forehead, so that the things which are commanded to the Prophet, he may speak intrepidly, especially when sad things are announced to the whole multitude of the people. But what Theman and Darom and Nageb; and again Nageb, for which the LXX translated *apelioten*, sound in Hebrew, our translation has expressed. And what they said, "leader of Nageb," is better held in Hebrew as "of the field," or "of the southern region." For it is not SARE, as the LXX thought, which word sounds as "leader" and "prince," but SADE is written, which properly signifies "field" and "region," and on account of the similarity of the letters DALETH and RES, the error grew. But the divine word speaks through the metaphor of a forest against Jerusalem, which is a habitation of beasts and ferocious men: that he kindles it, and all its trees are burnt: by no means calling them trees which were in need of fruits, but wood as if prepared for a fire. And first he burns in it the green wood, according to what we read in this same Prophet: "And begin from my sanctuary"; and afterwards the dry, which could have nothing vital in itself: namely the saints and sinners together, so that some may escape the evils of captivity by death; others may be delivered to eternal punishments. And what he adds: "From the South even to the North," this indicates, from Jerusalem even to Babylon: so that the whole journey of those going into captivity, falling by the sword, famine, and pestilence, may be completed.

His enim qui in Babylone sunt, Jerusalem ad Austrum sita est; quomodo e contrario olla in Jeremia quae significat Jerusalem, a facie Aquilonis, id est, Babylonis succenditur (Jerem. I). Et pulchre in principio: stilla, inquit, ad Africum; ut non tota Dei ira videatur effusa, sed stilla quaedam et pars. Sin autem stilla tantae saevitiae est: quid in totis imbribus aestimandum est: Ut omnis caro, quae visura est salutare Dei, per silvarum incendium et flammam, quae nullius exstinguitur auxilio, cognoscat quod ipse sit Dominus. Quod intelligens Propheta respondit, ah, ah, ah, Domine Deus: vel ut Septuaginta transtulerunt, nequaquam, Domine, Domine. Et infert: Et ipsi dicunt ad me: Numquid non per parabolas loquitur iste? vel parabola est ista quae dicitur? Et est sensus: Planius loquere, non intelligimus per parabolam quid loquaris: aperto sermone Dei nobis pande sententiam.

(Cap. XXI.---Vers. 1 seq.) Et factus est sermo Domini ad me, dicens: Fili hominis, pone faciem tuam ad Jerusalem, et stilla ad sanctuaria, et propheta contra humum Israel, et dices terrae Israel: Haec dicit Dominus Deus: Ecce ego ad te, et ejiciam gladium meum de vagina sua, et occidam in te justum et impium. Pro eo autem quod occidi in te justum et impium: idcirco egredietur gladius meus de vagina sua ad omnem carnem, ab Austro usque ad Aquilonem. Et sciet omnis caro, quia ego Dominus eduxi gladium meum de vagina sua irrevocabilem. LXX: Et factus est sermo Domini ad me, dicens: Idcirco vaticinare, fili hominis: et obfirma faciem tuam contra Jerusalem, et aspice ad sancta eorum, et propheta super terram Israel, et dices ad terram Israel: Haec dicit Dominus Deus: Ecce ego ad te, et educam gladium meum de vagina sua, et interficiam ex te iniquum et injustum. Sic egredietur gladius meus de vagina sua super omnem carnem a Meridie usque ad Aquilonem, et cognoscet omnis caro quia ego Dominus eduxi gladium meum de vagina sua: non revertetur ultra.

Quia supra dixerat: Ipsi dicunt de me, numquid non per parabolas loquitur iste? et apertam populus flagitabat sententiam: idcirco id quod Dominus per metaphoram sive parabolam, et ut alii vertere, proverbium, est locutus, nunc manifestius loquitur, saltus Nageb et Darom et Theman esse Jerusalem, et templum illius, sancta sanctorum, et omnem terram Judaeae; flammamque quae combustura sit saltum, intelligi gladium devorantem, qui eductus sit de vagina sua, ut interficiat justum et impium. Hoc est enim lignum viride et lignum aridum.

For to those who are in Babylon, Jerusalem is situated to the South; just as on the contrary the pot in Jeremiah which signifies Jerusalem, is kindled from the face of the North, that is, from Babylon (Jerem. I). And beautifully in the beginning he says: "drop towards the South"; so that not all the wrath of God may seem poured out, but a certain drop and part. But if a drop is of such great ferocity: what is to be estimated in the whole rains? So that all flesh, which is to see the salvation of God, through the fire of the woods and the flame, which is extinguished by the help of no one, may know that he himself is the Lord. Which the Prophet understanding responded: Ah, ah, ah, Lord God: or as the Seventy translated: By no means, Lord, Lord. And he adds: And they say to me: Does this man not speak through parables? or: Is that which is said a parable? And the sense is: Speak more plainly, we do not understand through a parable what you say: open to us the sentence of God in plain speech.

(Chap. XXI.---Vers. 1 seq.) And the word of the Lord came to me, saying: Son of man, set your face towards Jerusalem, and drop [your word] towards the sanctuaries, and prophesy against the ground of Israel, and you shall say to the land of Israel: Thus says the Lord God: Behold I am against you, and I will cast out my sword from its sheath, and I will slay in you the righteous and the impious. But for that which I have slain in you the righteous and the impious: therefore my sword shall go forth from its sheath to all flesh, from the South even to the North. And all flesh shall know that I the Lord have led out my sword from its sheath irrevocable. LXX: And the word of the Lord came to me, saying: Therefore prophesy, son of man: and confirm your face against Jerusalem, and look towards their holy places, and prophesy over the land of Israel, and you shall say to the land of Israel: Thus says the Lord God: Behold I am against you, and I will lead out my sword from its sheath, and I will slay from you the iniquitous and the unjust. So my sword shall go forth from its sheath over all flesh from the South even to the North, and all flesh shall know that I the Lord have led out my sword from its sheath: it shall not return anymore.

Because he had said above: They say of me, does this man not speak through parables? and the people were demanding a plain sentence: therefore that which the Lord spoke through a metaphor or parable, and as others translate, a "proverb," he now speaks more manifestly, that the forest of Nageb and Darom and Theman is Jerusalem, and its temple, the holy of holies, and all the land of Judea; and the flame which was to burn the forest is understood as the devouring sword, which has been led out from its sheath, so that it may slay the righteous and the impious. For this is the green wood and the dry wood.

Unde et Dominus: Si in ligno, ait, viridi tanta faciunt: in sicco quid facient (Luc. XXIII, 31)? Pro quo, nescio quid volentes, LXX iniquum et injustum interpretati sunt: quasi non idem utrumque significet. Quodque ibi dixerat: Et videbit universa caro, quia ego Dominus succendi eam, hoc est, silvam, sive flammam, nec exstinguetur, hinc aliis verbis loquitur: Ut sciat omnis caro, quia ego Dominus eduxi gladium meum de vagina sua irrevocabilem. Vere enim contra Jerusalem non est flamma sopita, nec exstinctum incendium, nec revocatus gladius, quia modicum tempus in medio, et Jerusalem cum templo suo, Babylonio igne succensa est.

(Vers. 6, 7.) Et tu, fili hominis, ingemisce in contritione lumborum, et in amaritudinibus ingemisce coram eis. Cumque dixerint ad te: Quare tu gemis? dices: Pro auditu, quia venit, et tabescet omne cor, et dissolventur universae manus, et infirmabitur omnis spiritus, et per cuncta genua fluent aquae. Ecce venit et fiet, ait Dominus [Vulg. addit Deus]. LXX: Et tu, fili hominis, ingemisce in contritione lumborum tuorum, et in doloribus geme in conspectu eorum. Eritque si dixerint ad te: Quare tu gemis? et dices: Propter nuntium, quia venit, et comprehendetur pavore omne cor, et dissolventur universae manus, et exanimabitur omnis caro et omnis spiritus, et omnia femora polluentur humore. Ecce venit et erit, dicit Dominus Deus.

Primum dixerat: vaticinare, vel stilla ad Austrum, Africum et Meridiem, et ad saltum meridianum. Quod quia videbatur obscurum, et dicta prophetae populus nesciebat, secundo ponitur manifestius, saltum meridianum esse Jerusalem, et omnes infructuosas arbores ad quarum radices securis posita sit (Mat. III, Luc. III), intelligi habitatores ejus: gladiumque interpretari pro incendio. Tertio jubetur prophetae, ut tacentibus illis nec interrogantibus, cur ista vaticinatus sit faciat per quae interrogetur, et respondeat quae Dominus locutus est. Ingemisce, 245 inquit, ejulare, non levi voce, nec dolore moderato, sed in contritione lumborum, ut gemitus tuus ex imis visceribus et amaritudine animi proferatur. Et hoc facies coram eis: ut cum te interrogaverint cur tanto gemitu conteraris, et quid tibi mali acciderit ut sic ingemiscas, tu eis meo sermone respondeas: Idcirco plango, et dolorem cordis mei dissimulare non valeo, quia auditus qui semper meis auribus insonuerat, opere completur et venit: imminens videlicet Babylonii furentis exercitus.

Whence also the Lord says: If in the green wood they do such things: in the dry what shall they do (Luke XXIII, 31)? For which, wanting I know not what, the LXX interpreted "the iniquitous and the unjust": as if both did not signify the same thing. And what he had said there: And all flesh shall see, because I the Lord have kindled it, that is, the wood, or the flame, nor shall it be extinguished, hence he speaks in other words: That all flesh may know, because I the Lord have led out my sword from its sheath irrevocable. For truly against Jerusalem the flame has not been lulled, nor the kindling extinguished, nor the sword recalled, because a little time in the middle, and Jerusalem with its temple was kindled by the Babylonian fire.

(Vers. 6, 7.) And thou, son of man, groan in the contrition of the loins, and in bitterness groan before them. And when they shall say to thee: Why dost thou groan? thou shalt say: For the hearing, because it comes, and every heart shall waste away, and all hands shall be dissolved, and every spirit shall be weakened, and waters shall flow through all knees. Behold it comes and it shall be done, says the Lord [Vulg. adds God]. LXX: "And thou, son of man, groan in the contrition of thy loins, and in sorrows groan in their sight. And it shall be if they shall say to thee: Why dost thou groan? and thou shalt say: For the message, because it comes, and every heart shall be seized with fear, and all hands shall be dissolved, and all flesh and every spirit shall be out of breath, and all thighs shall be polluted with moisture. Behold it comes and it shall be, says the Lord God."

First he had said: "prophesy," or "drip towards the South, the Southwest and the South, and to the southern forest." Because that seemed obscure, and the people did not know the words of the prophet, secondly it is placed more manifestly, that the southern forest is Jerusalem, and all the unfruitful trees at whose roots the axe is set (Matt. 3:10, Luke 3:9), the inhabitants of it are understood: and the sword is interpreted for the fire. Thirdly it is commanded to the prophet, that while they are silent and not asking why he prophesied these things, he should do those things by which he might be asked, and answer what the Lord has spoken. Groan, he says, wail, not with a light voice, nor with moderate sorrow, but in the contrition of the loins, so that thy groan may be brought forth from the inmost vitals and the bitterness of the soul. And this thou shalt do before them: so that when they shall have asked thee why thou art contrite with such a groan, and what evil has happened to thee that thou groanest thus, thou mayest answer them with my word: For this reason I lament, and am not able to dissemble the sorrow of my heart, because the hearing which had always sounded in my ears, is completed by the work and comes: namely the imminent army of the raging Babylonian.

Qui cum venerit et vallaverit Jerusalem, tunc tabescet omne cor, et dissolventur universae manus: ut, occupante pavore mentes hominum, nullus audeat repugnare. Infirmabitur enim omnium bellatorum spiritus, et tanta cunctos occupabit trepidatio atque formido, ut, timore cogente, artus et viscera dissolvantur, et vesica humorem tenere non valeat: ita ut urina genua polluantur. Naturale est enim, ut timore cogente, vesica laxetur, et adversus hominis voluntatem humor defluat. Quod quidem et in morborum magnitudine accidere solet, ut postquam vires defecerint aegrotantium, non solum genua, sed et lectuli polluantur. Ecce, inquit, venit, quod saepe praedixi, et opere completur ac fiet quod non ego, sed Dominus locutus est. Scio quemdam in contritione lumborum, et fluentibus aquis, multa testimonia replicasse, ut prophetae castitas impleretur, et amaritudo animi et dolor mentis internus, quod aquae seminum genua polluant. Sed haec expositio ad praesentem non pertinet locum.

(Vers. 8 seqq.) Et factus est sermo Domini ad me, dicens: Fili hominis, propheta, et dices: Haec dicit Dominus Deus, loquere: Gladius, gladius exacutus est et limatus, ut caedat victimas, exacutus est, et ut splendeat, limatus est: qui moves sceptrum filii mei, succidisti omne lignum. Et dedi eum ad levigandum, ut teneatur manu: iste exacutus est gladius, et iste limatus est, ut sit in manu interficientis. Clama et ulula, fili hominis, quia hic factus est in populo meo, hic in cunctis ducibus Israel. Qui fugerant, gladio traditi sunt cum populo meo: idcirco plaude super femur, quia probatus est, et hoc cum sceptrum subverterit, et non erit, dicit Dominus Deus. Tu ergo, fili hominis, 246 propheta, et percute manu ad manum, et duplicetur gladius ac triplicetur gladius interfectorum. Hic est gladius occisionis magnae, qui obstupescere eos facit, et corde tabescere, et multiplicat ruinas. In omnibus portis eorum dedi conturbationem gladii acuti et limati ad fulgendum: amicti ad caedem. Exacuere, vade ad dexteram sive ad sinistram, quocumque faciei tuae est appetitus. Quin et ego plaudam manu ad manum, et implebo indignationem meam, ego Dominus locutus sum.

Multum est si utramque ponam editionem, et librorum extenditur longitudo: maxime ubi aut nulla aut parva distantia est. Ponam igitur nonnulla quae discrepant. Pro eo quod nos diximus: Qui moves sceptrum filii mei, succidisti omne lignum, illi transtulerunt: Interfice, contemne, repelle omne lignum. Rursum ubi nos diximus: Qui fugerant, gladio traditi sunt, et illi et alii transtulerunt: Hospites mei, sive habitatores. Et ubi nos diximus: Plaude super femur, illi posuerunt: Percute manu. Et ubi transtulimus: Et hoc cum sceptrum subverterit, illorum habet editio: Tribus repulsa est.

Who when he shall have come and walled in Jerusalem, then every heart shall waste away, and all hands shall be dissolved: so that, fear occupying the minds of men, no one may dare to resist. For the spirit of all the warriors shall be weakened, and such trepidation and dread shall occupy all, that, fear compelling, the limbs and vitals are dissolved, and the bladder is not able to hold the moisture: so that the knees are polluted by urine. For it is natural, that fear compelling, the bladder is relaxed, and against the will of the man the moisture flows down. Which indeed is also accustomed to happen in the magnitude of diseases, that after the strength of the sick has failed, not only the knees, but even the beds are polluted. Behold, he says, it comes, which I often foretold, and is completed by the work and shall be done, what not I, but the Lord has spoken. I know that someone in the contrition of the loins, and the flowing waters, has repeated many testimonies, so that the chastity of the prophet might be fulfilled, and the bitterness of the soul and the internal sorrow of the mind, because the waters of the seeds pollute the knees. But this exposition does not pertain to the present place.

(Vers. 8 seqq.) And the word of the Lord came to me, saying: Son of man, prophesy, and you shall say: Thus says the Lord God, speak: A sword, a sword is sharpened and polished, that it may slay victims, it is sharpened, and that it may shine, it is polished: you who move the scepter of my son, you have cut down every tree. And I gave it to be smoothed, that it may be held in the hand: this sword is sharpened, and this is polished, that it may be in the hand of the slayer. Cry and howl, son of man, because this has been done among my people, this among all the leaders of Israel. Those who had fled were delivered to the sword with my people: therefore strike upon the thigh, because it is proved, and this when it shall subvert the scepter, and it shall not be, says the Lord God. You therefore, son of man, prophesy, and strike hand to hand, and let the sword be doubled and the sword of the slain be tripled. This is the sword of the great slaughter, which makes them be struck with stupor, and to waste away in heart, and multiplies ruins. In all their gates I have given the disturbance of the sharp and polished sword to shine: clothed for slaughter. Be sharpened, go to the right or to the left, wherever is the desire of your face. Nay, and I will strike hand to hand, and I will fill my indignation, I the Lord have spoken.

It is too much if I set down both editions, and the length of the books is extended, especially where there is no or little difference. I will therefore set down some things that differ. Instead of what we said: You who move the scepter of my son, you have cut down every tree, they translated: Slay, despise, repel every tree. Again, where we said: Those who had fled were delivered to the sword, both they and others translated: My guests, or inhabitants. And where we said: Strike upon the thigh, they placed: Strike with the hand. And where we translated: And this when it shall subvert the scepter, their edition has: The tribe is repelled.

Loquitur autem ad gladium Nabuchodonosor, ut veniat contra Jerusalem, ut exacuatur atque limetur, multos enim esse caedendos; et ad ipsum apostropham facit. Tu es qui moves atque subvertis sceptrum filii mei, imperium videlicet populi Israel, et omne lignum succidis, universam populi multitudinem. Dedi, inquit, istum gladium, ut teneatur manu Nabuchodonosor; et sit in manu viri robustissimi. Unde, o propheta, clama et ulula, et mala instantia vocis lamentatione testare. Hic gladius nulli pepercit, nec aliquem imminentium malorum reliquit expertem. Factus est in populo, factus est in ducibus Israel, factus in hospitibus meis ac sacerdotibus, qui habitabant in templo meo. Idcirco percute femur, sive manum, et habitum plangentis assume. Hic enim gladius probatus est mihi, et hoc cum sceptrum meum regnumque subverterit, quod ultra non erit, et in Sedecia rege finietur.

Iterum tibi, propheta, jubeo, ut qui femur percusseras pro stupore et miraculo, percutias et manus, ut non solum semel, sed secundo ac tertio gladius veniat ad interficiendum. Primo enim venerat Nabuchodonosor, quando tulit Jechoniam: et secundo, quando regnabat 247 Joacim: tertio, quando Sedecias. Et hic est gladius triplicatus, quando facta est magna occisio, et intantum multiplicavit ruinas, ut obstupescerent animo, et corde tabescerent, et in omnibus portis eorum daret conturbationem. Praecipitur ergo illi, hoc est, gladio acuto et limato ad fulgendum, amictoque et expedito, et parato ad caedem, ut vadat sive ad dexteram voluerit, sive ad sinistram. Quocumque, ait, faciei tuae placuerit, audacter ingredere, me habens ducem, me adjutorem. Ego plaudam manu ad manum, ut saevientem te contra adversarios meos, quasi fautor tuus et exhortator instigem. Ne dubites, ne formides, et pati timeas quod passus est Sennacherib: ego Dominus sum locutus, meae minister es voluntatis, meam comple sententiam (IV Reg. XIX).

Possumus juxta anagogen, gladium acutum paratumque ad caedem accipere diabolum, de quo ait Apostolus: Tradere hujuscemodi Satanae in interitum carnis, ut spiritus salvus fiat (I Cor. V, 5). Et in alio loco: Hymenaeus et Alexander: quos tradidi Satanae, ut discant non blasphemare (I Tim. I, 20). Et in Psalmis scriptum est: Misit furorem, et iram, et angustiam, immissionem per angelos pessimos (Ps. LXXVII, 49). Hunc quidam putant gladium et in manu fuisse angeli, quando sub David percutiebatur Jerusalem (II Reg. XXIV).

Moreover, he speaks to the sword of Nebuchadnezzar, that it may come against Jerusalem, that it may be sharpened and polished, for many are to be slain; and he makes an apostrophe to it. You are he who moves and subverts the scepter of my son, namely the empire of the people of Israel, and you cut down every tree, the entire multitude of the people. I gave, he says, that sword, that it may be held in the hand of Nebuchadnezzar; and be in the hand of a most robust man. Whence, O prophet, cry and howl, and testify to the imminent evils with the lamentation of the voice. This sword spared no one, nor did it leave any of the imminent evils unexperienced. It was done among the people, it was done among the leaders of Israel, it was done among my guests and priests, who dwelt in my temple. Therefore strike the thigh, or the hand, and assume the habit of one mourning. For this sword has been proved to me, and this when it shall have subverted my scepter and kingdom, which shall be no more, and shall end in King Zedekiah.

Again I command you, prophet, that you who had struck the thigh for stupor and wonder, should also strike the hands, so that not only once, but a second and third time the sword may come to kill. For first Nebuchadnezzar had come, when he took Jeconiah: and second, when Jehoiakim reigned: third, when Zedekiah. And this is the tripled sword, when a great slaughter was made, and it so multiplied ruins, that they were struck with stupor in soul, and wasted away in heart, and in all their gates it gave disturbance. It is commanded therefore to it, that is, to the sharp and polished sword to shine, clothed and unencumbered, and prepared for slaughter, that it go either to the right as it will, or to the left. Wherever, he says, it shall please your face, enter boldly, having me as leader, me as helper. I will strike hand to hand, so that I may instigate you raging against my adversaries, as your favorer and exhorter. Do not doubt, do not fear, and be afraid to suffer what Sennacherib suffered: I the Lord have spoken, you are the minister of my will, fulfill my sentence (IV Kings XIX).

According to anagoge, we can take the sharp sword prepared for slaughter as the devil, of whom the Apostle says: To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved (I Cor. V, 5). And in another place: Hymenaeus and Alexander: whom I have delivered to Satan, that they may learn not to blaspheme (I Tim. I, 20). And in the Psalms it is written: He sent fury, and wrath, and affliction, an insertion by evil angels (Ps. LXXVII, 49). Some think this sword was also in the hand of the angel, when Jerusalem was struck under David (II Sam. XXIV).

Alii autem et de illo dici gladio suspicantur, de quo in Evangelio scriptum est: Non veni pacem mittere super terram, sed gladium (Matth. X, 34); et dividere inter se omnem consanguinitatis affectum, ut mali corruant, et sancti resurgant. Sed hoc impium est credere de gladio Salvatoris, et non potius de diabolo, qui Domini in Ecclesia sceptra subvertit, qui interficit cunctos in populo, et duces, et hospites Dei: et tunc a Domino comprobatur, quando Judam proditorem et similes ejus subverterit (Joan. XIII). Qui postquam comedit buccellam, intravit in illum Satanas. Duplicaturque et triplicatur gladius interfectorum, ut solvatur peccatum Jerusalem, quia suscepit de manu Domini duplicia peccata sua. Gaudet autem Dominus et exsultat, et hortator est gladii saevientis, ut vadat sive ad dexteram, sive ad sinistram, et quocumque eum faciei suae tulerit appetitus, ut interfectis malis, remaneant boni, et impleatur illud quod scriptum 248 est: Quid paleis ad frumentum? dicit Dominus (Jerem. XXIII, 32).

(Vers. 18 seqq.) Et factus est sermo Domini ad me, dicens: Et tu, fili hominis, pone tibi duas vias, et [Vulg. ut] veniat gladius regis Babylonis. De terra una egredientur ambo [Vulg. ambae], et manu capiet conjecturam: in capite viae civitatis conjiciet. Viam pones, ut veniat gladius ad Rabbath filiorum Ammon, et ad Judam, et ad Jerusalem [Vulg. in Jerusalem] munitissimam. Stetit enim rex Babylonis in bivio, in capite duarum viarum divinationem quaerens, commiscens sagittas. Interrogavit idola, exta consuluit. Ad dexteram ejus facta est divinatio oper Jerusalem, ut ponat arietes, ut aperiat os in caede, ut elevet vocem in ululatu, ut ponat arietes contra portas, ut comportet aggerem, ut aedificet munitiones. Eritque quasi consulens frustra oraculum in oculis eorum, et sabbatorum otium imitans, ipse autem recordabitur iniquitatis ad capiendum. Idcirco haec dicit Dominus Deus: Pro eo quod in memoriam revocastis iniquitates vestras [Vulg. recordati estis iniquitatis vestrae], et revelastis praevaricationes vestras, et apparuerunt peccata vestra in omnibus cogitationibus vestris; pro eo, inquam, quod in memoriam revocastis [Vulg. recordati estis], manu capiemini.

Scio me in hoc loco juxta Septuaginta interpretes, cujusdam multiplicem legisse expositionem, Rabbath filiorum Ammon, referentis ad gentium populum: Judam vero et Jerusalem ad eos qui sub Christi nomine congregantur, et factis dent nominis dignitatem, regemque confusionis diabolum stare in omni viarum capite, et insidiari in occulto; implerique illum versiculum: Juxta semitam scandalum posuerunt mihi (Ps. CXXXIX); et stare eum in bivio, vel eos qui sui sunt tenere cupientem, vel novum sibi acquirere servitium;

But others suspect it is said of that sword of which it is written in the Gospel: I came not to send peace upon earth, but a sword (Matth. X, 34); and to divide among themselves every affection of consanguinity, so that the evil may fall, and the holy rise again. But it is impious to believe this of the sword of the Savior, and not rather of the devil, who subverts the scepters of the Lord in the Church, who slays all among the people, and leaders, and guests of God: and then he is approved by the Lord, when he shall have subverted Judas the traitor and those like him (John XIII). Who after he ate the morsel, Satan entered into him. And the sword of the slain is doubled and tripled, so that the sin of Jerusalem may be loosed, because she received from the hand of the Lord double for all her sins. Moreover, the Lord rejoices and exults, and is the exhorter of the raging sword, that it go either to the right or to the left, and wherever the desire of its face shall take it, so that the evil being slain, the good may remain, and that which is written may be fulfilled: What has the chaff to do with the wheat? says the Lord (Jer. XXIII, 32).

(Vers. 18 seqq.) And the word of the Lord came to me, saying: And you, son of man, set for yourself two ways, that the sword of the king of Babylon may come. From one land both shall go out, and with the hand he shall take a conjecture: at the head of the way of the city he shall cast [lots]. You shall set a way, that the sword may come to Rabbath of the children of Ammon, and to Judah, and to Jerusalem the most fortified. For the king of Babylon stood at the crossroad, at the head of two ways, seeking divination, mixing arrows. He interrogated idols, he consulted the entrails. At his right hand the divination was made over Jerusalem, that he may set battering rams, that he may open the mouth in slaughter, that he may lift the voice in howling, that he may set battering rams against the gates, that he may collect a mound, that he may build fortifications. And he shall be as if consulting an oracle in vain in their eyes, and imitating the leisure of the sabbaths, but he himself shall remember iniquity for capturing. Therefore thus says the Lord God: Because you have called to memory your iniquities, and have revealed your prevarications, and your sins have appeared in all your thoughts; because, I say, you have called to memory, you shall be taken by the hand.

I know that in this place, according to the Seventy interpreters, I have read the multiple exposition of a certain one, referring Rabbath of the children of Ammon to the people of the nations: but Judah and Jerusalem to those who are gathered under the name of Christ, and by their deeds give dignity to the name; and that the king of confusion, the devil, stands at every head of the ways, and lies in wait in secret; and that verse is fulfilled: They have set a scandal for me near the path (Ps. CXXXIX); and that he stands at the crossroad, either desiring to hold those who are his, or to acquire a new service for himself;

et ad dexteram semper pergere, ad eos scilicet qui in dextera parte sunt positi, ut expugnet eos, ut exsultet in caede, ut arietibus et congestione operum terrenorum capiat miseram Jerusalem; et primo quidem, ut videatur ei nihil agere, et frustra conari. Illo vero recordante iniquitates eorum, qui in Ecclesia commorantur, immo malis operibus reducunt adversarias potestates in memoriam scelerum pristinorum, patefiunt omnia peccata populi et cogitationes eorum, et idcirco capiuntur, quia novis vetera delicta cumularunt. Haec alius dixerit, nobis coeptae historiae veritas 249 persequenda est.

Cum, inquit, dixisset mihi sermo divinus: Propheta, fili hominis, et loquere ad gladium et dic: Gladius, gladius, et caetera quae prophetia gladii continentur; secundo factus est ad me sermo Domini, dicens: Vis, fili hominis, scire quis iste sit gladius, et apertius personam discere gladii saevientis? Ausculta quae dico: pone duas vias, ut per illas gladius veniat regis Babylonis, qui egredietur quidem uno itinere Chaldaeorum, sed cum venerit per desertum et solitudinem ad bivium terrae Arabiae, quae appellatur filiorum Ammon, quarum una via Jerusalem ducit ad dexteram partem, sinistra vero ad Rabbath filiorum Ammon, quae est civitas metropolis, et hodie Philadelphia nominatur: memor, inquit, internecionis quae accidit regi Assyrio quando centum octoginta quinque millia, una nocte sunt caesa, formidabit ad partem dexteram declinare, et ire contra munitissimam Jerusalem; sed stabit in ipso compito, et ritu gentis suae oraculum consulet, ut mittat sagittas suas in pharetram, et commisceat eas inscriptas, sive signatas nominibus singulorum, ut videat cujus sagitta exeat, et quam prius civitatem debeat oppugnare. Hanc autem Graeci βελομαντίαν, sive ῥαβδομαντίαν nominant. Interrogavit igitur idola; exta consuluit. Ad dexteram facta est divinatio ejus, ut pergeret contra Jerusalem, et oppugnaret eam, aggeres comportaret, arietes poneret, aedificaret munitiones, urbemque concluderet, et in caede aperiret os suum, et fremitum exsultantis et ululantis exercitus concitaret. Hoc, inquit, faciens, videbitur habitatoribus Jerusalem oraculum frustra consulere; et quasi sabbatorum otium terere, ludere videlicet, et nihil operis perpetrare. Rex autem Babylonis, non in sua fortitudine, sed in iniquitate populi confisurus est, qua eos scit offendisse Deum, et peccata patrum novis cumulasse [Al. cumulare] delictis, et praevaricationes eorum omnibus patuisse; et idcirco non dubitabit de victoria, quia confidet de iniquitate Jerusalem. Haec juxta Hebraicum, a quo Septuaginta non tam sensu quam verbis in plerisque discordant.

and always to proceed to the right, namely to those who are placed on the right side, that he may expugnate them, that he may exult in slaughter, that he may take miserable Jerusalem with battering rams and the accumulation of earthly works; and at first indeed, that he may seem to her to do nothing, and to attempt in vain. But while he remembers the iniquities of those who dwell in the Church, or rather by evil works bring back the adversary powers to the memory of former crimes, all the sins of the people and their thoughts are laid open, and therefore they are taken, because they have piled old faults with new ones. Another might have said these things; the truth of the history begun by us must be pursued.

When, he says, the divine word had said to me: Prophet, son of man, and speak to the sword and say: Sword, sword, and the rest which are contained in the prophecy of the sword; for the second time the word of the Lord came to me, saying: Do you wish, son of man, to know who that sword is, and more clearly to learn the person of the raging sword? Hear what I say: set two ways, so that through them the sword of the king of Babylon may come, who shall go out indeed by one journey of the Chaldeans, but when he shall come through the desert and solitude to the crossroad of the land of Arabia, which is called of the children of Ammon, of which one way leads Jerusalem to the right part, but the left to Rabbath of the children of Ammon, which is the metropolitan city, and today is called Philadelphia: mindful, he says, of the slaughter which happened to the Assyrian king when one hundred eighty-five thousand were slain in one night, he will be afraid to decline to the right part, and to go against the most fortified Jerusalem; but he will stand in the very crossway, and according to the rite of his nation he will consult the oracle, that he may send his arrows into the quiver, and mix them inscribed, or marked with the names of each, that he may see whose arrow goes out, and which city he ought to attack first. This the Greeks call belomantían, or rhabdomantían. He interrogated therefore the idols; he consulted the entrails. To the right his divination was made, that he might proceed against Jerusalem, and attack it, collect mounds, set battering rams, build fortifications, and shut up the city, and in slaughter open his mouth, and stir up the roar of an exulting and howling army. This, he says, doing, he will seem to the inhabitants of Jerusalem to consult the oracle in vain; and as if to spend the leisure of the sabbaths, namely to play, and to perform no work. But the king of Babylon shall trust not in his own fortitude, but in the iniquity of the people, by which he knows they have offended God, and piled the sins of the fathers with new crimes, and their prevarications were open to all; and therefore he will not doubt of victory, because he will trust in the iniquity of Jerusalem. These things according to the Hebrew, from which the Seventy differ in most things not so much in sense as in words.

(Vers. 25 seqq.) 250 Tu autem, profane, impie dux Israel, cujus venit dies in tempore iniquitatis praefinita. Haec dicit Dominus Deus: Aufer cidarim: tolle coronam. Nonne haec est quae humilem sublevavit, et sublimem humiliavit? Iniquitatem, iniquitatem, iniquitatem ponam eam: et hoc non fiet donec veniat [Vulg. veniret] cujus est judicium, et tradam ei.

LXX: Et tu, profane, inique dux Israel, cujus venit dies, in tempore iniquitatis finis. Haec dicit Dominus Deus: Abstulisti cidarim, et posuisti coronam. Haec non erit similis. Humiliasti excelsum, et sublevasti humilem. Iniquitatem, iniquitatem ponam eam: nec haec talis erit, donec veniat cui debetur: et dabo ei.

Symmachus hunc locum ita interpretatus est: Tu autem, profane, inique dux Israel, cujus venit dies in tempore iniquitatis constitutus: Haec dicit Dominus Deus: Abstulit cidarim, et tulit coronam: neque hoc neque illud: humilem sublevabit, et sublimem humiliabit. Iniquitatem, iniquitatem, iniquitatem faciam illud. Et hoc non fuit iste, cujus judicium est, quem daturus sum.

Post urbis Jerusalem subversionem et captivitatem populi, ad ducem Israel sermo dirigitur, quem nemini dubium est significari Sedeciam, in quo regum Israel de stirpe David imperium finitum est. Venit, inquit, tibi dies, quae longo tempore praefinita est in te, et propter te sacerdotium et regnum interiit populi Judaeorum. Cidaris enim insigne pontificis est: corona, hoc est, diadema, regis indicium. Nonne haec est cidaris, et haec corona quae nihil fecit judicio; sed ad imitationem regis Babylonii, quos volebat exaltabat, et quos volebat humiliabat? Propterea non semel, nec juxta Septuaginta bis, sed tertio iniquitatem ponam tibi in perpetuum, quae non statim tibi reputata est, sed donec veniat Christus, cujus est judicium, et tradat ei Pater regnum et sacerdotium, vel Ecclesiam de gentibus congregatam: Non enim judicat Pater quemquam; sed omne judicium dedit Filio (Joan. V, 22). Et in alio loco: Deus, ait, judicium tuum regi da, et justitiam tuam filio regis (Ps. LXXI, 1). Iste est cui repositum est imperium, et sacerdotium sempiternum, de quo loquebatur et Jacob: Non deficiet princeps ex Juda, neque dux de 251 femoribus ejus, donec veniat cui repositum est: et ipse erit exspectatio gentium (Gen. XLIX, 10).

In eo loco ubi nos interpretati sumus: Nonne haec est, pulchre transtulit Symmachus, neque hoc, neque illud. Quia enim dixerat: Aufer cidarim, tolle coronam, subjunxit, neque hoc neque illud, id est, regnum cessabit, et sacerdotium.

(Vers. 25 seqq.) And you, profane, impious leader of Israel, whose day comes in the pre-defined time of iniquity. Thus says the Lord God: Remove the turban: take away the crown. Is this not she who elevated the humble, and humbled the sublime? Iniquity, iniquity, iniquity I will set her: and this shall not be done until he comes whose is the judgment, and I will deliver it to him.

LXX: And you, profane, iniquitous leader of Israel, whose day comes, in the time of the end of iniquity. Thus says the Lord God: You have removed the turban, and set the crown. This shall not be similar. You have humbled the high, and elevated the humble. Iniquity, iniquity I will set her: nor shall she be such, until he comes to whom it is owed: and I will give it to him.

Symmachus interpreted this place thus: And you, profane, iniquitous leader of Israel, whose day comes in the time established of iniquity: Thus says the Lord God: He removed the turban, and took the crown: neither this nor that: he shall elevate the humble, and humble the sublime. Iniquity, iniquity, iniquity I will make it. And this was not that one, whose judgment is, whom I am to give.

After the subversion of the city of Jerusalem and the captivity of the people, the word is directed to the leader of Israel, whom no one doubts is signified as Zedekiah, in whom the empire of the kings of Israel from the lineage of David was finished. Your day comes, he says, which has been pre-defined for a long time in you, and on account of you the priesthood and the kingdom of the people of the Jews has perished. For the turban is the insignia of the pontiff: the crown, that is, the diadem, is the indication of the king. Is this not the turban, and this the crown which did nothing with judgment; but in imitation of the king of Babylon, whom he willed he exalted, and whom he willed he humbled? Therefore not once, nor according to the Seventy twice, but a third time I will set iniquity for you forever, which was not immediately reckoned to you, but until Christ comes, whose is the judgment, and the Father delivers to him the kingdom and the priesthood, or the Church gathered from the nations: For the Father judges no one; but has given all judgment to the Son (John V, 22). And in another place: God, he says, give your judgment to the king, and your justice to the king's son (Ps. LXXI, 1). This is he for whom the empire and the everlasting priesthood is reserved, of whom Jacob also spoke: The prince shall not fail from Judah, nor the leader from his thighs, until he comes for whom it is reserved: and he shall be the expectation of the nations (Gen. XLIX, 10).

In that place where we interpreted: Is this not, Symmachus beautifully translated, neither this, nor that. For because he had said: Remove the turban, take away the crown, he subjoined, neither this nor that, that is, the kingdom shall cease, and the priesthood.

Unde qui postea usque ad adventum Christi reges fuerunt pariter et sacerdotes, quorum unus Hyrcanus pontifex diadema capiti suo imposuit, frustra sibi et hoc et illud voluit vindicare, cum regnum ei non deberetur post Sedeciam, sed illi cui repositum erat, et qui fuit exspectatio gentium, de quibus loquitur et Malachias: Vos, sacerdotes, qui contaminatis nomen meum (Mal. I, 6). Et post paululum: Non est voluntas mea in vobis, et victimas non suscipiam de manibus vestris. Ab ortu enim solis usque ad occasum, magnum est nomen meum in gentibus: et in omni loco sacrificatur et offertur nomini meo oblatio munda. Quae munda oblatio, sine sanguine hircorum, arietum, atque taurorum (Ps. XLIX), in Christi completur adventu, quando venit desideratus gentibus, et ortus est sol justitiae, in cujus pennis est sanitas (Agg. II).

(Vers. 28 seqq.) Et tu, fili hominis, propheta, et dic: Haec dicit Dominus Deus ad filios Ammon, et ad opprobrium eorum. Et dices: Mucro, mucro, evagina te ad occidendum: lima te ut interficias et fulgeas. Cum tibi viderentur vana, et divinarentur mendacia, ut dareris super colla vulneratorum impiorum, quorum venit dies in tempore iniquitatis praefinita. Revertere ad vaginam tuam, in locum in quo creatus es: in terra nativitatis tuae judicabo te. Et effundam super te indignationem meam, in igne furoris mei sufflabo in te: daboque te in manibus hominum stultorum, et fabricantium corruptionem [Vulg. interitum]. Ignis eris cibus; sanguis tuus erit in medio terrae: oblivioni traderis, quia ego Dominus locutus sum.

Gladium regis Babylonis stetisse in capite duarum viarum, in compito dexterae et sinistrae, quarum altera ducebat Jerusalem; altera ad Rabbath filiorum Ammon, et exisse sortem, ut pergeret prius contra Jerusalem, supra legimus. Qua expugnata et capta, regnum quoque et sacerdotium ejus in aeternum perisse praenuntiat. Residuum erat filiis Ammon, et ipse divisionis ordo poscebat, quid de sinistra via factum esset.

252 Unde imperatur prophetae, ut loquatur ad filios Ammon, et ad opprobrium eorum, quod et ipsi capiendi sint, et ad eumdem gladium sermonem dirigit: O mucro, mucro, qui paratus es ad caedem, qui limatus, ut fulgeas et interficias: licet tibi idola responderint, et vanum sit omne quod a daemonibus respondetur, ut videlicet vulneratorum cervicibus immineres, et per te compleretur quod multo Dominus tempore fuerat comminatus; tamen expleto opere tuo, quod egisti contra filios Ammon, revertere ad vaginam tuam, id est, in Babylonem, ad locum in quo factus es et creatus: ut in terra nativitatis tuae judicem te, et effundam super te indignationem meam, et Medorum atque Persarum virtute capiaris.

Whence those who afterwards until the advent of Christ were kings and priests alike, of whom one, Hyrcanus the pontiff, placed the diadem on his head, in vain wished to claim both this and that for himself, since the kingdom was not owed to him after Zedekiah, but to him for whom it was reserved, and who was the expectation of the nations, of whom Malachi also speaks: You, priests, who contaminate my name (Mal. I, 6). And after a little while: My will is not in you, and I will not receive victims from your hands. For from the rising of the sun even to its setting, my name is great among the nations: and in every place sacrifice is made and a clean oblation is offered to my name. Which clean oblation, without the blood of goats, rams, and bulls (Ps. XLIX), is completed in the advent of Christ, when the desired of nations came, and the sun of justice has arisen, in whose wings is health (Hag. II).

(Vers. 28 seqq.) And you, son of man, prophesy, and say: Thus says the Lord God to the children of Ammon, and to their reproach. And you shall say: O sword, sword, unsheathe yourself for slaying: polish yourself that you may kill and shine. When vain things were seen by you, and lies were divined, that you might be given upon the necks of the wounded impious ones, whose day comes in the pre-defined time of iniquity. Return to your sheath, into the place in which you were created: in the land of your birth I will judge you. And I will pour out my indignation upon you, in the fire of my fury I will blow upon you: and I will give you into the hands of foolish men, and those fabricating corruption [Vulg. destruction]. You shall be food for the fire; your blood shall be in the midst of the land: you shall be delivered to oblivion, because I the Lord have spoken.

We read above that the sword of the king of Babylon stood at the head of two ways, in the crossroad of the right and the left, of which one led to Jerusalem; the other to Rabbath of the children of Ammon, and that the lot went out, that he should proceed first against Jerusalem. Which being expugnated and taken, he foretells that its kingdom also and its priesthood have perished forever. There remained for the children of Ammon, and the order of the division itself demanded, what would be done concerning the left way.

Whence it is commanded to the prophet, that he speak to the children of Ammon, and to their reproach, because they also are to be taken, and he directs the word to the same sword: O sword, sword, who are prepared for slaughter, who are polished, that you may shine and kill: although the idols answered you, and everything is vain that is answered by demons, namely that you should hang over the necks of the wounded, and through you should be completed what the Lord had threatened for a long time; nevertheless, your work being fulfilled, which you did against the children of Ammon, return to your sheath, that is, into Babylon, to the place in which you were made and created: so that in the land of your birth I may judge you, and pour out my indignation upon you, and you may be taken by the valor of the Medes and Persians.

Quod plenius in Isaiae volumine dicitur, in visione contra Babylonem: Ecce ego suscitabo super eos Medos. Et post paululum: Et erit Babylon illa gloriosa in regnis, inclyta in superbia Chaldaeorum, sicut subvertit Deus Sodomam et Gomorrham: non habitabitur usque in finem (Isa. XIII, 17 et seqq.). Et quia semel sub persona gladii de rege, immo regno Babylonis loquebatur, servat metaphoram. In igne, inquit, furoris mei sufflabo in te; ut faciam te igne consumi, et tradam te in manibus hominum stultorum et imperitorum, qui artem non habent cudendi gladios et acuendi; ut nequaquam ultra acuaris, limeris, et fulgeas ad occidendum; sed sis ignis cibus, sanguisque tuus, quem fudisti cunctis spectantibus, in te potius redundet; et tradaris aeternae oblivioni, et pereas in perpetuum, quia ego Dominus locutus sum, cujus dixisse, fecisse est.

(Cap. XXII.---Vers. 1 seqq.) Et factum est verbum Domini ad me, dicens: Et tu, fili hominis, nonne judicas [Bis est in Vulg. nonne judicas] civitatem sanguinum, et ostendis ei omnes abominationes suas? Et dices: Haec dicit Dominus Deus: Civitas effundens sanguinem in medio sui, ut veniat tempus ejus, et quae fecit idola contra semetipsam, ut pollueretur. In sanguine tuo qui a te effusus est, deliquisti, et in idolis tuis quae fecisti, polluta es, et appropinquare fecisti dies tuos, et adduxisti tempus annorum tuorum: propterea dedi te opprobrium gentibus, et irrisionem universis terris. Quae juxta sunt, et quae procul a te, triumphabunt de te (sive illudent tibi), sordida nobilis, grandis interitu. Ecce principes Israel, singuli in 253 brachio suo fuerunt in te ad effundendum sanguinem. Patrem et matrem contumeliis affecerunt in te (sive patri et matri maledixerunt). Advenam calumniati sunt in medio tui. Pupillum et viduam contristaverunt (sive oppresserunt) apud te: sanctuaria mea sprevistis [Vulg. sprevisti et polluisti], sabbata mea polluistis. Viri detractores (sive latrones) fuerunt in te ad effundendum sanguinem, et super montes comederunt in te. Scelus (sive ut significantius in Hebraeo habet ZEMMA (), hoc est, incestum) operati sunt in medio tui. Verecundiora patris discooperuerunt in te, et immunditiam menstruatae humiliaverunt in te, et unusquisque in uxorem proximi sui operatus est abominationem, et socer nurum suam polluit nefarie. Frater sororem suam, filiam patris sui, oppressit (sive humiliavit) in te. Munera acceperunt apud te, ad effundendum sanguinem.

Which is said more fully in the volume of Isaiah, in the vision against Babylon: Behold I will stir up the Medes against them. And after a little while: And that glorious Babylon in kingdoms, noble in the pride of the Chaldeans, shall be as God subverted Sodom and Gomorrah: it shall not be inhabited even to the end (Isa. XIII, 17 et seqq.). And because he spoke once under the persona of the sword concerning the king, or rather the kingdom of Babylon, he preserves the metaphor. In the fire, he says, of my fury I will blow upon you; that I may make you be consumed by fire, and I will deliver you into the hands of foolish and unskilled men, who have no art of forging and sharpening swords; so that you may by no means be sharpened any more, polished, and shine for slaying; but be food for the fire, and your blood, which you shed while all were looking on, may rather redound upon you; and you may be delivered to eternal oblivion, and perish forever, because I the Lord have spoken, whose to have said, is to have done.

(Chap. XXII.---Vers. 1 seqq.) And the word of the Lord came to me, saying: And you, son of man, do you not judge the city of bloods, and show her all her abominations? And you shall say: Thus says the Lord God: A city shedding blood in the midst of her, that her time may come, and which made idols against herself, that she may be polluted. In your blood which has been shed by you, you have offended, and in your idols which you have made, you are polluted, and you have made your days draw near, and have brought the time of your years: therefore I have given you as a reproach to the nations, and a derision to all lands. Those who are near, and those who are far from you, shall triumph over you (or shall mock you), noble in filth, great in destruction. Behold the princes of Israel, each in his own arm have been in you for shedding blood. They have treated father and mother with contumelies in you (or they have cursed father and mother). They have slandered the stranger in the midst of you. They have saddened the orphan and the widow (or oppressed) among you: you have despised my sanctuaries, you have polluted my sabbaths. There were slandering men (or robbers) in you for shedding blood, and they ate upon the mountains in you. They have worked wickedness (or as it has more significantly in Hebrew ZEMMA, that is, incest) in the midst of you. They have uncovered the shames of the father in you, and they have humbled the uncleanness of the menstruating woman in you, and each one has worked abomination upon the wife of his neighbor, and the father-in-law has polluted his daughter-in-law nefariously. The brother has oppressed (or humbled) his sister, the daughter of his father, in you. They have received gifts among you, for shedding blood.

Usuram et superabundantiam accepisti, et avare proximos tuos calumniata es (sive et complebo consummationem malitiae tuae in oppressione tua); meique oblita es, ait Dominus Deus. Ecce complosi manus meas super avaritiam tuam quam fecisti, et super sanguinem qui effusus est in medio tui. Numquid sustinebit cor tuum, aut praevalebunt manus tuae in diebus quos ego faciam tibi? Ego Dominus locutus sum, et faciam. Et disperdam te in nationes, et ventilabo te in terras, et deficere faciam immunditiam tuam a te, et possidebo te in conspectu gentium (sive juxta Aquilae primam editionem, et Theodotionem: Et contaminabo te: vel juxta Symmachum: Et vulnerabo te in conspectu gentium): et scies quia ego Dominus.

Et tu, ait, fili hominis (utar enim consueto ad te vocabulo), judica civitatem sanguinum, et ostende illi omnes abominationes suas, ut sciat se imminentem captivitatem merito sustinere, et in multis sanguinibus adduxisse tempus ruinae suae. Primum omnium scelerum, pro Deo idola venerata es; et adorasti opera manuum tuarum, et appropinquare fecisti tempus annorum tuorum, quod multo tempore dicebatur, et differebatur, ut ageres poenitentiam. Tu autem secundum impoenitens cor tuum, thesaurizas tibi iram in die irae (Rom. II). Idcirco dedi te opprobrium gentibus, et illusionem universis terris, quae in circuitu tuo sunt, 254 tam juxta, quam procul: quae triumphabunt de te, sive illudent tibi. Sordida, nobilis, grandis interitu. Sordida, quia munda esse desisti. Nobilis in malo, quae quondam in bono cunctas urbes nobilitate superabas. Grandis interitu: ut quanto sublimior eras, tanto fortius rueres.

Et interim, ut caetera praetermittam, pauca numerabo quae in te fuerint. Principes tui non justitia, sed roboris et brachii fortitudine judicantes, fuderunt in te innoxium sanguinem. Alii patrem et matrem contumeliis affecerunt, sive maledixerunt parentibus, Scriptura dicente: Qui maledixerit patri et matri, morte moriatur (Exod. XXI, 17). Advenam et peregrinum oppresserunt in medio tui: quasi non illis sufficeret pro omni angustia peregrinatio et exsilium patriae. Pupillum et viduam contristaverunt, sive oppresserunt apud te: ut quorum omne praedium est in legum justitia, non solum contristarentur, sed opprimerentur a te. Sanctuaria mea, sive sancta contempsistis, et sabbata mea polluistis: ut non discerneretis inter sanctum et pollutum, inter decretum religioni diem, otiumque sabbati ad culturam Dei, et caeteros dies, quibus operari et servire carnis necessitatibus lege permissum est.

You have received usury and superabundance, and you have greedily slandered your neighbors (or and I will complete the consummation of your malice in your oppression); and you have forgotten me, says the Lord God. Behold, I have struck my hands together over your avarice which you have done, and over the blood which has been shed in the midst of you. Shall your heart endure, or shall your hands prevail in the days which I shall make for you? I the Lord have spoken, and will do it. And I will disperse you among the nations, and fan you into the lands, and I will make your uncleanness fail from you, and I will possess you in the sight of the nations (or according to the first edition of Aquila, and Theodotion: And I will contaminate you: or according to Symmachus: And I will wound you in the sight of the nations): and you shall know that I am the Lord.

And you, he says, son of man (for I will use the customary name for you), judge the city of bloods, and show her all her abominations, so that she may know she justly suffers the imminent captivity, and in many bloods has brought the time of her ruin. First of all crimes, you have venerated idols instead of God; and you have adored the works of your hands, and have made the time of your years draw near, which was spoken of for a long time, and was deferred, so that you might do penance. But you, according to your impenitent heart, treasure up for yourself wrath in the day of wrath (Rom. II). Therefore I have given you as a reproach to the nations, and an illusion to all lands, which are in your circuit, both near and far: which shall triumph over you, or mock you. Noble in filth, great in destruction. Noble in filth, because you have ceased to be clean. Noble in evil, you who once in good surpassed all cities in nobility. Great in destruction: that as much as you were more sublime, so much more strongly you might fall.

And meanwhile, that I may pass over the rest, I will number a few things which have been in you. Your princes judging not by justice, but by the fortitude of strength and of the arm, shed innocent blood in you. Others treated father and mother with contumelies, or cursed their parents, the Scripture saying: He who curses father and mother, let him die the death (Exod. XXI, 17). They oppressed the stranger and the pilgrim in the midst of you: as if for them their pilgrimage and the exile of their fatherland were not enough for every anguish. They saddened the orphan and the widow, or oppressed them among you: so that those whose entire estate is in the justice of the laws, were not only saddened, but oppressed by you. You have despised my sanctuaries, or holy things, and have polluted my sabbaths: so that you did not discern between the holy and the polluted, between the day decreed for religion, and the leisure of the sabbath for the worship of God, and the other days, on which it is permitted by the law to work and serve the necessities of the flesh.

Viri detractores, sive juxta Symmachum et Theodotionem, dolosi, quod in Hebraeo dicitur RACHIL (), et homicidae erant in te, ut blasphemarent Deum, sive cuncta dolo agerent, aut violentia. Et comederunt in montibus alta sapientes, et elevati contra Deum superbia, scelus, sive incestum, operati sunt in medio tui: ut quod in angulis quoque et secreto raro fit, quando a malis conscientiae hominum devitantur, hoc tu in propatulo feceris. Quid sit autem incestus, sequens sermo significat: Verecundiora patris nudaverunt in te, novercae contra fas et licitum copulati, et immunditiam menstruatae humiliaverunt in te, non parcentes naturae, nec inducias dantes turpitudini, et ad uxorem proximi sui adhinnientes. Quodque hoc sceleratius est, socer exarsit in nurum, et frater sororis jura nescivit: ut non uterinam, sed de eodem patre violaret sororem. Acceperunt munera; ut innocentem 255 sanguinem funderent. Necessitatem pauperum verterunt in lucrum, ut usuram acciperent, et superabundantiam; et propter avaritiam amicos calumniati sunt. Hoc autem, inquit, fecisti, o Jerusalem, quia mei oblita es. Memoria enim Dei excludit cuncta flagitia.

Unde habitum Domini irascentis assumpsi, et complosi manus meas contra avaritiam tuam, et contra sanguinem qui effusus est in medio tui; ut intelligas, et mente cognoscas, utrum vel animo, vel manibus possis meam iracundiam sustinere. Ego enim Dominus locutus sum, et ego faciam: et postquam capta fueris, Jerusalem, dispergam te in nationes, et ventilem in aerem, quasi inutiles paleas huc illucque rapiendas: tantaeque clementiae sum, ut saevitia mea vertatur in misericordiam. Omnia enim faciam, ut deficiat immunditia tua a te, et recipias pristinam puritatem. Quam cum receperis, possidebo te in conspectu omnium gentium: ut cum a me possessa fueris, tunc intelligas quod ipse sim Dominus. Sin autem interpretationem Symmachi et Theodotionis sequimur, quorum alter ait: Et vulnerabo te, sive confodiam: alter: Contaminabo te in conspectu gentium, ad malam partem cuncta referenda sunt: quamquam illud huic sensui contrarium sit, quod supra dicitur: Et deficere faciam immunditiam tuam a te. Defectio enim immunditiae, restitutio puritatis est. Utramque editionem pariter disserui, ut librorum magnitudinem declinarem.

(Vers. 17 seqq.) Et factum est verbum Domini ad me dicens: Fili hominis, versa est mihi domus Israel in scoriam. Omnes isti, aes, et stannum, et ferrum, et plumbum in medio fornacis: scoria argenti facti sunt. Propterea haec dicit Dominus Deus: Eo quod versi estis omnes in scoriam: idcirco ecce ego congregabo vos in medio Jerusalem congregatione argenti, et aeris, et ferri, et stanni, et plumbi in medium fornacis, ut succendam in ea ignem ad conflandum.

Slandering men, or according to Symmachus and Theodotion, deceitful, which in Hebrew is called RACHIL, and they were homicides in you, that they might blaspheme God, or do all things by deceit, or violence. And they ate on the mountains, wise in high things, and elevated against God by pride, they worked wickedness, or incest, in the midst of you: so that what is rarely done even in corners and in secret, when they are avoided by the evil consciences of men, this you have done in public. Moreover, what incest is, the following speech signifies: They uncovered the shames of the father in you, coupled with a stepmother against what is right and permitted, and they humbled the uncleanness of the menstruating woman in you, not sparing nature, nor giving truces to turpitude, and neighing after the wife of his neighbor. And what is more wicked than this, the father-in-law burned for the daughter-in-law, and the brother knew not the rights of the sister: so that he violated a sister not of the same womb, but of the same father. They received gifts; that they might shed innocent blood. They turned the necessity of the poor into gain, that they might receive usury, and superabundance; and on account of avarice they slandered their friends. This moreover, he says, O Jerusalem, you have done, because you have forgotten me. For the memory of God excludes all crimes.

Whence I have assumed the habit of the Lord being angry, and have struck my hands together against your avarice, and against the blood which has been shed in the midst of you; that you may understand, and know in mind, whether you can sustain my wrath either in soul or with hands. For I the Lord have spoken, and I will do it: and after you have been taken, Jerusalem, I will disperse you among the nations, and fan you into the air, as useless chaff to be snatched here and there: and I am of such great clemency, that my severity may be turned into mercy. For I will do all things, that your uncleanness may fail from you, and you may receive your former purity. Which when you have received, I will possess you in the sight of all nations: that when you have been possessed by me, then you may understand that I myself am the Lord. But if we follow the interpretation of Symmachus and Theodotion, of whom one says: And I will wound you, or pierce: the other: I will contaminate you in the sight of the nations, all things are to be referred to the evil part: although that is contrary to this sense, which is said above: And I will make your uncleanness fail from you. For the failure of uncleanness is the restoration of purity. I have discussed both editions alike, so that I might avoid the greatness of the books.

(Vers. 17 seqq.) And the word of the Lord came to me, saying: Son of man, the house of Israel is turned to dross for me. All these, brass, and tin, and iron, and lead in the midst of the furnace: they are made the dross of silver. Therefore thus says the Lord God: Because you are all turned into dross: therefore behold I will gather you into the midst of Jerusalem with a gathering of silver, and brass, and iron, and tin, and lead into the midst of the furnace, that I may kindle in it the fire for melting.

Sic congregabo in furore meo, et in ira mea, et requiescam, et conflabo vos, et succendam vos in igne furoris mei, et conflabimini in medio ejus ut conflatur argentum in medio fornacis: sic eritis in medio ejus, et scietis quia 256 ego Dominus [Vulg. addit cum] effuderim indignationem meam super vos.

Verbum Hebraicum SIG (), Symmachus scoriam, Aquilae prima editio στέμφυλον et γίγαρτον, quod utrumque acinum vinacii significat, interpretati sunt. Secunda autem ejus translatio, et Septuaginta vertere, commixtionem. Porro scoria, sordes et purgamenta metallorum sonat; ut consequenter captivitate vicina, immo jam imminente urbis excidio, ignis adhibeatur: ut sub translatione conflationis, purum argentum remaneat, quod aere, stanno, ferro, plumboque mixtum fuerat atque violatum: quorum tria, aes, stannum, et plumbum, fusilis materiae sunt, et igni solvuntur. Ferrum vero inter incudem et malleum mollescit atque tenuatur, et diversas accipit formas, prout voluntas artificis fuerit. Sicut igitur argentum quod supradicta metalla violarunt, in fornacem mittitur, ut ablatis sordibus, et adulterinis materiis, purum remaneat: ita, inquit, congregabo vos in medium Jerusalem, et Babylonia obsidione circumdabo, ut succendam in vobis ignem ad conflandum. Quodque ibi facit flammarum ardor immensus, hic fames et pestilentia faciet: ut postquam congregavero vos, atque succendero in igne furoris, tunc requiescam, et contemptus dolorem, poenarum vestrarum ultione compescam. Et hoc totum faciam, ut postquam effudero indignationem meam super vos, finis vestri cruciatus, mei notitia sit: et sciatis quod ego sim Dominus judex omnium et retributor. Quod autem dicatur esse conflator, et in multis quidem aliis locis, sed maxime in Malachia, et Isaia legimus, quorum alter: Ecce, inquit, Dominus egreditur quasi ignis conflatorii et sicut herba lavantium, et sedebit conflans quasi aurum et argentum, et conflabit filios Levi (Mal. III, 1, 3). Alter: Et lavabit Dominus sordes filiorum et filiarum Sion, et sanguinem mundabit de medio eorum, spiritu judicii, et spiritu combustionis (Isa. IV, 4). Et puto illud sonare, quod in Psalmis dicitur: Proba me, Domine, et tenta me (Ps. XXV, 2). Post quod infertur: Ure renes meos et cor meum: ut universa lumborum noxii in me humoris pituita scelera sua, et velamen quod positum 257 est siccetur.

Thus I will gather in my fury, and in my wrath, and I will rest, and melt you, and I will kindle you in the fire of my fury, and you shall be melted in the midst of it as silver is melted in the midst of the furnace: so shall you be in the midst of it, and you shall know that 256 I the Lord [Vulg. adds when] have poured out my indignation upon you.

The Hebrew word SIG, Symmachus interpreted as dross, the first edition of Aquila as stémphylon and gígarton, both of which signify the stone of a grape-skin. But his second translation, and the Seventy, turned it as mixture. Furthermore, dross sounds like the filth and purgings of metals; so that consequently, with captivity being near, or rather with the destruction of the city already imminent, fire may be applied: so that under the translation of melting, pure silver may remain, which had been mixed and violated with brass, tin, iron, and lead: of which three, brass, tin, and lead, are of fusible matter, and are dissolved by fire. But iron between the anvil and the hammer softens and is thinned, and receives various forms, according as the will of the artisan shall be. As therefore the silver which the aforementioned metals violated, is sent into the furnace, that the filth and adulterous materials being taken away, it may remain pure: so, he says, I will gather you into the midst of Jerusalem, and I will surround you with the Babylonian siege, that I may kindle in you the fire for melting. And what the immense heat of the flames does there, here famine and pestilence shall do: so that after I shall have gathered you, and kindled you in the fire of fury, then I will rest, and I will restrain the pain of contempt with the vengeance of your punishments. And I will do all this, so that after I shall have poured out my indignation upon you, the end of your torture may be the knowledge of me: and you may know that I am the Lord the judge of all and the rewarder. Moreover, that he is said to be a refiner, we read both in many other places, but especially in Malachi and Isaiah, of whom one says: Behold, the Lord goes out as the fire of a refinery and as the herb of fullers, and he shall sit refining as if gold and silver, and he shall melt the sons of Levi (Mal. III, 1, 3). The other: And 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). And I think it sounds that which is said in the Psalms: Prove me, Lord, and try me (Ps. XXV, 2). After which is inferred: Burn my reins and my heart: so that all the phlegm of the harmful humor of the loins in me [may dry up] its crimes, and the veil which has been placed 257 may be dried up.

Quod de Jerusalem intelleximus, intelligamus de animarum statu, quae purae a Deo conditae sunt: aurumque in sensu atque sapientia, et argentum in sermone atque eloquio susceperunt, ut quod mente conceperint, verbis explicent. De argento legimus: Eloquia Domini, eloquia casta: argentum igne examinatum, probatum terrae, purgatum septuplum (Ps. XI, 5). De auro similiter et argento, sexagesimus septimus continet psalmus, in quo scriptum est: Si dormiatis inter medios cleros pennae columbae deargentatae, et posteriora, sive interiora dorsi ejus in virore, aut pallore auri (Psal. LXXVII, 14). Omnis enim gloria filiae regis intrinsecus (Psal. XLIV, 14), quae loquitur in Cantico Canticorum: Introduxit me rex in cubiculum suum (Cant. I, 3). Qui inter duo dormierit et requieverit Testamenta, statim assumit pennas columbae deargentatas, aurique in cordis thesauro fulgore irradiabit. Ad hunc sensum reor et illa esse referenda, quod peccatoribus et qui meruerunt offensam Dei, coelum aeneum, terra sit ferrea, et maxime terra Aegypti, de qua educit Dominus Israel, quasi de fornace ferrea. In explorando quoque iniquitas sedet super talentum plumbi (Zach. V). Et in Exodi cantico dicitur: Demersi sunt quasi plumbum in aqua violentissima (Exod. XV, 10). Gravi enim peccatorum pondere premebantur, et loqui poterant: Quasi onus grave gravatae sunt super me (Ps. XXXVII, 6). Quomodo autem auri speciem adulterina aeris similitudo mentitur, sic argenti candorem stannum simulat, quod simplex et rusticus non facile dignoscit. Et saepe accidit, ut aurum et argentum haeretica pravitate commixtum, igne Spiritus sancti et Domini judicio separetur, et purum aurum remaneat et argentum, de quo propheta dicit: Dedi eis argentum et aurum; ipsi autem fecerunt ex eis Baal (Osee II, 8). Cui simile est: Eduxi eos in argento et auro, et non erat in tribubus eorum infirmus (Psal. CIV, 37): finisque poenarum omnium sit, nosse quod ipse sit Dominus. Lapidem stanneum, sive massam stanneam, et in Zacharia legimus (Zach. IV): quae quid significet, suo loco interpretati sumus.

(Vers. 23 seqq.) Et factum est verbum Domini ad me, dicens: Fili hominis, dic ei: Tu es terra immunda, et non compluta in die furoris. Conjuratio prophetarum in medio ejus, sicut leo rugiens rapiensque praedam: animas devoraverunt, opes et pretium acceperunt, viduas ejus multiplicaverunt in 258 medio illius. Sacerdotes ejus contempserunt legem meam, et polluerunt sanctuaria mea. Inter sanctum et profanum non habuere distantiam, et inter pollutum et mundum non intellexerunt, et a sabbatis meis averterunt oculos suos, et coinquinabar in medio eorum.

What we understood concerning Jerusalem, let us understand concerning the state of souls, which were created pure by God: and they received gold in sense and wisdom, and silver in speech and eloquence, so that what they conceived in mind, they might explain in words. Concerning silver we read: The words of the Lord, chaste words: silver examined by fire, proved for the earth, purged sevenfold (Ps. XI, 5). Concerning gold likewise and silver, the sixty-seventh psalm contains, in which it is written: If you sleep between the midst of the lots, the wings of a silvered dove, and the posterior, or interior parts of her back in the greenness, or paleness of gold (Psal. LXXVII, 14). For all the glory of the daughter of the king is from within (Psal. XLIV, 14), she who speaks in the Canticle of Canticles: The king introduced me into his bedchamber (Cant. I, 3). He who shall have slept and rested between the two Testaments, immediately assumes the wings of a silvered dove, and shall radiate with the brightness of gold in the treasure of the heart. To this sense I also think those things are to be referred, that for sinners and those who have deserved the offense of God, the heaven is of brass, the earth is of iron, and especially the land of Egypt, from which the Lord leads out Israel, as if from an iron furnace. In Zechariah also iniquity sits upon a talent of lead (Zech. V). And in the song of Exodus it is said: They were submerged like lead in the most violent water (Exod. XV, 10). For they were weighed down by the heavy weight of sins, and could say: As a heavy burden they are made heavy upon me (Ps. XXXVII, 6). Moreover, in what way an adulterous likeness of brass lies about the appearance of gold, so tin simulates the whiteness of silver, which the simple and rustic man does not easily discern. And it often happens, that gold and silver mixed with heretical pravity, may be separated by the fire of the Holy Spirit and by the judgment of the Lord, and pure gold and silver may remain, of which the prophet says: I gave them silver and gold; but they made Baal from them (Hosea II, 8). To which is similar: He led them out in silver and gold, and there was not an infirm one in their tribes (Ps. CIV, 37): and let the end of all punishments be, to know that he himself is the Lord. The tin stone, or mass of tin, we also read in Zechariah (Zech. IV): what it signifies, we have interpreted in its place.

(Vers. 23 seqq.) And the word of the Lord came to me, saying: Son of man, say to her: You are an unclean land, and not rained upon in the day of fury. A conspiracy of prophets in the midst of her, like a roaring lion snatching the prey: they have devoured souls, they have received riches and price, they have multiplied her widows in the midst of her. Her priests have contemned my law, and have polluted my sanctuaries. Between the holy and the profane they have had no distinction, and between the polluted and the clean they have not understood, and from my sabbaths they have turned away their eyes, and I was profaned in the midst of them.

Principes ejus in medio illius quasi lupi rapientes praedam ad effundendum sanguinem, et perdendas animas, et avare ad sectanda lucra. Prophetae autem ejus linebant eos absque temperamento, videntes vana, et divinantes eis mendacium, dicentes: Haec dicit Dominus Deus, cum Dominus non sit locutus. Populum terrae calumniabantur calumnia [Vulg. Populi, et calumniam], et rapiebant violenter: egenum et pauperem affligebant, et advenam opprimebant calumnia absque judicio. Et quaesivi de eis virum, qui interponeret maceriam, et staret oppositum contra me pro terra, ne dissiparem eam, et non inveni. Et effudi super eos indignationem meam, in igne irae meae consumpsi eos. Viam eorum in caput eorum reddidi, ait Dominus Deus.

Poterat diligens auditor inquirere, quae esset scoria quae argenti violaverit puritatem, et aere, plumbo, stanno, ferroque miscuerit. Quod ibi igitur sub persona urbis, et fornacis expressum est, et huic sub specie terrae, quae non sit rigata, nec pluviam susceperit, praedicatur. Pluvias illas debemus intelligere, de quibus scriptum est: Mandabo nubibus ne pluant super eam imbrem (Isa. V, 6): quem exspectamus, quando datur nobis pluvia temporanea et serotina, de qua scriptum est: Pluviam voluntariam segregabis, Deus, haereditati tuae (Ps. LXVII, 10). Dies autem furoris est, quem sibi unusquisque conciliat multitudine peccatorum. Scire cupimus quae sit urbis scoria, qui terrae durissimae et plenae veprium sentiumque squalor. Conjuratio, inquit, Prophetarum, sive juxta LXX, ducum in medio ejus habentium similitudinem leonis, de quo scribit et Petrus: Adversarius noster diabolus, quasi leo rugiens circuit (I Petr. V, 8). Qui leo omnesque ejus socii non quaerunt corpora devorare, sed animas, accipiuntque mercedes, et pecunia cuncta dijudicant. Quod in illo quidem tempore accidisse populo Judaeorum, nulli dubium est. Propter sacerdotes enim et principes et prophetas adduxit Dominus super eos malum. Sed in nostra Jerusalem hoc saepe conspicimus: qui juxta Septuaginta devorant animas in potentia, et 259 pretium accipiunt, ut multas viduas faciant, quae sponsum Dominum perdiderunt. Horum autem prophetarum factio est, et conjuratio, ut invicem sui fautores sint, et omnia turpis lucri gratia faciant. Sacerdotes qui praesules templi esse deberent, et ex quorum ore notitia Legis inquiritur, violant sanctuaria, nullamque inter sanctum et profanum, nisi pecuniae habent distantiam. Avertunt oculos a sabbatis, et Dei requiem quae in notitia Scripturarum est, non recogitant; nec dicunt cum propheta: Revela oculos meos, et considerabo mirabilia de lege tua (Psal. CXVIII, 18). Neque illud Apostoli: Nos autem omnes revelata facie gloriam Domini contemplamur (I Cor. III, 12). Inter tales prophetas et sacerdotes medius Dominus inquinatur, de quo scriptum est: Medius autem inter vos stat quem vos ignoratis (Joan. I, 26). Prophetae igitur, sive duces, leonibus comparantur.

Her princes in the midst of her are like wolves snatching prey for shedding blood, and destroying souls, and greedily following gains. But her prophets daubed them without tempering, seeing vain things, and divining a lie to them, saying: Thus says the Lord God, when the Lord has not spoken. The people of the land slandered with slander [Vulg. The people, and slander], and snatched violently: they afflicted the needy and the poor, and they oppressed the stranger by slander without judgment. And I sought from them a man, who would interpose a wall, and stand opposed against me for the land, lest I should dissipate it, and I did not find one. And I poured out my indignation upon them, in the fire of my wrath I consumed them. I have rendered their way upon their head, says the Lord God.

A diligent auditor could inquire, what was the dross which violated the purity of the silver, and mixed it with brass, lead, tin, and iron. What therefore was expressed there under the persona of the city and the furnace, is preached here under the species of the land, which has not been watered, nor received rain. We ought to understand those rains, concerning which it is written: I will command the clouds that they rain no shower upon her (Isa. V, 6): which we expect, when the early and latter rain is given to us, concerning which it is written: A voluntary rain you shall segregate, O God, for your inheritance (Ps. LXVII, 10). Moreover, the day of fury is that which each one conciliates for himself by the multitude of sins. We desire to know what is the dross of the city, what is the squalor of the hardest land and full of briars and thorns. A conspiracy, he says, of the Prophets, or according to the LXX, of the leaders in the midst of her having the likeness of a lion, concerning which also Peter writes: Our adversary the devil, like a roaring lion goes about (I Pet. V, 8). Which lion and all his associates do not seek to devour bodies, but souls, and they receive rewards, and judge all things by money. That this indeed happened to the people of the Jews at that time, is a doubt to no one. For on account of the priests and princes and prophets the Lord brought evil upon them. But in our Jerusalem we often see this: those who according to the Seventy devour souls in power, and receive a price, so that they make many widows, who have lost the Lord as spouse. Of these prophets there is a faction, and a conspiracy, that they may be favorers of each other, and do all things for the sake of base gain. The priests who ought to be the prelates of the temple, and from whose mouth the knowledge of the Law is sought, violate the sanctuaries, and have no distinction between the holy and the profane, except that of money. They turn away their eyes from the sabbaths, and do not think back upon the rest of God which is in the knowledge of the Scriptures; nor do they say with the prophet: Reveal my eyes, and I will consider the wonders from your law (Ps. CXVIII, 18). Nor that of the Apostle: But we all with revealed face contemplate the glory of the Lord (II Cor. III, 18). Among such prophets and priests the Lord in the midst is defiled, concerning whom it is written: But in the midst among you stands one whom you know not (John I, 26). The prophets therefore, or leaders, are compared to lions.

Principes autem quos inferioris gradus homines intelligimus, luporum imitantur rapinam, ut effundant sanguinem non corporum, sed animarum, et avare sectantur lucra, nequaquam illo contenti: Qui serviunt altari, vivant de altario (I Cor. IX, 13): sed postquam ad ministerium Dei accesserint, Croesi divitias congregant. Prophetae quoque illi qui ventura praenuntiant, liniebant eos absque temperamento, de quo et supra diximus, vaticinantium prophetarum, qui absque commixtione palearum linierunt parietem, qui imbribus dissipatur. Istiusmodi vident vana, et non tam prophetant, quam divinant mendacium, dicentes terrae miserabili: Haec dicit Dominus, Dominus ista promittit: cum Dominus non sit locutus ad eos. Populus autem terrae nequaquam Dei, sed terrenorum operum, principum ac sacerdotum aemulator existens, per calumniam et potentiam cuncta faciebat: non divites, sed pauperes opprimens, de quibus scriptum est: Pauper autem non sustinet comminationem. Et: Redemptio animae viri propriae divitiae (Prov. XIII, 8). Advenam quoque et peregrinum, qui necdum civis Ecclesiae fuerat effectus, sed tantum auditor, et habens initia fidei, opprimebant calumnia: ut postquam circuissent mare et aridam, facerent unum proselytum, et facerent eum filium gehennae. 260 Inter tanta autem vitia et scelerum multitudinem, quaesivi de eis virum qui irae meae posset resistere, et instar Moysi, et Aaron, et Samuelis, igni meo et incendio se opponeret; et non potui reperire. Unde loquebatur ad Moysen: Dimitte me, et delebo populum istum (Exod. XXXII, 10). Et quia resistentem mihi, retinentemque me, non potui reperire: propterea totam super eos effudi indignationem meam, et consumpsi illos, non absque mensura atque judicio, sed ut redderem vias eorum in capita illorum, vel propria peccata quae fecerant, auctoribus tribuens, vel certe in capita populi ducis, principis, ac prophetarum, quorum nullus fuit qui irascenti Domino auderet resistere, et quorum causa terra squalida atque deserta imbrem Domini suscipere non meruit.

(Cap. XXIII.---Vers. 1 seqq.) Et factus est sermo Domini ad me, dicens: Fili hominis, duae mulieres filiae matris unius fuerunt, et fornicatae sunt in Aegypto, in adolescentia sua fornicatae sunt. Ibi subacta sunt ubera earum, et fractae sunt mammae pubertatis earum (sive, ut in LXX continetur, Ibi ceciderunt ubera earum, et ibi devirginatae sunt). Nomina earum, Oolla major (sive senior), et Ooliba soror ejus. Et habui eas (sive factae sunt mihi), et pepererunt filios et filias. Et nomina earum, Samaria Oolla, et Jerusalem Ooliba.

But the princes whom we understand as men of a lower grade, imitate the rapine of wolves, that they may shed the blood not of bodies, but of souls, and they greedily seek gains, by no means content with that: Those who serve the altar, let them live from the altar (I Cor. IX, 13): but after they have approached the ministry of God, they gather the riches of Croesus. Those prophets also who foretell future things, daubed them without tempering, concerning which we also said above, of the vaticinating prophets, who without the mixture of chaff daubed the wall, which is dissipated by rains. Such as these see vain things, and do not so much prophesy, as divine a lie, saying to the miserable land: Thus says the Lord, the Lord promises those things: when the Lord has not spoken to them. Moreover, the people of the land being by no means an emulator of God, but of earthly works, of the princes and priests, did all things through slander and power: oppressing not the rich, but the poor, concerning whom it is written: But the poor man does not sustain the threat. And: The redemption of a man's soul are his own riches (Prov. XIII, 8). The stranger also and the pilgrim, who had not yet been made a citizen of the Church, but only an auditor, and having the beginnings of faith, they oppressed by slander: so that after they had gone about sea and dry land, they would make one proselyte, and make him a son of gehenna. Among such great vices and a multitude of crimes, I sought from them a man who could resist my wrath, and like Moses, and Aaron, and Samuel, would oppose himself to my fire and burning; and I was not able to find one. Whence he spoke to Moses: Let me be, and I will destroy this people (Exod. XXXII, 10). And because I was not able to find one resisting me, and retaining me: therefore I poured out all my indignation upon them, and I consumed them, not without measure and judgment, but that I might render their ways upon their heads, either attributing the proper sins which they had done to the authors, or certainly upon the heads of the people, the leader, the prince, and the prophets, of whom there was none who dared to resist the Lord being angry, and for whose cause the squalid and deserted land did not deserve to receive the rain of the Lord.

(Chap. XXIII.---Vers. 1 seqq.) And the word of the Lord came to me, saying: Son of man, there were two women daughters of one mother, and they fornicated in Egypt, in their youth they fornicated. There their breasts were pressed, and the paps of their puberty were broken (or, as is contained in the LXX, There their breasts fell, and there they were devirginated). Their names were Oolla the elder (or senior), and Ooliba her sister. And I had them (or they were made mine), and they bore sons and daughters. And their names, Samaria Oolla, and Jerusalem Ooliba.

Fornicata est igitur Oolla super me, et insanivit (sive abiit) ad amatores suos in Assyrios, qui appropinquabant [Vulg. appropinquantes] ei, vestitos hyacinthinis [Vulg. hyacintho], principes et magistratus, juvenes cupidinis (sive electos) universos equites ascensores equorum. Et dedit fornicationes suas super eos electos filios Assyriorum universos, et in omnibus super quos insanivit in immunditiis (sive adinventionibus) eorum polluta est. Insuper et fornicationes suas quas habuerat in Aegypto, non reliquit. Nam et illi dormierant cum ea in adolescentia ejus, et illi confregerant ubera pubertatis ejus (sive et ipsi devirginaverant eam): et effuderunt fornicationem suam super eam. Propterea tradidi eam in manus amatorum suorum, in manus filiorum Assur, super quorum insanivit libidinem. Ipsi discooperuerunt ignominiam ejus: filios et filias illius tulerunt; et ipsam occiderunt gladio. Et factae sunt famosae mulieres (sive facta est in sermone mulierum); et judicia (sive ultiones) 261 fecerunt in ea.

Duodecim tribus Israel quae fuerunt junctae in Aegypto, postea esse divisas in duas et decem tribus, appellatasque Judam et Israel, Regum et Paralipomenon Scriptura testatur. Judae regnavit de stirpe David, Roboam filius Solomonis in Jerusalem, ubi erat templum et sacerdotes, et magna pars tribus Levi. Decem autem tribubus in Samaria Jeroboam filius Nabat de [Al. Nabadi] tribu Ephraim et Joseph; quarum Samaria nunc appellatur Oolla, quod in lingua nostra sonat tabernaculum: Jerusalem vero Ooliba, hoc est, tabernaculum meum in ea. Siquidem et in decem tribubus erat tabernaculum non Dei, sed idolorum. Aureos enim Jeroboam, ut populum averteret a cultu Dei, vitulos collocarat in Dan et Bethel.

Dicamus ergo de singulis. Duae istae mulieres, Samaria et Jerusalem, filiae fuerunt matris unius de Israel stirpe generatae, et fornicatae sunt in Aegypto in adolescentia sua. Neque enim accepissent Legem eductae de Aegypto in monte Sina, prohibentem eas venerari idola, nisi in Aegypto fuissent Aegyptia portenta veneratae. Potest autem mater ambarum esse Chethaea, de qua supra legimus: Pater vester Amorrhaeus, et mater vestra Chethaea (Supra XVI, 3). Sed et quando dicitur: Unusquisque abominationes Aegypti auferat ab oculis suis, hoc significat, quod in Aegypto Israel idolis servierit, et ibi ceciderint, sive fracta sint ubera virginitatis ejus; majorque Samaria dicitur et senior, vel propter multitudinem decem tribuum, vel quia post mortem Moysi de Ephraim tribu, Jesus filius Nave populo praefuit: unde et Jeroboam, qui scidit eas, a domo David fuisse legimus (III Reg. XII). Et habuit eas Deus, sive factae sunt ejus, quando ingemuerunt ab operibus Aegypti, luto prius et lateri servientes.

Oolla therefore fornicated upon me, and was mad (or went away) after her lovers the Assyrians, who were approaching [Vulg. approaching] her, clothed in hyacinthine [Vulg. hyacinth], princes and magistrates, young men of desire (or chosen) all of them horsemen riders of horses. And she gave her fornications upon them all the chosen sons of the Assyrians, and in all upon whom she was mad in their uncleannesses (or inventions) she was polluted. Moreover she did not leave her fornications which she had had in Egypt. For they also had slept with her in her youth, and they had broken the breasts of her puberty (or and they themselves had devirginated her): and they poured out their fornication upon her. Therefore I delivered her into the hands of her lovers, into the hands of the sons of Assur, upon whose lust she was mad. They uncovered her ignominy: they took her sons and daughters; and they killed her with the sword. And they were made famous women (or she was made in the speech of women); and judgments (or vengeances) 261 they did in her.

The Scripture of Kings and Chronicles testifies that the twelve tribes of Israel which were joined in Egypt, were afterwards divided into two and ten tribes, and called Judah and Israel. Of Judah reigned from the lineage of David, Rehoboam the son of Solomon in Jerusalem, where was the temple and the priests, and a great part of the tribe of Levi. But over the ten tribes in Samaria Jeroboam the son of Nebat from the tribe of Ephraim and Joseph; of which Samaria is now called Oolla, which in our language sounds as tabernacle: but Jerusalem Ooliba, that is, my tabernacle in her. For indeed also in the ten tribes there was a tabernacle not of God, but of idols. For Jeroboam, that he might turn away the people from the worship of God, had placed golden calves in Dan and Bethel.

Let us speak therefore of each. These two women, Samaria and Jerusalem, were daughters of one mother generated from the lineage of Israel, and they fornicated in Egypt in their youth. For they would not have received the Law led out from Egypt on Mount Sinai, prohibiting them from venerating idols, unless in Egypt they had venerated Egyptian portents. Moreover, the mother of both can be the Hittite, concerning whom we read above: Your father was an Amorite, and your mother a Hittite (Supra XVI, 3). But also when it is said: Let each one take away the abominations of Egypt from his eyes, this signifies that in Egypt Israel served idols, and there her breasts of virginity fell, or were broken; and Samaria is called the elder and senior, either on account of the multitude of the ten tribes, or because after the death of Moses from the tribe of Ephraim, Joshua the son of Nun presided over the people: whence also Jeroboam, who split them, we read was from the house of David (I Kings XII). And God had them, or they were made his, when they groaned from the works of Egypt, first serving mud and brick.

Quae postea illi filios et filias, vel in solitudine, vel in repromissionis terra genuerunt. Primumque fornicata est Oolla, id est, Samaria, super Deum, quando insanivit in Assyrios, qui vestiti ejus hyacinthinis, et non quoslibet de populo, sed duces et magistratus, nec aetate confectos, sed juvenes omnes, equites electos, quorum secuta est idola, et a quibus contra jussionem Dei postulavit auxilium. Qui venerunt et polluerunt eam, ut quidquid in adolescentia fecerat in Aegypto, 262 non relinqueret. Nam et Aegyptii concubuerant cum ea in adolescentia ejus, quorum simulacra venerata est; ibique devirginata, et confracta sunt ubera illius: et tanta fuit fornicationis abundantia, ut non fornicati cum ea, sed fornicationem suam super illam effudisse dicantur. Propterea tradita est ipsis amatoribus suis, Phul et Theglathphalassar, et Salmanasar, in quorum insanivit libidinem, et ipsi discooperuerunt ignominiam ejus, τροπολογικῶς, quasi mulieris meretricis (IV Reg. XVII et XVIII, I Paral. V). Revelatio autem urbis, captivitas est, qui filios et filias earum duxere captivas, et ipsam gladio trucidarunt, ita ut in omnium mulierum exemplum jugulata sit; et in malam partem cunctarum sermone celebretur. Qui judicia et ultiones fecerunt in ea, ut nihil in illa salutis relinquerent; sed usque hodie decem tribus captivae teneantur in montibus et in urbibus Medorum, ad quas translatae sunt. Juxta anagogen in Osee propheta quid significet Joseph, Ephraim, Samaria, Jezrael, et Israel, et quomodo contrariae sint domui David, et Jerusalem, quae significat Ecclesiam, plenius disseruimus. De quibus et septuagesimus septimus psalmus sonat: Filii Ephraim intendentes et mittentes arcum, conversi sunt retrorsum in die belli (Psal. LXXVII, 9). Et iterum: Repulit tabernaculum Joseph, et elegit tribum Juda (Ibid., 67). Elegit enim Deus domum confessionis Ecclesiam, et repulit tabernaculum Joseph, quod interpretatur augmentum. Qui, praetermissa Lege Dei, aureos culturae suae vitulos addiderunt: et appellantur Oolla, id est, tabernaculum, non Dei, sed erroris et daemonum. Et soror major ac senior, propter multitudinem et captivitatem ab Assyriis fornicata est contra Deum, quia dereliquit fidei veritatem, et insanivit in haereticorum principes amatores suos, qui vestiti erant hyacinthinis, excelsa illi et coelestia promittentes; et ascensores, de quibus dictum est: Hi in curribus, et in equis (Ps. XIX, 8), electos filios Assyriorum et duces ac magistratus, qui scientiam sibi et eloquentiam repromittunt.

Who afterwards bore him sons and daughters, either in the solitude, or in the land of promise. And first Oolla, that is, Samaria, fornicated over God, when she was mad after the Assyrians, who were clothed in her hyacinthine [garments], and not just any of the people, but leaders and magistrates, nor worn out by age, but all young men, chosen horsemen, whose idols she followed, and from whom against the command of God she asked for help. Who came and polluted her, so that whatever she had done in her youth in Egypt, 262 she did not leave. For the Egyptians also had lain with her in her youth, whose idols she venerated; and there she was devirginated, and her breasts were broken: and there was such an abundance of fornication, that they are said not to have fornicated with her, but to have poured out their fornication upon her. Therefore she was delivered to those her lovers, Phul and Tiglath-Pileser, and Shalmaneser, upon whose lust she was mad, and they uncovered her ignominy, tropologically, as if of a harlot woman (IV Kings XVII and XVIII, I Chron. V). Moreover, the revelation of the city is captivity, who led her sons and daughters captive, and butchered her with the sword, so that she was jugulated as an example for all women; and is celebrated in the evil speech of all. Who did judgments and vengeances in her, so that they left nothing of health in her; but even today the ten tribes are held captive in the mountains and in the cities of the Medes, to which they were translated. According to anagoge in the prophet Hosea we have more fully discussed what Joseph, Ephraim, Samaria, Jezreel, and Israel signify, and how they are contrary to the house of David, and Jerusalem, which signifies the Church. Concerning which also the seventy-seventh psalm sounds: The sons of Ephraim intending and sending the bow, were turned backward in the day of war (Ps. LXXVII, 9). And again: He repelled the tabernacle of Joseph, and chose the tribe of Judah (Ibid., 67). For God chose the house of confession, the Church, and repelled the tabernacle of Joseph, which is interpreted as increase. Who, the Law of God being passed over, added golden calves of their worship: and they are called Oolla, that is, tabernacle, not of God, but of error and of demons. And the sister greater and senior, on account of the multitude and captivity, fornicated against God from the Assyrians, because she derelicted the truth of the faith, and was mad after the princes of the heretics her lovers, who were clothed in hyacinthine, promising her high and celestial things; and riders, concerning whom it was said: These in chariots, and these in horses (Ps. XIX, 8), chosen sons of the Assyrians and leaders and magistrates, who promise knowledge and eloquence to themselves.

Hoc autem propterea fecit, quod easdem fornicationes quas habuerat in Aegypto, id est, antequam crederet, et adhuc in saeculo versabatur, etiam in haeresi exercuit. Et devirginata est [Al. devirginatae sunt] a viris Assyriis qui in malitia perseverant, 263 sive ultoribus. Adversarius noster diabolus, ipse est inimicus et ultor (I Petr. V). Illi confregerunt ubera Samariae; et virginitatem ejus quam habuerat in Ecclesia, perdiderunt. Propterea tradita est amatoribus suis, juxta Apostolum qui scribit: Tradidi eos Satanae, ut discant non blasphemare (I Tim. I, 20). Et: Tradidi eos in interitum carnis, ut spiritus salvus fiat (I Cor. V, 5). Illi discooperuerunt ignominiam miserae Samariae, et omnem illius ostenderunt turpitudinem, filiosque et filias, qui de illa generati sunt, scientia praeditos, et simplices atque imperitos duxere captivos, et ipsam interfecerunt gladio spiritali: totiusque mundi in malam partem sermone celebrantur, et fiunt famosae inter cuncta saeculi dogmata, ut in exemplum omnium feminarum turpitudo illius puniatur.

(Vers. 11 seqq.) Quod cum vidisset soror ejus Ooliba, plusquam illa insanivit libidine: et fornicationem suam super fornicationem sororis suae ad filios Assyriorum praebuit impudenter: ducibus ac magistratibus ad se venientibus, indutis variis vestibus, et equitibus qui in equis vehebantur, et juvenibus formae egregiae universis. Et vidi quod polluta esset: et via una fuit ambarum. Et addidit ad fornicationes suas: cumque vidisset viros quasi depictos in pariete, imagines Chaldaeorum expressas coloribus (sive sinopide), cinctos balteis in renibus suis, et tiaras tinctas in capitibus suis, speciem ducum omnium, similitudinem filiorum Babylonis, terraeque Chaldaeorum, in qua nati erant: insanivit in eos libidine oculorum suorum, et misit nuntios ad eos in Chaldaeam. Cumque venissent ad eam filii Babylonis ad cubile mammarum, polluerunt eam fornicationibus suis, et polluta est ab eis, et repleta [Vulg. satiata] est anima ejus ab illis. Revelavit quoque fornicationes suas, et discooperuit ignominiam suam: et recessit anima mea ab ea, sicut recesserat anima mea a sorore ejus. Multiplicavit enim fornicationes suas, recordans dies adolescentiae suae, in quibus fornicata est in terra Aegypti.

Moreover, she did this therefore, that the same fornications which she had had in Egypt, that is, before she believed, and was still conversant in the world, she also exercised in heresy. And she was devirginated [Al. they were devirginated] by the Assyrian men who persevere in malice, 263 or by the avengers. For our adversary the devil, he is the enemy and the avenger (I Pet. V). They broke the breasts of Samaria; and lost her virginity which she had had in the Church. Therefore she was delivered to her lovers, according to the Apostle who writes: I have delivered them to Satan, that they may learn not to blaspheme (I Tim. I, 20). And: I have delivered them to the destruction of the flesh, that the spirit may be saved (I Cor. V, 5). They uncovered the ignominy of miserable Samaria, and showed all her turpitude, and her sons and daughters, who were generated from her, endowed with knowledge, and the simple and unskilled they led captive, and killed her with the spiritual sword: and they are celebrated in the evil speech of the whole world, and become famous among all the dogmas of the world, so that the turpitude of her may be punished as an example for all women.

(Vers. 11 seqq.) When her sister Ooliba had seen this, she was mad with lust more than she: and she offered her fornication impudently above the fornication of her sister to the sons of the Assyrians: to the leaders and magistrates coming to her, clothed with various garments, and to the horsemen who were borne upon horses, and to the young men all of a noble appearance. And I saw that she was polluted: and there was one way for both. and she added to her fornications: and when she had seen men as if painted on the wall, the images of the Chaldeans expressed in colors (or in sinopia), girded with belts on their loins, and dyed tiaras on their heads, the appearance of all the leaders, the likeness of the sons of Babylon, and of the land of the Chaldeans, in which they were born: she was mad for them with the lust of her eyes, and she sent messengers to them into Chaldea. And when the sons of Babylon had come to her to the bed of breasts, they polluted her with their fornications, and she was polluted by them, and her soul was filled [Vulg. wearied] by them. She revealed also her fornications, and uncovered her ignominy: and my soul departed from her, as my soul had departed from her sister. For she multiplied her fornications, remembering the days of her youth, in which she fornicated in the land of Egypt.

Soror Ooliba, id est, Jerusalem, cum vidisset quae passa esset Oolla, id est, Samaria, nequaquam de sororis supplicio sumpsit exemplum, sed ardentiore libidine insanivit, et sororis fornicationem excessit, dans se Assyriis, quorum pulchritudinem et varias vestes et equitum multitudinem juvenumque egregiam speciem admirabatur. Cumque vidisset Deus polluta esse eam, et in una sororis via incedere, non contenta veteribus fornicationibus, novas addidit: ut amaret etiam quos non viderat, sed quorum imagines expressas coloribus sive sinopide (quod est genus rubri coloris) in pariete conspexerat. Isti erant Chaldaei, quorum varias et coloratas vestes, et balteos in renibus, et tiaras tinctas in capitibus, et speciem ducum nobilem mirabatur, et similes filiis Babylonis, in quorum terra nati fuerant, aestimabat. Et insanivit in eos libidine oculorum suorum, et misit nuntios ad eos in Chaldaeam, id est, in Babylonem, ut venirent ad se. Qui cum venissent ad cubile mammarum ejus, eamque suis fornicationibus polluissent, tantum eorum repleta est, ut taederet eam illorum, et alienaretur anima ejus ab eis. Illa vero revelavit turpitudinem suam, et publice fornicabatur, et omnibus ignominiam suam ostendebat. Unde et anima Domini alienata est ab ea, sicut alienata fuerat a sorore ejus Samaria. Multiplicavit enim fornicationes suas, et ad antiquam consuetudinem reversa est, et recordata est dierum adolescentiae suae, in quibus in terra Aegypti fuerat fornicata.

Et videamus ne et in Ecclesia hoc fiat, ut victa una haeresi atque pereunte, alia insanior surgat, et sororis primae fornicationes excedat. Videt et in parietibus, hoc est, in variis ac diversis mundi imaginibus Chaldaeos, quos intelligimus mundi daemones, expressos sinopide, cujus color sanguinis est, et peccatum significat. De quo et dicitur: Si fuerint peccata vestra ut phoenicium, ut nix dealbabuntur: et si fuerint ut vermiculum, ut lana erunt (Isa. I, 18). Isti cincti sunt balteis in renibus, et tiaras tinctas habent in capitibus, per quod ostenditur varius errorum superstitio et superbia daemoniorum. Et fiunt famosae in terra nativitatis suae, id est, in mundo. Diabolus enim mundi hujus princeps est. Et insanivit in eos libidine oculorum suorum, et misit nuntios in Chaldaeam, ad regionem daemoniorum, ut venirent ad se. Qui postquam venerant ad cubile mammarum ejus, et virginitatis ejus ubera confregerant, eamque suis fornicationibus polluissent, tantum eorum repleta est, ut taederet eam illorum, et alienaretur anima ejus ab eis.

The sister Ooliba, that is, Jerusalem, when she had seen what Oolla, that is, Samaria, had suffered, did not at all take example from her sister's punishment, but was mad with a more burning lust, and exceeded her sister's fornication, giving herself to the Assyrians, whose beauty and various garments and multitude of horsemen and noble appearance of young men she admired. And when God saw that she was polluted, and walked in the one way of her sister, she was not content with the old fornications, but added new ones: so that she would love even those whom she had not seen, but whose images expressed in colors or in sinopia (which is a kind of red color) she had seen on the wall. These were the Chaldeans, whose various and colored garments, and belts on the loins, and dyed tiaras on the heads, and noble appearance of leaders she wondered at, and considered them similar to the sons of Babylon, in whose land they had been born. And she was mad for them with the lust of her eyes, and sent messengers to them into Chaldea, that is, into Babylon, so that they might come to her. Who when they had come to the bed of her breasts, and had polluted her with their fornications, she was so filled with them, that she became weary of them, and her soul was alienated from them. But she uncovered her turpitude, and publicly fornicated, and showed her ignominy to all. Whence also the soul of the Lord was alienated from her, as it had been alienated from her sister Samaria. For she multiplied her fornications, and returned to her former custom, and remembered the days of her youth, in which she had fornicated in the land of Egypt.

And let us see if this does not happen in the Church, that when one heresy has been overcome and has perished, another arises more insane, and exceeds the fornications of the former sister. She sees also on the walls, that is, in the various and diverse images of the world, the Chaldeans, whom we understand as the demons of the world, expressed in sinopia, which color is of blood, and signifies sin. Concerning which also it is said: If your sins shall be as scarlet, they shall be made white as snow: and if they shall be as vermilion, they shall be as wool (Isa. I, 18). These are girded with belts on the loins, and have dyed tiaras on the heads, by which is shown the various superstition of errors and the pride of demons. And they are made famous in the land of their birth, that is, in the world. For the devil is the prince of this world. And she was mad for them with the lust of her eyes, and sent messengers into Chaldea, into the region of demons, that they might come to her. Who after they had come to the bed of her breasts, and had broken the breasts of her virginity, and had polluted her with their fornications, she was so filled with them, that she became weary of them, and her soul was alienated from them.

Anima enim quae a Deo alienatur, nec in daemonibus potest habere stabilem amorem. Unde et anima Domini alienata est ab ea, et auxilium gratiamque Spiritus sancti subtraxit. Multiplicavit enim fornicationes suas; et non tam fornicationem, quam meretricum numerum desideramus, et ad tantam venimus rabiem, ut post multa tempora Dominicae servitutis revertamur ad Aegyptum, et ea faciamus, quae in saeculo fecimus, antequam nomen fidei acciperemus?

(Vers. 22 seqq.) Propterea, Ooliba, haec dicit Dominus Deus: Ecce ego suscitabo omnes amatores tuos contra te, de quibus satiata est anima tua, et congregabo eos adversum te in circuitu: Filios Babylonis, et universos Chaldaeos, nobiles, tyrannosque et principes, omnes filios Assyriorum, juvenes forma egregia, duces et magistratus, universos principes principum, et nominatos ascensores equorum. Et venient super te instructi curru et rota multitudo populorum: lorica et clypeo et galea armabuntur contra te undique. Et dabo eis judicium, et judicabunt te judiciis suis, et ponam zelum meum in te, quem exercent tecum in furore. Nasum tuum et aures tuas praecident, et quae remanserint, gladio concident. Ipsi filios tuos et filias tuas capient et novissimum tuum devorabitur igni, et denudabunt te vestimentis tuis, et tollent vasa gloriae tuae. Et requiescere facient scelus tuum de te, et fornicationem tuam de terra Aegypti: nec levabis oculos tuos ad eos, et Aegypti non recordaberis amplius.

LXX: Propterea, Ooliba, haec dicit Dominus Deus: Ecce ego suscitabo amatores tuos contra te, a quibus recessit anima tua, et adducam eos adversum te per circuitum filios Babylonis, et omnes Chaldaeos φακοὺθ et συὲ et κοὺθ, et omnes filios Assyriorum cum eis, juvenes, electos, duces, et magistratus, omnes tristatas, et nominatos equitantes in equis. Cuncti venient super te ab Aquilone, currus et rotae, 266 cum multitudine populorum, clypei et peltae, et mittent custodiam super te in circuitu. Et dabo ante faciem eorum judicium, et judicabunt te judiciis suis, et dabo zelum meum in te, et facient tecum in ira furoris. Nasum tuum et aures tuas auferent, et reliquos tuos gladio dejicient. Ipsi filios tuos et filias tuas tollent, et residuos tuos devorabit ignis, et denudabunt te vestimento tuo, et assument vasa gloriationis tuae, et avertent impietates tuas a te, et fornicationem tuam de terra Aegypti, et non elevabis oculos tuos ad eos, et Aegypti non recordaberis amplius.

For the soul which is alienated from God, cannot have a stable love even in demons. Whence the soul of the Lord also was alienated from her, and he withdrew his help and the grace of the Holy Spirit. For she multiplied her fornications, and we do not only fornicate, but we desire the number of harlots, and we come to such madness, that after many times of the Lord's service we return to Egypt, and we do those things which we did in the world, before we received the name of faith.

(Vers. 22 seqq.) Therefore, Ooliba, thus says the Lord God: Behold, I will raise up all your lovers against you, with whom your soul has been satiated, and I will gather them against you in a circuit: the sons of Babylon, and all the Chaldeans, nobles, and tyrants and princes, all the sons of the Assyrians, young men of excellent form, leaders and magistrates, all the princes of princes, and renowned riders of horses. And they shall come upon you equipped with chariot and wheel, a multitude of peoples: they shall be armed with breastplate and shield and helmet against you on every side. And I will give judgment to them, and they shall judge you with their judgments, and I will set my zeal in you, which they exercise with you in fury. They shall cut off your nose and your ears, and those things which remain they shall cut down with the sword. They themselves shall take your sons and your daughters, and your latest shall be devoured by fire, and they shall strip you of your garments, and take away the vessels of your glory. And they shall make your wickedness to rest from you, and your fornication from the land of Egypt: nor shall you lift up your eyes to them, and of Egypt you shall remember no more.

LXX: Therefore, Ooliba, thus says the Lord God: Behold, I will raise up your lovers against you, from whom your soul has departed, and I will lead them against you in a circuit, the sons of Babylon, and all the Chaldeans Phacud and Sue and Cush, and all the sons of the Assyrians with them, young men, chosen ones, leaders, and magistrates, all the tristatae, and renowned riders on horses. All shall come upon you from the North, chariots and wheels, 266 with a multitude of peoples, shields and bucklers, and they shall set a guard over you in a circuit. And I will give judgment before their face, and they shall judge you with their judgments, and I will give my zeal in you, and they shall deal with you in the wrath of fury. Your nose and your ears they shall take away, and your remains they shall cast down with the sword. They themselves shall take your sons and your daughters, and your residues the fire shall devour, and they shall strip you of your garment, and take the vessels of your boasting, and they shall turn away your impieties from you, and your fornication from the land of Egypt, and you shall not lift up your eyes to them, and of Egypt you shall remember no more.

Quia Aegyptiarum carnium recordata es, et imitata turpitudinem gentis immundae, quae omnium bestiarum simulacra veneratur: propterea adducam contra te amatores tuos, quorum satiata complexu, recessisti ab eorum foedere: ut quantus prius amor fuerat, in tanta odia vertereris. Filios, inquam, Babylonis, omnesque Chaldaeos, nobiles, tyrannos et principes; pro quibus in Hebraico habetur, PHACUD () et SUE () et CUE (), quas multigentes Orientales intelligunt, cum hujuscemodi nomina, nec in Regum volumine, nec in Paralipomenon, neque in Jeremia quidem, qui describunt captivitatem Jerusalem, aut in aliquo loco Scripturae sanctae inveniamus. Nec mirum, si Septuaginta ipsa Hebraica posuerunt nomina, cum Symmachus quoque et Theodotio in eadem verba consentiant. Omnes, inquit, Assyrios, equites, et juvenes, forma egregia, duces et magistratus, sive tristatas, quos nos principes principum interpretati sumus. De quibus et in Exodo legimus (Exod. XV, 4). Electos ascensores tristatas (τριστάτας), pro quibus Latina simplicitas, ternos statores transtulit. Tristatae autem nomen est apud Graecos, secundi gradus post regiam dignitatem. De quibus scriptum est: Verumtamen ad tres primos non pervenit, qui principes equitum peditumque erant et tributorum [Al. tribunorum] (I Par. XII, II Reg. XXIII): quos nos magistratus utriusque militiae, et praefectos annonarii tituli nominamus. Omnes, inquit, in curribus et in equis, lorica armati, galea et clypeo, obsederunt te per circuitum, et dabo eis 267 judicium, ut quos reliqueras, et quorum irritum feceras pactum, ab his judiceris: et judicabunt te judiciis suis quasi adulteram. Et ponam, inquit, zelum meum in te, quem exercent tecum in furore. Zelus enim meus est inter hostes, fidei etiam non servatae. Nasum, inquit, tuum et aures tuas praecident, quasi adulterae et deprehensae in stupro: ut deformata placere desistas. Quomodo enim in facie omnis pulchritudo oris in narium decore consistit, et in auribus, e quibus in feminis uniones et margaritae dependent: ita dignitas regis et judicum, quae in ore auribusque signatur, eorum gladio praecidetur. Ipsi filios tuos et filias tuas capient. Tuos, inquit, et tuas, non meos et meas, quia de adulterio generati sunt, et caetera vorabuntur incendio. Et denudabunt, inquit, et vestimentis tuis, quibus te ornaveram, et vasis gloriae tuae, quae tibi ad caeremonias templi aurea argenteaque concesseram, de quibus scriptum est: Ego dedi eis aurum et argentum, et ipsi fecerunt ea Baal (Osee II, 8). Haec autem omnia faciam, ut perdita pulchritudine et vultu venefico [Al. veneficio] deturpato, quiescat aliquando scelus tuum, et fornicatio quam didicisti et exercuisti in Aegypto: ut postquam nasum auresque perdideris, nequaquam audeas oculos tuos levare ad Chaldaeos, et amatoribus pristinis ostendere foeditatem tuam: nec recorderis amplius Aegyptiorum libidinis, quorum magnitudine carnium delectabaris.

Because you have remembered the Egyptian flesh, and imitated the baseness of the unclean nation, which venerates the images of all beasts: therefore I will bring against you your lovers, with whose embrace being satiated, you departed from their covenant: so that however great the love had been before, you might be turned into so much hatred. The sons, I say, of Babylon, and all the Chaldeans, nobles, tyrants and princes; for whom in the Hebrew is held, PHACUD and SUE and CUE, which many Oriental nations understand, since we find names of this kind neither in the book of Kings, nor in Chronicles, nor even in Jeremiah, who describe the captivity of Jerusalem, or in any place of Holy Scripture. Nor is it a wonder if the Seventy themselves placed Hebrew names, since Symmachus also and Theodotion agree in the same words. All, he says, the Assyrians, horsemen, and young men, of excellent form, leaders and magistrates, or tristatae, whom we have interpreted as princes of princes. Concerning whom we also read in Exodus (Exod. 15:4). The chosen riders, the tristatae (tristátas), for whom Latin simplicity translated "triple guards" (ternos statores). But tristatae is a name among the Greeks of the second rank after royal dignity. Concerning whom it is written: "However, he did not reach the first three, who were princes of the horsemen and footmen and of the tributes [Al. tribunes]" (1 Chron. 12, 2 Sam. 23): whom we call magistrates of both services, and prefects of the annonary title. All, he says, in chariots and on horses, armed with breastplate, helmet and shield, have besieged you in a circuit, and I will give to them 267 judgment, so that by those whom you had left, and whose covenant you had made void, you may be judged: and they shall judge you with their judgments as an adulteress. And I will set, he says, my zeal in you, which they exercise with you in fury. For my zeal is among enemies, even for faith not kept. Your nose, he says, and your ears they shall cut off, as of an adulteress and one caught in debauchery: so that having been deformed you may cease to please. For just as in the face all beauty of the mouth consists in the grace of the nostrils, and in the ears, from which in women unions and pearls hang: so the dignity of the king and of the judges, which is marked in the mouth and ears, shall be cut off by their sword. They themselves shall take your sons and your daughters. Yours, he says, and yours, not mine and mine, because they were generated from adultery, and the rest shall be devoured by fire. And they shall strip you, he says, of your garments, with which I had adorned you, and of the vessels of your glory, which I had granted to you for the ceremonies of the temple, gold and silver, concerning which it is written: "I gave them gold and silver, and they themselves made them for Baal" (Hosea 2:8). But all these things I will do, so that with beauty lost and the poisonous [Al. sorcery] face defiled, your wickedness may at last rest, and the fornication which you learned and exercised in Egypt: so that after you have lost your nose and ears, you may by no means dare to lift up your eyes to the Chaldeans, and show your foulness to your former lovers: nor remember any more the lust of the Egyptians, with the magnitude of whose flesh you were delighted.

Quae universa dicuntur sub translatione adulterae, et propter adulterium deturpatae: ut nequaquam ultra glorietur in decore suo; sed erubescat in foeditate, quam magnitudine meruit voluptatum. Quidquid de Jerusalem τροπικῶς dicitur, et ad animam referri potest, quae virtutibus, Dei juncta complexui, postea adulteravit in vitia, et recessit ab eo, et patefactis universis sceleribus ejus, denudata est atque turpata et ostensa omnibus, ut a scelere suo aliquanto desistat: nec glorietur in nominis dignitate, sed pro mali conscientia et recordatione Aegypti, oculos ultra ad coelum non audeat tollere. Unde et nasus ei praeciditur, et aures amputantur, quia odorem 268 bonae fragrantiae verterat in fetorem, et audierat judicium sanguinis, quod non solum de odore et auditu, sed de visu quoque intelligimus, quo, quia male fuerant abusi, Samson et Sedecias privantur. Surdum quoque Deus et mutum fecit (Exod. IV, 11): ne lingua eorum pertranseat usque ad terram, et tactus omnis auferetur in his qui vitam penitus perdiderunt. Et haec fient, ut igni cuncta purgentur, et pereat Aegypti fornicatio: nec ultra oculos suos ad mala possit attollere.

(Vers. 28 seqq.) Quia haec dicit Dominus Deus: Ecce ego tradam te in manus eorum, quos odisti: in manus de quibus satiata est anima tua. Et agent tecum in odio, et tollent omnes labores tuos, et dimittent te nudam, et ignominia plenam, et revelabitur ignominia fornicationum tuarum. Scelus tuum, et fornicationes tuae fecerunt haec tibi: quia fornicata es post gentes, inter quas polluta es in idolis earum. In via sororis tuae ambulasti: et dabo calicem ejus in manu tua. Haec dicit Dominus Deus: Calicem sororis tuae bibes profundum et latum. Eris in derisum et in subsannationem quae est capacissima: ebrietate et dolore repleberis, et calice moeroris et tristitiae, calice sororis tuae Samariae. Et bibes illum, et epotabis usque ad faeces, et fragmenta ejus devorabis, et ubera tua lacerabis (sive ut LXX transtulerunt: festivitates et neomenias ejus auferam); quia ego locutus sum, ait Dominus [Vulg. addit Deus]. Propterea haec dicit Dominus Deus. Quia oblita es mei, et projecisti me post corpus tuum: tu quoque porta scelus tuum et fornicationes tuas.

Prodest Jerusalem inimicitias habere contra Assyrios atque Chaldaeos, et nequaquam Aegypti recordari; sed tradi eis in manus ad puniendum, qui illam oderant: quibus ante non traditur, nisi satiata fuerit de eis anima ejus, ut postquam poenituerit veterum peccatorum, tunc purgetur suppliciis, et perdat omnes labores quos arte meretricia conquisivit: videatque nuditatem suam et ignominiam; et sciat quod haec universa non ei Dominus fecerit, sed fornicationes suae, quibus fornicata est per gentes quas supra enumeravit, ut earum coleret simulacra.

All these things are said under the translation of an adulteress, and defiled on account of adultery: so that she may by no means boast further in her beauty; but may blush in the foulness, which she earned by the magnitude of her pleasures. Whatever is said of Jerusalem tropologically can also be referred to the soul, which, joined to the embrace of God by virtues, afterwards committed adultery into vices, and departed from Him, and all her wickednesses having been made open, she was stripped and defiled and shown to all, that she might at some time desist from her wickedness: nor boast in the dignity of her name, but on account of the conscience of evil and the remembrance of Egypt, she may no longer dare to lift her eyes to heaven. Whence also her nose is cut off, and her ears are amputated, because she had turned the odor 268 of good fragrance into stench, and had heard the judgment of blood, which we understand not only of smell and hearing, but also of sight, of which, because they had badly abused it, Samson and Zedekiah are deprived. God also made the deaf and the dumb (Exod. 4:11): lest their tongue pass through even to the earth, and all touch shall be taken away in those who have thoroughly lost life. And these things shall be done, so that all things may be purged by fire, and the fornication of Egypt may perish: nor may she any longer be able to lift up her eyes to evils.

(Vers. 28 seqq.) For thus says the Lord God: Behold, I will deliver you into the hands of those whom you hate: into the hands from which your soul has been satiated. And they shall deal with you in hatred, and take away all your labors, and leave you naked, and full of ignominy, and the ignominy of your fornications shall be revealed. Your wickedness, and your fornications have done these things to you: because you committed fornication after the nations, among whom you were defiled with their idols. In the way of your sister you have walked: and I will give her cup into your hand. Thus says the Lord God: You shall drink the cup of your sister, deep and wide. You shall be for a derision and for a scoffing which is most capacious: you shall be filled with ebriety and sorrow, and with the cup of mourning and sadness, the cup of your sister Samaria. And you shall drink it, and drain it even to the dregs, and its fragments you shall devour, and you shall tear your breasts (or as the LXX translated: I will take away her festivities and her new moons); because I have spoken, says the Lord [Vulgate adds God]. Therefore thus says the Lord God: Because you have forgotten me, and cast me behind your body: you also bear your wickedness and your fornications.

It is profitable for Jerusalem to have enmities against the Assyrians and Chaldeans, and by no means to remember Egypt; but to be delivered into their hands for punishment, who hated her: to whom she is not delivered before, unless her soul had been satiated with them, so that after she has repented of her ancient sins, then she may be purged by punishments, and lose all the labors which she acquired by meretricious art: and may see her nakedness and ignominy; and may know that the Lord has not done all these things to her, but her fornications, by which she committed fornication through the nations which he enumerated above, so that she might worship their idols.

In viis, ait, sororis tuae Samariae ambulasti: propterea debes calicem illius bibere, 269 cujus peccata sectata es. Calix autem, quod saepe accipitur pro poenis atque suppliciis, multa exempla sunt, e quibus illud est: Calix in manu Domini vini meri plenus mixto, et inclinavit ex hoc in hoc: verumtamen faex ejus non est exinanita, bibent ex eo omnes peccatores terrae (Psal. LXXIV, 9, 10). Et in Isaia Calix ruinae, et poculum furoris dicitur (Isa. LI, 17). Et ad Jeremiam loquitur Deus: Accipe calicem vini meri de manu mea, et potabis omnes gentes, ad quas ego mittam te, et bibent, et vomент, et insanient (Jerem. XXV, 15). Sicut enim quaedam dautur cathartica, ut noxius humor qui inest corporibus egeratur: sic et Dominus dat calicem tormentorum meracissimum, ut quidquid fellis amaritudinisque est, auferat a peccatoribus, et pristinae eos restituat sanitati. Et ipse calix erit profundus et latus. Profundus, poenarum magnitudine: latus tempore captivitatis. Quando autem, ait, inebriata fueris et dolore comprehensa, et biberis calicem usque ad faeces, et intantum hauseris, ut fragmenta quoque ipsius calicis devores: tunc taedebit te fornicationis pristinae, et lacerabis ubera quae fracta fuerant in Aegypto, et quae amatoribus tuis subacta atque collisa sunt: sive omnes festivitates, et neomenias tuas auferam, ut pro solemnitate atque laetitia, aeternum planctum habeas et moerorem. Quia igitur ista fecisti, et oblita es mei, et projecisti me post corpus tuum, sive retrorsum. propter corporis vitia, vel post genitalia, quibus turpitudinis foeditas indicatur: propterea porta scelus et impietatem tuam, videlicet supplicia quae propter impietatem et scelera meruisti. Potest hoc quod dicitur: Et potabis usque ad faeces, et fragmenta ejus devorabis, significanter intelligi super Jerusalem, quae calicem Samariae sororis suae bibit novissima, et quasi faeces tormentorum ejus usque ad fundum epotavit.

(Vers. 36, 37 seq.) Et ait Dominus ad me dicens: Fili hominis, numquid judicas Oollam et Oolibam, et annuntias eis scelera (vel iniquitates) earum: quia adulterae [Vulg. adulteratae] sunt, et sanguis in manibus earum, et cum idolis 270 (sive adinventionibus) suis fornicatae sunt: insuper et filios suos quos genuerant mihi, obtulerunt eis ad devorandum (sive transduxerunt) per ignem. Sed et hoc fecerunt mihi, polluerunt sanctuarium meum in die illa: et sabbata mea profanaverunt.

In the ways, he says, of your sister Samaria you have walked: therefore you ought to drink her cup, 269 whose sins you have followed. But for the cup, which is often taken for pains and punishments, there are many examples, of which this is one: "The cup in the hand of the Lord, full of unmixed wine mixed, and he inclined from this into that: nevertheless its dregs are not emptied out, all the sinners of the earth shall drink from it" (Psalm 74:9-10). And in Isaiah it is called the cup of ruin, and the goblet of fury (Isaiah 51:17). And to Jeremiah God speaks: "Take the cup of unmixed wine from my hand, and you shall give to drink to all the nations to whom I shall send you, and they shall drink, and vomit, and be mad" (Jeremiah 25:15). For just as certain cathartics are given, so that the noxious humor which is in bodies may be driven out: so also the Lord gives the most unmixed cup of torments, so that whatever of gall and bitterness there is, he may take away from sinners, and restore them to their former health. And the cup itself shall be deep and wide. Deep, by the magnitude of the pains: wide, by the time of captivity. But when, he says, you shall be inebriated and seized with sorrow, and you shall drink the cup even to the dregs, and drink so much that you devour the fragments of the cup itself: then you shall be weary of your former fornication, and you shall tear the breasts which had been broken in Egypt, and which were pressed and crushed by your lovers: or I will take away all your festivities and your new moons, so that instead of solemnity and joy, you may have eternal lamentation and sadness. Because therefore you have done these things, and have forgotten me, and have cast me behind your body, or behind [retrorsum] on account of the vices of the body, or behind the genitals, by which the foulness of turpitude is indicated: therefore bear your wickedness and your impiety, namely the punishments which you have deserved on account of impiety and wickednesses. This which is said: "And you shall drink even to the dregs, and its fragments you shall devour," can be significantly understood of Jerusalem, which drinks the cup of her sister Samaria last, and as it were the dregs of her torments she has drunk even to the bottom.

(Vers. 36, 37 seq.) And the Lord said to me, saying: Son of man, do you judge Oolla and Ooliba, and announce to them their crimes (or iniquities): because they have committed adultery, and blood is in their hands, and with their idols (or inventions) they have committed fornication: moreover, even their sons whom they had borne to me, they offered to them to be devoured (or they passed them through) by fire. But they also did this to me: they defiled my sanctuary on that day, and my sabbaths they profaned.

Cumque immolarent filios suos idolis suis, et ingrederentur sanctuarium meum in die illa, ut polluerunt illud, etiam haec fecerunt in medio domus meae. Miserunt ad viros venientes de longe, ad quos nuntium miserant. Itaque ecce venerunt, quibus te lavisti (sive, cum venissent, statim lavabaris): et circumlivisti [Vulg. addit stibio] oculos tuos: et ornata es mundo muliebri. Sedisti in lectulo pulchro, et mensa ornata [Vulg. ordinata] est ante te. Thymiama meum et unguentum meum posuisti super eam, et vox multitudinis exsultantis erat in ea (sive et voce composita persultabat); Et in viris quidem multitudines hominum adducebantur, et veniebant de deserto (sive ebrii de deserto): posuerunt armillas in manibus suis, et coronas speciosissimas in capitibus suis. Et dixi ei quae attrita est in adulterio: Nunc fornicabitur in fornicatione sua etiam haec. Et ingressi sunt ad eam: quasi ad mulierem meretricem, sic ingrediebantur ad Oollam et Oolibam mulieres nefarias (sive ut facerent iniquitatem). Viri ergo justi [Vulg. interserit isti] sunt: hi judicabunt eas judicio adulterarum, et judicio offundentium sanguinem, quia adulterae sunt, et sanguis in manibus earum. Haec enim dicit Lord God: Adduc ad eas multitudinem, et trade eas in tumultum et in rapinam, et lapidentur lapidibus populorum, et confodiantur gladiis eorum: filios et filias earum interficient, et domos earum igni succendent, et auferam scelus (sive impietatem) de terra, et discent omnes mulieres ne faciant secundum scelus (vel impietatem) earum. Et dabunt scelus (sive impietatem) vestrum super vos: et peccata idolorum vestrorum portabitis, et scietis quia ego Dominus Deus.

Ut saepe commonui, parva in quibus Septuaginta editio discrepat ab Hebraico, ex latere copulavi, lectoris fastidio providens. Consequens autem erat, ut qui Samariae et Jerusalem adulteria separatim descripserat, pariter earum supplicia nuntiaret. Omnia autem dicuntur quasi ad adulteras, et facta anacephalaeosi, breviter earum scelera proponuntur: ut recte juxta Legis imperium in adulteras [Al. adulteris] lapidatio populi consequatur. Quia igitur adulterae sunt, justam deprome sententiam. Sunt enim moechatae in idolis, et sanguis in manibus earum, eorum videlicet quos idolis immolarunt: ut filios quos mihi genuerant, daemonibus consecrarent. Nec hoc fecerunt foris et in montibus, ac lucis, ut saepe facere consueverant; sed ad extremum polluerunt templum meum, ut statuam Baal in eo ponerent. Et sabbata mea profanaverunt: ut nec loci, nec temporis custodiretur apud eos religio.

And when they immolated their sons to their idols, and entered my sanctuary on that day to defile it, they also did these things in the midst of my house. They sent for men coming from afar, to whom they had sent a messenger. And so, behold they came, for whom you washed yourself (or, when they had come, immediately you were washed): and you painted (with stibium) your eyes: and you were adorned with female ornament. You sat on a beautiful couch, and a table was prepared (or ordered) before you. My incense and my ointment you placed upon it, and the voice of an exulting multitude was in it (or and with a composed voice it resounded); and indeed among the men multitudes of men were brought, and they came from the desert (or drunk from the desert): they placed bracelets on their hands, and most beautiful crowns on their heads. And I said to her who was worn out in adultery: Now even she will commit fornication in her fornication. And they entered to her: as to a harlot woman, so they entered to Oolla and Ooliba, wicked women (or that they might commit iniquity). Therefore there are just men: these shall judge them with the judgment of adulteresses, and with the judgment of those shedding blood, because they are adulteresses, and blood is in their hands. For thus says the Lord God: Lead to them a multitude, and deliver them into tumult and into rapine, and let them be stoned with the stones of the peoples, and let them be pierced with their swords: their sons and daughters they shall kill, and their houses they shall burn with fire, and I will take away wickedness (or impiety) from the earth, and all women shall learn not to do according to their wickedness (or impiety). And they shall give your wickedness (or impiety) upon you: and the sins of your idols you shall bear, and you shall know that I am the Lord God.

As I have often reminded, I have joined the small things in which the Seventy edition differs from the Hebrew from the side, providing for the reader's aversion. But it was consequent that he who had separately described the adulteries of Samaria and Jerusalem, should likewise announce their punishments. All things, moreover, are said as if to adulteresses, and with a recapitulation (anacephalaeosi) made, their crimes are briefly proposed: so that rightly according to the command of the Law, the stoning of the people follows upon the adulteresses. Because therefore they are adulteresses, bring forth a just sentence. For they have committed adultery with idols, and blood is in their hands, namely of those whom they immolated to idols: so that they might consecrate to demons the sons whom they had borne to me. Nor did they do this outside and in the mountains, and groves, as they had often been accustomed to do; but at the last they defiled my temple, so that they placed the statue of Baal in it. And my sabbaths they profaned: so that the religion of neither place nor time was kept among them.

Sed nec praesentibus tantum adulteriis contentae erant, neque suffecit eis, quod filios meos immolaverunt idolis suis vel daemonibus; sed peregrinis quoque voluptatibus lascivientes, Assyriorum atque Chaldaeorum simulacra veneratae sunt. Qui cum venissent, O Ooliba Jerusalem, omnem adulterae habitum implesti super eos, ut lavares corpus, oculos stibio linires: ut assumeres cultum muliebrem, sederes in lectulo libidini praeparata [Al. praeparato], epulas proponeres, quibus fractas ad libidinem vires reparares amatorum tuorum; thymiama meum et unguentum quod mihi specialiter jusseram fieri (Exod. XXX), et exterminari animam illam de populo, quae in privatos usus hoc facere voluisset, tu offerres idolis; ut congregares frequentiam populorum, sive omni genere musicorum caneres: ut non solum visu, sed et auditu et odoratu, et cunctis sensibus placeres amatoribus tuis, qui venerunt ad te ebrii: non urbanae alicujus elegantiae, sed de deserto ac solitudine, rusticorum ac latronum habitum praeferentes. Et in tantam exarsistis, o sorores pessimae, insaniam voluptatum, ut armillas vestras et discriminalia imponeretis manibus et capitibus amatorum vestrorum, sive vobis ipsis, ut plenae ornatu turparemini. Quamobrem dixi ei, vel Jerusalem, vel Samariae, vel utrique: Sic attrivistis frontem, ut nequaquam secreto polluamini, vel mariti, vel hominum vitetis aspectum; sed instar meretricum publice prostituamini, qui ingressi sunt ad vos, quasi ad meretrices, certatim vos polluere cupientes. Tradam igitur vos ad puniendum his quibus ultro traditae estis ad deturpandum. Justi enim viri sunt, in eo quod adulteram et parricidam, me jubente, discruciant. Haec enim dicit Dominus Deus: Monitu vocis tuae congrega ad eas, o propheta, multitudinem populorum, et primum diripiatur earum universa substantia; deinde lapidentur et confodiantur gladiis, et filii earum et filiae trucidentur, et domos ardeant. Et haec omnia fient, ut auferatur de terra impietas; et discant omnes mulieres universaeque provinciae procul positae, poenis earum similia devitare: ut postquam receperitis quae meremini, et portaveritis scelera idolorum vestrorum: tunc cognoscatis quod ego sim Dominus. Haec autem omnia tropologice, et sub typo adulterarum dicta sunt contra Samariam et Jerusalem, quod Assyriis traditae atque Chaldaeis, ductae sint in captivitatem, et urbes earum incendio concremarint: interfecti sint populi, qui pro Deo daemonum simulacra venerati sunt.

But they were not content only with present adulteries, nor did it suffice them that they immolated my sons to their idols or demons; but also wanton with foreign pleasures, they worshipped the idols of the Assyrians and Chaldeans. Who when they had come, O Ooliba Jerusalem, you fulfilled upon them every habit of an adulteress, so that you washed your body, painted your eyes with stibium: so that you assumed female attire, sat on a couch prepared for lust, proposed feasts, by which you might repair your forces broken for lust of your lovers; my incense and ointment which I had specially commanded to be made for me (Exod. 30), and that soul to be exterminated from the people which had willed to do this for private uses, you offered to idols; so that you might gather a frequency of peoples, or sing with every kind of musicians: so that not only by sight, but also by hearing and smell, and all senses you might please your lovers, who came to you drunk: not showing some urban elegance, but from the desert and solitude, preferring the habit of rustics and robbers. And you burned, O most wicked sisters, into such madness of pleasures, that you placed your bracelets and hair-pins (discriminalia) on the hands and heads of your lovers, or on yourselves, so that being full of ornament you might be defiled. Wherefore I said to her, either Jerusalem, or Samaria, or both: Thus you have worn down your forehead, so that by no means you are defiled in secret, or avoid the sight of your husband or of men; but like harlots you are prostituted publicly, who entered to you, as to harlots, desiring to defile you eagerly. I will deliver you therefore for punishment to those to whom you were voluntarily delivered for defilement. For they are just men, in that they torture the adulteress and parricide at my command. For thus says the Lord God: At the warning of your voice gather to them, O prophet, a multitude of peoples, and first let their entire substance be plundered; then let them be stoned and pierced with swords, and their sons and daughters be slaughtered, and the houses burn. And all these things shall be done, so that impiety may be taken away from the earth; and all women and all provinces placed far off may learn to avoid similar things by their punishments: so that after you have received what you deserve, and have borne the crimes of your idols: then you may know that I am the Lord. But all these things are said tropologically, and under the type of adulteresses, against Samaria and Jerusalem, because delivered to the Assyrians and Chaldeans, they were led into captivity, and they burned their cities with fire: the peoples were killed, who instead of God worshipped the idols of demons.

Possunt haec et post adventum Christi intelligi, quod viri justi de populis nationum ipsi Samaritanos et Judaeos comparatione sui judicent, et tradant eos ad devorandum, quibus Dominus dixerat (Matth. XXIII, 38): Relinquetur vobis domus vestra deserta. Et: Quando videritis circumdari ab exercitu Jerusalem, scitote quia appropinquat desolatio ejus (Luc. XXI, 22). Usque hodie enim adulteratae sunt, et totius orbis lapidibus opprimuntur. Quoniam miserunt nuntios ad eos qui erant procul, et dicere non poterant: Ego Deus appropinquans, et non Deus de longe, dicit Dominus (Jerem. XXIII, 23): et praeparaverunt se amatoribus suis daemonibus: et omnem cultum atque ornatum quem a Deo acceperant naturali bono, verterunt in cultum daemonum, et opera sua decoremque, quem in armillis et diademate intelligimus, adulteris amatoribus praebuerunt, quorum poena gentibus timor est, immo his qui ex gentibus crediderunt, ne similia patiantur, si ea fecerint quae fecit Samaria et Jerusalem. A quibus tunc auferentur impietates, cum receperint scelera sua, et velamen quod positum est ante vultum Moysi (Exod. XXXIV), abstulerint ab oculis suis, ut cognoscant quod ipse sit Lord Jesus Christus, quem Dei Filium negaverunt (II Cor. III).

(Cap XXIV Vers 1 seq). Et factum est verbum Domini ad me in anno nono, in mense decimo, decima mensis, dicens: Fili hominis, scribe tibi nomen diei hujus in qua confirmatus est rex Babylonis adversum Jerusalem hodie. Et dices per proverbium ad domum irritatricem parabolam, et loqueris ad eos: Haec dicit Dominus Deus: Pone ollam, pone, inquam, et mitte in eam aquam. Congere frusta ejus in eam, omnem partem bonam, femur et armum, electa et ossibus plena Pinguissimum pecus assume: compone quoque strues ossium sub ea: efferbuit coctio ejus, et discocta sunt ossa illius in medio ejus. Propterea haec dicit Dominus Deus: Vae civitati sanguinum, ollae cujus rubigo in ea est, et rubigo ejus non exivit de ea: per partes, et per partes suas ejice eam: non cecidit super eam sors. Sanguis enim ejus in medio ejus est, super limpidissimam petram effudit illum, non effudit illum super terram, ut possit operiri pulvere. Ut superducerem [Vulg. superinducerem] indignationem meam, et vindicta ulciscerer: dedi sanguinem ejus super petram limpidissimam, ne operiretur. Propter haec dicit Dominus Deus: Vae civitati sanguinum, cujus ego grandem faciam pyram. Congere ossa quae igne succendam, consumentur carnes, et concoquetur universa compositio, et ossa tabescent. Pone quoque eam super prunas vacuam, ut incalescat et liquefiat aes ejus, et confletur in medio [Vulg. interserit ejus] inquinamentum ejus, et consumatur rubigo ejus. Multo labore sudatum est; et non exivit de ea nimia rubigo ejus, neque per ignem. Immunditia tua exsecrabilis, quia emundare te volui, et non es mundata a sordibus tuis; sed nec mundaberis prius, donec quiescere faciam indignationem meam in te.

These things can also be understood after the coming of Christ, that just men from the peoples of the nations themselves judge the Samaritans and Jews by comparison of themselves, and deliver them to be devoured, to whom the Lord had said (Matt. 23:38): "Your house shall be left to you desolate." And: "When you see Jerusalem surrounded by an army, know that its desolation is near" (Luke 21:22). For even until today they have committed adultery, and are crushed by the stones of the whole world. Since they sent messengers to those who were far off, and could not say: "I am a God at hand, and not a God from afar, says the Lord" (Jer. 23:23): and they prepared themselves for their lovers the demons: and all the cult and ornament which they had received from God as a natural good, they turned into the cult of demons, and their works and beauty, which we understand in the bracelets and diadem, they provided to adulterous lovers, whose punishment is a fear to the nations, indeed to those who from the nations have believed, lest they suffer similar things, if they do those things which Samaria and Jerusalem did. From whom then impieties shall be taken away, when they shall have received their crimes, and taken away from their eyes the veil which was placed before the face of Moses (Exod. 34), so that they may know that he himself is the Lord Jesus Christ, whom they denied as the Son of God (2 Cor. 3).

(Chapter 24 Verse 1 seq). And the word of the Lord came to me in the ninth year, in the tenth month, the tenth of the month, saying: Son of man, write for yourself the name of this day in which the king of Babylon has been confirmed against Jerusalem today. And you shall speak a parable by a proverb to the irritating house, and you shall speak to them: Thus says the Lord God: Put on the pot, put it on, I say, and put water into it. Gather its pieces into it, every good part, the thigh and the shoulder, chosen and full of bones. Take the fattest cattle: compose also piles of bones under it: its cooking has boiled over, and its bones are cooked through in its midst. Therefore thus says the Lord God: Woe to the city of blood, to the pot in which there is rust, and its rust has not gone out of it: by parts, and by its parts cast it out: no lot has fallen upon it. For its blood is in its midst, upon the clearest rock she has poured it out, she has not poured it out upon the ground, that it might be covered with dust. That I might bring on my indignation, and avenge with vengeance: I have given her blood upon the clearest rock, that it might not be covered. For these things thus says the Lord God: Woe to the city of blood, of which I will make a great pyre. Gather the bones which I will burn with fire, the flesh shall be consumed, and the whole composition shall be cooked, and the bones shall waste away. Place it also empty upon the coals, that its brass may grow hot and melt, and its defilement may be fused in its midst, and its rust may be consumed. It has been toiled with much labor; and its excessive rust has not gone out of it, not even by fire. Your uncleanness is execrable, because I willed to cleanse you, and you were not cleansed from your filths; but neither shall you be cleansed before, until I cause my indignation to rest in you.

Ego Dominus locutus sum: venit, et faciam: non transibo [Vulg. transeam], nec parcam, nec placabor. Juxta vias tuas et juxta adinventiones tuas judicavi te, dicit Dominus.

LXX: Et factus est sermo Domini ad me in anno nono, in mense decimo, decima mensis, dicens: Fili hominis, scribe tibi diem ab hac die, qua obfirmatus est rex Babylonis super Jerusalem ab hodierna die, et dic ad domum exasperantem parabolam, et dices ad eos: Haec dicit Dominus Deus: 274 Pone lebetem et infunde super eum aquam, et mitte in eum divisiones: omnem incisuram bonam, crus, et humerum, carnibus separatis ab ossibus de electis pecoribus assumpta, et incende ossa sub eis: ferbuit, et sunt cocta ossa ejus in medio illius. Propterea haec dicit Adonai Dominus: O civitas sanguinum, lebes in quo est rubigo in eo, et rubigo non est egressa ex eo: per partes suas protulit: non cecidit super eam sors, quia sanguis ejus in medio illius est. Super levissimam petram posui illum: non effudi illum super terram, ut operiretur terra. Ut ascenderet furor in ultionem vindictae: dedi sanguinem ejus super limpidissimam petram, ut non operiretur. Propterea haec dicit Adonai Dominus: Vae, civitas sanguinum, et ego magnificabo terrorem, et multiplicabo ligna, et succendam ignem, ut tabescant carnes et imminuatur jus, et ossa concrementur et stet super carbones suos. Incensa est ut exuratur et frigatur aes ejus, et concrementur in medio illius immunditia ejus, et deficiat rubigo ejus. Humiliabitur rubigo, et non exiet de ea multa rubigo ejus: confundetur rubigo illius: immunditia tua ZEMMA, pro eo quod contaminata es tu, et non es emundata ab immunditia tua. Et quid erit si non fueris emundata ultra donec impleam furorem meum in te? Ego Dominus locutus sum, et veniet, et faciam: non differam, nec miserebor, nec deprecabilis ero. Secundum vias tuas, et secundum adinventiones tuas judicabo te, dicit Adonai Dominus.---Propterea ego judicabo te juxta sanguinem tuum, et juxta cogitationes tuas judicabo te, immunda atque famosa, et nimia ad irritandum ** Quorum pleraque de Theodotione addita sunt, et verbum Hebraicum ZEMMA (), pro quo nos exsecrabilem immunditiam interpretati sumus. Illudque ab eis additum est, quod in Hebraico non habetur, et obelo praenotandum est: Propterea ego judicabo te juxta sanguinem tuum, et juxta cogitationes tuas judicabo te, immunda atque famosa, et nimia ad irritandum.

I the Lord have spoken: it has come, and I will do it: I will not pass over, nor spare, nor be appeased. According to your ways and according to your inventions I have judged you, says the Lord.

LXX: And the word of the Lord came to me in the ninth year, in the tenth month, the tenth of the month, saying: Son of man, write for yourself the day from this day, in which the king of Babylon was strengthened against Jerusalem from today's day, and speak a parable to the exasperating house, and you shall speak to them: Thus says the Lord God: 274 Put on the cauldron and pour water upon it, and put into it the divisions: every good incision, the leg and the shoulder, with the flesh separated from the bones taken from chosen cattle, and burn the bones under them: it has boiled, and its bones are cooked in its midst. Therefore thus says Adonai the Lord: O city of blood, the cauldron in which there is rust in it, and the rust has not gone out from it: by its parts it has brought forth: no lot has fallen upon it, because its blood is in its midst. Upon the lightest rock I have placed it: I have not poured it upon the earth, that it might be covered by the earth. That fury might ascend in vengeance of retribution: I have given its blood upon the clearest rock, that it might not be covered. Therefore thus says Adonai the Lord: Woe, city of blood, and I will magnify the terror, and multiply the wood, and kindle the fire, so that the flesh may waste away and the broth be diminished, and the bones be burned together and stand upon its coals. It has been kindled so that its brass may be burned and fried, and its uncleanness be burned together in its midst, and its rust may fail. The rust shall be humbled, and its much rust shall not go out from it: its rust shall be confounded: your uncleanness is ZEMMA, because you are contaminated, and you are not cleansed from your uncleanness. And what will it be if you are not cleansed further until I fulfill my fury in you? I the Lord have spoken, and it shall come, and I will do it: I will not delay, nor have mercy, nor will I be entreatable. According to your ways, and according to your inventions I will judge you, says Adonai the Lord.---Therefore I will judge you according to your blood, and according to your thoughts I will judge you, unclean and famous, and excessive for irritating ** Of which many things have been added from Theodotion, and the Hebrew word ZEMMA (), for which we have interpreted execrable uncleanness. And that has been added by them, which is not held in the Hebrew, and is to be noted with an obelus: Therefore I will judge you according to your blood, and according to your thoughts I will judge you, unclean and famous, and excessive for irritating.

Dicamus ergo de singulis. Nono anno captivitatis regis Joacim (quinto enim exorsus est prophetare) et decimo mense ejusdem noni anni, decima die mensis decimi, factum est verbum Domini ad Ezechiel prophetam, in 275 Babylonis regione constitutum, et dixit ei: Fili hominis, scribe tibi hanc eamdem diem, et scito quod rex Babylonis hodie in regione Judaea obsidere coeperit Jerusalem, et vallare eam exercitu; et obsidionem istam per parabolam describe atque proverbium, quae in praesenti loco metaphoram translationemque significat. Pone, inquit, ollam aeneam, id est, lebetem, et mitte in eam aquam, et pinguissimorum animantium omne corpus in frusta concide, tam femur, quam crus et armum, carnesque diligenter ab ossibus separa, et carnibus missis in lebetem, ossa pone vel compone sub lebete, et fac strues, et cumulos ossium, ut effervescat non semel, sed frequenter coctio lebetis, et discoquantur carnes intrinsecus, et ossa subter incendio concrementur. Vis autem scire, propheta, quis sit iste lebes, vel quae carnes aut ossa? Loquere haec, dicit Lord God: Vae civitati sanguinum, id est Jerusalem, lebeti, cujus rubigo, id est malitia nimia est, et licet ignis suppositus sit, tamen rubigo ejus non exivit de ea. Perseveraverunt enim etiam capti atque cruciati in pristino scelere. Per partes, et singillatim consumite eam, nemo remaneat in salutem. Non cecidit super eam sors ut alii perirent, et alii salvarentur, sed cunctis communis venit interitus. Sanguis enim ejus, id est, homicidia, et filiorum neces, in medio illius sunt. Quem sanguis effudit super limpidissimam petram, ut pateret omnibus, nec terra operiretur aut pulvere: ne transiret videlicet indignatio mea, sed super apertissimum sanguinem ultio properaret. Naturae est enim, ut si sanguis fundatur in terram, combibat humus humorem sanguinis, vel paulatim terra operiatur et pulvere. Cum autem super limpidissimam petram et nullam habentem foveam, sanguis fuerit effusus, labitur et latam obtinet sedem. Hoc autem indicat, quod non occulta, sed publica fecerit homicidia, secundum illud quod dicitur ad Cain: Sanguis fratris tui clamat ad me (Genes. IV, 10): propterea dic civitati, non unius sanguinis, sed sanguinum multorum: Ecce ego grandem in te pyram faciam, sive educam torrem, quem 276 vulgus titionem vocat, et non solum carnes in te molles et teneras, sed durissima quoque ossa sic succendam, ut nihil in te remaneat quod non cremetur incendio.

Let us speak therefore about each point. In the ninth year of the captivity of King Joachim (for in the fifth he began to prophesy) and in the tenth month of the same ninth year, on the tenth day of the tenth month, the word of the Lord came to the prophet Ezekiel, established in the region of Babylon, and said to him: Son of man, write for yourself this same day, and know that the king of Babylon today in the region of Judea has begun to besiege Jerusalem, and to surround it with an army; and describe that siege through a parable and a proverb, which in the present place signifies a metaphor and translation. Put on, he says, the brass pot, that is, the cauldron, and put water into it, and cut the whole body of the fattest animals into pieces, both the thigh and the leg and the shoulder, and carefully separate the flesh from the bones, and with the flesh put into the cauldron, place or compose the bones under the cauldron, and make piles and heaps of bones, so that the cooking of the cauldron may boil not once, but frequently, and the flesh may be cooked through on the inside, and the bones be burned together underneath by the fire. Do you wish to know, prophet, who is this cauldron, or what are the flesh or bones? Speak these things, says the Lord God: Woe to the city of blood, that is Jerusalem, to the cauldron whose rust, that is excessive malice, is in it, and although fire is placed under it, nevertheless its rust has not gone out of it. For they persevered even when captured and tortured in their former crime. Consume it by parts, and one by one, let no one remain for safety. No lot has fallen upon it so that some might perish and others be saved, but common destruction has come to all. For its blood is in its midst, upon the clearest rock she has poured it out, she has not poured it out upon the ground, that it might be covered with dust. Which blood she poured out upon the clearest rock, that it might be open to all, and not be covered by earth or dust: so that my indignation might not pass over, but vengeance might hasten over the most open blood. For it is of nature that if blood is shed upon the earth, the ground drinks the moisture of the blood, or little by little the earth is covered also with dust. But when upon the clearest rock and having no pit, blood has been shed, it glides and occupies a broad seat. But this indicates that she committed not hidden, but public homicides, according to that which is said to Cain: "The blood of your brother cries out to me" (Gen. 4:10): therefore say to the city, not of one blood, but of many bloods: Behold, I will make a great pyre in you, or I will lead forth a brand, which the common people call a firebrand, and not only the soft and tender flesh in you, but also the hardest bones I will so kindle, that nothing may remain in you that is not burned by the fire.

Cumque et carnes et ossa consumpta fuerint et cremata, ipsum lebetem vacuum pone super prunas, ut aes quoque illius incalescat et consumatur, et aere consumpto, rubigo quoque illius pereat, id est, civitate incendio concremata, malitia cum urbe dispereat. Sed quid prodest fecisse quod jussum est? Ne per ignem quidem rubigo atque malitia lebetis, et urbis potuit auferri; sed permanet in ea immunditia scelesta et exsecrabilis: hoc enim zemma significat. Et apostropham ad ipsum lebetem, id est ad ipsam urbem, facit. Mundare te volui, et non es mundata sordibus tuis, nec ultra poteris emundari, donec in te compleam indignationem meam. Ego Dominus locutus sum, et sententia mea non potest praeterire. Venit jam urbis obsidio, faciam quod minatus sum: nec transibo, sicut saepe feci, scelera tua; et ultra non parcam, nec placabor tibi etiam si multiplicaveris preces; sed vias tuas, et adinventiones tuas reddam tibi, immo judicabo te juxta opera et cogitationes tuas, ut in hoc quoque ostendam clementiam meam instar medici, qui putridis non parcit carnibus, ut sana membra salventur: non parcit, ut parcat; crudelis est, ut misereatur; nec considerat patientis dolorem, sed vulneris sanitatem, juxta illud Evangelicum magis volens unum perire membrum, quam totum corpus interfici (Matth. V). Notandum quoque quomodo a principio prophetiae usque ad praesentem diem, quando obsideri coepit Jerusalem, per ordinem captivitas veniat. Primum gladius provocatur; deinde duae viae ponuntur, Ammon et Jerusalem, quarum ad dexteram partem sors cadit Nabuchodonosor; conflatur argentum in civitate, aes, stagnum, plumbum et ferrum; terra quoque non compluitur, sed sentibus occupatur: postea sub nomine duarum sororum Oollae et Oolibae, Samariae et Jerusalem peccata narrantur, quomodo illa sit capta, et ista capienda. Ad extremum nono anno, decimo mense, 277 decima die mensis, in captivitate posito Ezechiel et his qui cum eo erant, et tradiderant se cum rege Jechonia, ostenditur qua die urbs coeperit obsideri, et similitudo lebetis ponitur; ut quomodo carnes et ossa congesta in lebetem, incendio concremantur, sic cuncta civitas cum suis interitura sit civibus, et nullus remaneat eorum qui obsessi sunt, quin fame, gladio, pestilentia consumantur, et pars reliqua captiva ducatur in Babylonem. Potest haec eadem prophetia et ad tempus pertinere Dominicae passionis, propter quam exercitu circumdata est Jerusalem, et interfecti filii ejus, et obsidente Tito filio Vespasiani, ad salutem nullus evasit, templumque subversum est; et post quinquaginta annos sub Hadriano, civitas aeterno igne consumpta est. Praesentem autem captivitatem quando Ezechiel in Babylone ista cernebat, et Jeremias in principio ponit voluminis sui: Quid tu vides, Jeremia? Qui respondens, ait, Ollam succensam, et faciem ejus a facie Aquilonis (Jerem. I, 13).

And when both the flesh and the bones have been consumed and burned, place the empty cauldron itself upon the coals, that its brass also may grow hot and be consumed, and with the brass consumed, its rust also may perish, that is, the city being burned with fire, the malice may perish with the city. But what does it profit to have done what was commanded? Not even through fire could the rust and malice of the cauldron and of the city be taken away; but there remains in it a wicked and execrable uncleanness: for this is what "zemma" signifies. And he makes an apostrophe to the cauldron itself, that is to the city itself. I willed to cleanse you, and you were not cleansed from your filths, nor will you be able to be cleansed further, until I fulfill my indignation in you. I the Lord have spoken, and my sentence cannot pass by. Now the siege of the city has come, I will do what I have threatened: nor will I pass over, as I have often done, your crimes; and further I will not spare, nor be appeased to you even if you multiply prayers; but I will render to you your ways and your inventions, indeed I will judge you according to your works and thoughts, so that in this also I may show my clemency in the manner of a physician, who does not spare putrid flesh so that healthy members may be saved: he does not spare, that he may spare; he is cruel, that he may have mercy; nor does he consider the pain of the sufferer, but the health of the wound, according to that Gospel saying: wishing one member to perish rather than the whole body be killed (Matt. 5). It is also to be noted how from the beginning of the prophecy even to the present day, when Jerusalem began to be besieged, the captivity comes in order. First the sword is provoked; then two ways are placed, Ammon and Jerusalem, of which the lot falls on the right side for Nebuchadnezzar; silver is melted in the city, brass, tin, lead and iron; the earth also is not rained upon, but is occupied by briars: afterwards under the name of two sisters Oolla and Ooliba, the sins of Samaria and Jerusalem are related, how the former was captured, and the latter is to be captured. At the last in the ninth year, the tenth month, the tenth day of the month, Ezekiel being placed in captivity and those who were with him, and had delivered themselves with King Jechoniah, it is shown on what day the city began to be besieged, and the similitude of the cauldron is placed; so that just as flesh and bones gathered into the cauldron are burned by fire, so the entire city with its citizens is to perish, and none may remain of those who are besieged, but that they be consumed by hunger, sword, pestilence, and the remaining part be led captive into Babylon. This same prophecy can also pertain to the time of the Lord's passion, on account of which Jerusalem was surrounded by an army, and her sons killed, and with Titus son of Vespasian besieging, none escaped to safety, and the temple was subverted; and after fifty years under Hadrian, the city was consumed by eternal fire. But the present captivity when Ezekiel saw those things in Babylon, Jeremiah also places in the beginning of his volume: "What do you see, Jeremiah? Who responding, says: A seething pot, and its face from the face of the North" (Jer. 1:13).

Sunt qui juxta tropologiam, totum locum istum ad consummationem mundi [Al. saeculi] transferant, nonumque numerum, qui in Scripturis sanctis poenarum et dolorum est, et semper sequitur justitiam, decimi mensis et diei decimae clementia temperant. Idcirco enim adhibentur aegrotantibus poenae, ut dolorem sanitas consequatur. Mundus ergo qui in maligno positus est (I Joan. V, 19), die judicii divino igne succenditur; et civitas sanguinum ponitur super carbones ignis, ut impleatur illud quod scriptum est in Isaia: Habes carbones ignis, sedibus super eos: erunt tibi in adjutorium (Isai. XLVII, 14). Illudque difficile est, quomodo cum carbones et ossa consumantur, quibus pleni sunt etiam Pharisaei, quibus Dominus loquitur in Evangelio: Vae vobis, Scribae et Pharisaei, qui similes estis sepulcris dealbatis: quae intus plena sunt spurcitia, et ossibus mortuorum (Matth. XXIII, 27), nunc dicatur quod rubigo sordesque mundi consumptae non sint, sed etiam post judicii severitatem malitia remaneat. Quod facile solvitur, si intelligamus illud Apostoli: Conclusit Deus omnia sub peccato, ut omnibus misereatur (Galat. III, 22). Vanitati enim creatura subjecta est (Rom. VIII, 28). Et ponitur sanguis qui effusus est in propatulo creaturae universae, ut omnium scelera pateant. Petram autem limpdissimam possumus 278 accipere, et Dominum Salvatorem, quae sequebatur in solitudine populum Israel, de qua scriptum est: Bibebant autem de spiritali consequente eos petra: petra autem erat Christus (I Cor. X, 4): quod in illo revelentur omnia; et impleatur quod scriptum est: Nihil occultum quod non reveletur. Dicitque se Dominus non misereri, nec mundi praeterire peccata; neque parcere impiis, nec placari, ut viae pereant impiorum, secundum illud quod in primi psalmi fine ponitur: Et iter impiorum peribit.

(Vers. 15 seqq.) Et factum est verbum Domini ad me, dicens: Fili hominis, ecce ego tollo a te desiderabile oculorum tuorum in plaga, et non planges, neque plorabis, neque fluent lacrymae tuae. Ingemisce tacens, mortuorum luctum non facies. Corona tua circumligata sit tibi, et calciamenta tua erunt in pedibus tuis: nec amictu ora velabis, nec cibos lugentium comedes. Locutus sum ergo ad populum mane, et mortua est uxor mea vesperi, fecique [Vulg. fecitque] mane sicut praeceperat mihi. Et dixit ad me populus: Quare non indicas nobis quid ista significent, quae tu facis?

There are those who according to tropology transfer this whole place to the consummation of the world [Al. age], and the ninth number, which in the holy Scriptures is of punishments and pains, and always follows justice, they temper with the clemency of the tenth month and the tenth day. For therefore punishments are applied to the sick, so that health may follow pain. Therefore the world which is placed in the wicked one (1 John 5:19) is kindled on the day of judgment by divine fire; and the city of blood is placed upon the coals of fire, so that that which is written in Isaiah may be fulfilled: "You have coals of fire, you shall sit upon them: they shall be for a help to you" (Isa. 47:14). And that is difficult, how when the coals and bones are consumed, with which even the Pharisees are full, to whom the Lord speaks in the Gospel: "Woe to you, Scribes and Pharisees, who are like whitened sepulchres: which within are full of uncleanness, and of the bones of the dead" (Matt. 23:27), it is now said that the rust and filths of the world have not been consumed, but even after the severity of judgment malice remains. Which is easily solved, if we understand that saying of the Apostle: "God has concluded all things under sin, that he might have mercy on all" (Gal. 3:22). For the creature is subject to vanity (Rom. 8:28). And the blood which has been shed is placed in the open view of the entire creature, so that the crimes of all may be patent. But the clearest rock we can accept as also the Lord Savior, who followed the people of Israel in the solitude, of whom it is written: "But they drank of the spiritual rock following them: but the rock was Christ" (1 Cor. 10:4): that in him all things may be revealed; and that which is written may be fulfilled: "Nothing hidden which shall not be revealed." And the Lord says that he does not have mercy, nor pass over the sins of the world; nor spare the impious, nor be appeased, so that the ways of the impious may perish, according to that which is placed at the end of the first psalm: "And the way of the impious shall perish."

(Verse 15 seqq.). And the word of the Lord came to me, saying: Son of man, behold I take from you the desire of your eyes in a stroke, and you shall not lament, nor weep, nor shall your tears flow. Groan in silence, you shall not make a mourning for the dead. Let your crown be bound upon you, and your shoes shall be on your feet: nor shall you cover your face with a cloth, nor eat the foods of those who mourn. I spoke therefore to the people in the morning, and my wife died in the evening, and I did in the morning just as he had commanded me. And the people said to me: Why do you not indicate to us what these things signify, which you do?

Et dixi ad eos: Sermo Domini factus est ad me dicens: Loquere domui Israel: Haec dicit Dominus Deus: Ecce ego polluam sanctuarium meum, superbiam imperii vestri, et desiderabile oculorum vestrorum, et super quo pavet anima vestra, et filii vestri, et filiae quas reliquistis, gladio cadent. Et facietis sicut feci: ora amictu non velabitis, et cibos lugentium non comedetis. Coronas habebitis in capitibus vestris, et calciamenta in pedibus: non plangetis, neque flebitis: sed tabescetis in iniquitatibus vestris, et unusquisque gemet ad fratrem suum. Eritque Ezechiel vobis in portentum, juxta omnia quae fecit, facietis cum venerit istud, et scietis quia ego Dominus Deus. Et tu, fili hominis, ecce in die quo tollam ab eis fortitudinem eorum, et gaudium dignitatis, et desiderium oculorum eorum super quo requiescunt animae eorum, filios et filias eorum. In die illa cum venerit fugiens ad te, ut annuntiet tibi: in die, inquam, illa, aperietur os tuum cum eo qui fugit, et loqueris, et non silebis ultra, erisque eis in portentum, et scietis quia ego Dominus. LXX: Et factus est sermo Domini ad me dicens: Fili hominis, ecce ego auferam a te desiderabilia oculorum tuorum in acie (sive in praeparatione); non planges, neque flebis, nec venient lacrymae tibi, gemitus sanguinis, renum luctus est. Erunt crines tui 279 colligati super te, et calciamenta tua in pedibus tuis, nec consolaberis in labiis eorum, et panem hominum non comedes. Locutus sum ad populum mane, sicut praeceperat mihi, et mortua est uxor mea vesperi, fecique mane sicut praeceptum est mihi. Et dixit ad me populus: non annuntias nobis quid sunt haec quae tu facis? Et dixi ad eos, Sermo Domini factus est ad me, dicens: Dic ad domum Israel: Haec dicit Adonai Lord: Ecce ego contaminabo sancta mea, superbiam fortitudinis vestrae, desiderabilia oculorum vestrorum, et quibus parcunt animae vestrae. Filii vestri et filiae vestrae quos reliquistis, in gladio cadent, et facietis sicut feci. Ore eorum non consolabimini, et panem virorum non comedetis, et comae vestrae super capita vestra, et calciamenta vestra in pedibus vestris. Non plangetis nec flebitis, et consumemini in iniquitatibus vestris, et consolabitur unusquisque fratrem suum, et erit Jezechiel vobis in portentum. Secundum omnia quae fecit, facietis. Cumque venerint haec, cognoscetis quoniam ego Adonai Dominus. Et tu, fili hominis, nonne in die quando abstulero fortitudinem ab eis, elationem gloriationis eorum, desiderabilia oculorum eorum, et elationem animae eorum, filios et filias eorum. In die illa veniet qui salvus factus fuerit ad te: ut annuntiet in auribus tuis. In die illa aperietur os tuum ad eum qui fugerit, et loqueris, et nequaquam ultra reticebis, et eris eis in portentum, et cognoscent quoniam ego Dominus.

And I said to them: The word of the Lord came to me saying: Speak to the house of Israel: Thus says the Lord God: Behold I will defile my sanctuary, the pride of your empire, and the desire of your eyes, and that over which your soul fears, and your sons, and the daughters whom you have left, shall fall by the sword. And you shall do just as I have done: you shall not cover your faces with a cloth, and you shall not eat the foods of those who mourn. You shall have crowns on your heads, and shoes on your feet: you shall not lament, nor weep: but you shall waste away in your iniquities, and each one shall groan to his brother. And Ezekiel shall be for a portent to you, according to all that he has done, you shall do when this comes, and you shall know that I am the Lord God. And you, son of man, behold in the day when I shall take from them their strength, and the joy of dignity, and the desire of their eyes over which their souls rest, their sons and daughters. In that day when one who flees shall come to you, to announce to you: in that day, I say, your mouth shall be opened with him who flees, and you shall speak, and you shall not be silent further, and you shall be for a portent to them, and you shall know that I am the Lord. LXX: And the word of the Lord came to me saying: Son of man, behold I take away from you the desires of your eyes in battle (or in preparation); you shall not lament, nor weep, nor shall tears come to you, the groan of blood, the mourning of the kidneys is. Your hair shall be 279 bound upon you, and your shoes on your feet, nor shall you be consoled in their lips, and the bread of men you shall not eat. I spoke to the people in the morning, just as he had commanded me, and my wife died in the evening, and I did in the morning just as it was commanded me. And the people said to me: Do you not announce to us what are these things which you do? And I said to them, the word of the Lord came to me, saying: Say to the house of Israel: Thus says Adonai the Lord: Behold I will contaminate my holy things, the pride of your strength, the desires of your eyes, and those which your souls spare. Your sons and your daughters whom you have left, shall fall in the sword, and you shall do just as I did. By their mouth you shall not be consoled, and the bread of men you shall not eat, and your hair upon your heads, and your shoes on your feet. You shall not lament nor weep, and you shall be consumed in your iniquities, and each one shall console his brother, and Ezekiel shall be for a portent to you. According to all that he has done, you shall do. And when these things come, you shall know that I am Adonai the Lord. And you, son of man, will it not be in the day when I take away strength from them, the elation of their glorying, the desires of their eyes, and the elation of their soul, their sons and daughters. In that day he who has been made safe shall come to you: to announce in your ears. In that day your mouth shall be opened to him who shall flee, and you shall speak, and by no means further shall you keep silence, and you shall be for a portent to them, and they shall know that I am the Lord.

Supra ollae lebetisque succensio, obsidionem urbis ostenderat, nunc captam eam atque deletam, et omnem populum, vel interfectum gladio, vel ductum in captivitatem, prophetalis sermo testatur. Et primum juxta consuetudinem nostram, historiae fundamenta jaciamus. Fili, inquit, hominis, ecce auferam de conspectu oculorum tuorum quidquid tibi desiderabile est, et auferam in plaga, sive, ut LXX verterunt, in praeparatione: ut videlicet praepares te ad ea non facienda, quae solent in luctu fieri. Non planges, neque plorabis, nec fluentes lacrymae dolorem cordis 280 ostendent: sed si forte nimio fueris moerore superatus, tacitum habeto gemitum, nec prorumpat in verba. Mortuorum luctum non facies, vel, ut vertere LXX, gemitus sanguinis, renum luctus est. Per quod ostendit uxorem ejus esse morituram. Statim enim sequitur: Et mortua est uxor mea vesperi (Prov. XIX); quod proprie ad conjunctionem renum pertinet. Nihil enim viro uxore bona amabilius, quae a Deo homini providetur, et cui Domini lege conjungitur, et unum cum ea corpus efficitur. Quodque sequitur: Corona tua circumligata sit tibi, et calciamenta tua erunt in pedibus tuis, hoc significat: Habebis comam quae tondetur in luctu, et calciamenta in pedibus, quae lugentes solent abjicere. Unde et David Abessalon filium fugiens, et poenitens super nece Uriae, nudis pedibus incedit (I Reg. XII, XV, XVIII). Aiunt Hebraei hucusque Babylonios magistros, Legis praecepta servantes, decalogum scriptum in membranulis circumdare capiti suo, et haec esse quae jubeantur ante oculos et in fronte pendere, ut semper videant quae praecepta sunt. Et quia Ezechiel sacerdos erat, nequaquam eum debere deponere coronam gloriationis, sed ligatam habere in capite. Hoc illi dixerint. Nos autem, juxta LXX, coronam capillorum intelligamus caesariem: licet et ipsorum interpretatio nequaquam vim Hebraici sermonis expresserit. Nec amictu, inquit, ora velabis, nec cibos lugentium capies, quae solent in luctu fieri, ut operiant vultum, et quae Graeci περίδειπνα vocant, a consolatoribus accipiant. Locutus sum, inquit, ad populum mane, quae mihi Dominus imperarat, et vesperi mortua est uxor mea, oculorum desiderabile, lumborumque et sanguinis luctus. Statimque die altera mane feci omnia quae mihi fuerant imperata: interrogavitque me populus, cur contra morem omnium fecerim.

Above the kindling of the pot and cauldron had shown the siege of the city, now the prophetic word testifies that it has been captured and destroyed, and all the people either killed by the sword or led into captivity. And first according to our custom, let us lay the foundations of history. Son of man, he says, behold I will take away from the sight of your eyes whatever is desirable to you, and I will take it away in a stroke, or as the LXX translated, in preparation: namely that you may prepare yourself for not doing those things which are accustomed to be done in mourning. You shall not lament, nor weep, nor shall flowing tears 280 show the pain of the heart: but if by chance you should be overcome by excessive sadness, have a silent groan, nor let it break forth into words. You shall not make a mourning for the dead, or, as the LXX translated, the groan of blood, the mourning of the kidneys is. By which he shows that his wife is to die. For immediately follows: "And my wife died in the evening" (Prov. 19); which properly pertains to the conjunction of the kidneys. For nothing is more amiable to a man than a good wife, who is provided by God to man, and to whom he is joined by the law of the Lord, and is made one body with her. And that which follows: "Let your crown be bound upon you, and your shoes shall be on your feet," this signifies: You shall have hair which is shorn in mourning, and shoes on the feet, which those who mourn are accustomed to cast away. Whence also David fleeing his son Absalom, and repenting over the death of Uriah, walks with naked feet (1 Sam. 12, 15, 18). The Hebrews say that until now the Babylonian masters, serving the precepts of the Law, surround their head with the decalogue written on parchments, and these are those things which are commanded to hang before the eyes and on the forehead, so that they may always see what has been commanded. And because Ezekiel was a priest, by no means ought he to lay down the crown of glorying, but to have it bound on his head. Let them have said this. But we, according to the LXX, let us understand the crown of hairs as the head of hair: although even their interpretation by no means expressed the force of the Hebrew word. Nor with a cloth, he says, shall you cover your faces, nor shall you take the foods of those who mourn, which are accustomed to be done in mourning, so that they cover the face, and which the Greeks call perideipna, they receive from the consolers. I spoke, he says, to the people in the morning, which things the Lord had commanded me, and in the evening my wife died, the desire of my eyes, and the mourning of the loins and of blood. And immediately on the next day in the morning I did all things which had been commanded me: and the people asked me why I did against the custom of all.

Causasque quaerentibus tantae patientiae, respondi: Sermo Domini qui ad me factus est, ut ad populum Israel loquerer, ista praecepit: Ecce ego, 281 id est, jam nunc polluam sanctuarium meum, ut incendatur templum et cunctis alienigenis pateat ac profanis, et in quo habebatis superbiam, id est confidentiam et spem ac desiderium salutis vestrae, et ad cujus obsidionem vestrae animae formidabant: et filios quoque et filias quos vobis fames ac pestilentia reliquos fecerant, consumam gladio. Quidquid ego feci, et vos facietis. Quando consuetudo servatur in luctu, medius dolor est; quando autem tanta malorum incumbit necessitas, ut omni ploratu major sit, unusquisque de sua necessitate sollicitus, ad aliorum quamvis sint proximi miserias non ingemiscit. Nihil, inquit, facietis quod solet in luctu fieri: sed urbe temploque succensis, stupebitis ad malorum magnitudinem. Non attondebitis, nec nudis incedetis pedibus, nec plangetis, nec amictu ora velabitis, nec cibos capietis a consolantibus: sed tabescetis, et consumemini in iniquitatibus vestris, et vix liberum habebitis gemitum, ne offendatis victorum superbiam, si publice flere videamini; ita ut Ezechiel propheta sit vobis in portentum, et omnia, quae ille non fecit in morte uxoris suae, vos in eversione urbis et templi non faciatis. Et adhuc apertius: O, inquit, fili hominis, in tempore quando abstulero ab eis fortitudinem eorum, templi, ut diximus, confidentiam et gaudium dignitatis, et in quo spem solam habebant, ac desiderium in quo requiescebant animae eorum, insuper filios eorum et filias, subauditur ex superioribus, abstulero: eo, inquit, tempore, cum venerit ad te de Jerusalem fugiens, vel qui evaserit, dicens urbem esse subversam, tunc qui prius tacueras et gemitum liberum non habebas, et tantae eras patientiae, ut in uxoris nece et lumborum dolore, lacrymam non emitteres, aperies os tuum, et loqueris, non ad eum qui venerit, sed cum eo: ut quaecumque tu ventura praedixeras, 282 ille nuntiet jam perfecta, et ultra non tacebis; sed argues eos, et dices cuncta illis merito provenisse: ita ut sis illis in portentum, juxta illud quod in Zacharia scriptum est: Prophetas viros esse portendentes (Zach. III, 8). Et Lord alibi loquitur: in manibus prophetarum assimulatus sum (Osee XII, 10). Haec juxta historiam dicta sint.

And to those seeking the causes of such patience, I responded: The word of the Lord which came to me, that I might speak to the people of Israel, commanded these things: Behold I, 281 that is, even now will defile my sanctuary, so that the temple may be burned and be open to all foreigners and profane men, and in which you had pride, that is confidence and hope and the desire of your safety, and at whose siege your souls were dreading: and also your sons and daughters whom famine and pestilence had left remaining to you, I will consume with the sword. Whatever I have done, you also shall do. When custom is kept in mourning, the pain is medium; but when such necessity of evils lies upon one that it is greater than all weeping, each one anxious for his own necessity, does not groan at the miseries of others although they are very near. You shall do nothing, he says, that is accustomed to be done in mourning: but with the city and temple burned, you shall be stunned at the magnitude of evils. You shall not shave, nor shall you walk with naked feet, nor shall you lament, nor shall you cover your face with a cloth, nor shall you take foods from those consoling: but you shall waste away, and be consumed in your iniquities, and you shall scarcely have a free groan, lest you offend the pride of the victors, if you should be seen to weep publicly; so that Ezekiel the prophet may be for a portent to you, and all things which he did not do in the death of his wife, you in the subversion of the city and temple may not do. And still more clearly: O, he says, son of man, in the time when I shall take from them their strength, the confidence of the temple, as we have said, and the joy of dignity, and in which they had hope alone, and the desire in which their souls rested, moreover their sons and daughters, it is understood from the superior things, I shall have taken away: at that time, he says, when there shall come to you one fleeing from Jerusalem, or one who shall have escaped, saying that the city has been subverted, then you who before had been silent and did not have a free groan, and were of such patience that in the death of your wife and the pain of your loins, you did not emit a tear, you shall open your mouth, and you shall speak, not to him who shall have come, but with him: so that whatever things you had predicted as to come, 282 he may announce as already perfected, and further you shall not be silent; but you shall argue them, and say that all things have provenly come to them by merit: so that you may be for a portent to them, according to that which is written in Zechariah: "The prophets are men who are portending" (Zech. 3:8). And the Lord speaks elsewhere: "In the hands of the prophets I have been likened" (Hosea 12:10). These things have been said according to history.

Veniamus ad anagogen (si tamen violenta non fuerit visa cauti lectoris prudentiae). Filium hominis dici Dominum Salvatorem, nulli dubium, qui extrema hora, hoc est, ad vesperam mundi hujus, uxorem pristinam perdidit, nec flevit eam, nec amictu ora velavit, nec recepit ullam hominum consolationem, et haec ventura praedixit mane, quae completa sunt vesperi, et rursum mane in secundo adventu facta probavit quae ventura praedixerat, sanctuarium Judaeorum, et quod desiderabile habuerant in oculis, et super quo tremebant animae eorum, esse polluta: filios quoque eorum et filias Romano gladio concidisse. Quod autem dicitur: Coronam habebitis in capitibus vestris, et calciamenta erunt in pedibus, ad illam partem referemus, quod nequaquam lugere debeant, nec signa luctus assumere, postquam pro umbra receperint veritatem, et Nazaraei quidam facti fuerint, et unusquisque super fratre suo consolabitur: ita ut Ezechiel quem confortavit Deus Pater, sit eis in portentum, ventura praenuntians, et postquam subversa fuerit Jerusalem, templumque succensum, et hoc totus mundus audierit, et dispersio Israel, quae orbis terminos colit, tunc verba Domini opere completa, habeant libertatem, et polluto sanctuario ejus, Lege completa, vel destructa secundum occidentem litteram, aperta sit Evangelii gloria, et cognoscat Israel, quod ipse sit Dominus et Deus, qui haec mane ventura praedixerit, et vesperi atque in consummatione mundi esse completa, suo probarit adventu.

Let us come to the anagoge (if however it shall not have seemed violent to the prudence of the cautious reader). That the Son of man is called the Lord Savior, is a doubt to no one, who at the last hour, that is, at the evening of this world, lost his former wife, nor wept for her, nor covered his face with a cloth, nor received any consolation of men, and predicted these things as to come in the morning, which were completed in the evening, and again in the morning at the second advent proved as done what he had predicted as to come, that the sanctuary of the Jews, and what they had as desirable in their eyes, and over which their souls trembled, have been defiled: that their sons also and daughters have fallen by the Roman sword. But that which is said: "You shall have a crown on your heads, and shoes shall be on your feet," we shall refer to that part, that they ought by no means to mourn, nor assume the signs of mourning, after they shall have received the truth instead of the shadow, and shall have been made certain Nazirites, and each one shall be consoled over his brother: so that Ezekiel whom God the Father strengthened, may be for a portent to them, announcing the things to come, and after Jerusalem shall have been subverted, and the temple burned, and the whole world shall have heard this, and the dispersion of Israel, which inhabits the ends of the world, then the words of the Lord completed by work, may have liberty, and with his sanctuary defiled, the Law being completed, or destroyed according to the killing letter, the glory of the Gospel may be opened, and Israel may know that he himself is the Lord and God, who predicted these things as to come in the morning, and proved them by his advent to have been completed in the evening and in the consummation of the world.

LIBER OCTAVUS.

283-284 Quid aliis prosit in prophetas nostra dictatio, Dei judicii est, eorumque conscientiae, qui, omissis declamationibus ac plausu et compositione verborum, cupiunt scire quid eorum sermo, vel narret praeteritum, vel praesens arguat, vel praedicat esse venturum. Nobis interim prodest: dum enim hoc facimus, et nihil aliud cogitamus, in modum furti explanationes aggredimur, et dierum miserias, noctium studio compensamus: pascitur animus, et obliviscitur saeculi calamitatum, quod in extremo fine jam positum congemiscit et parturit (II Thess. II), donec qui tenet de medio fiat, et pedes statuae quondam ferrei, fragilitate digitorum fictilium conterantur. Cadit mundus, et cervix erecta non flectitur. Pereunt divitiae, et nequaquam cessat avaritia. Congregare festinant, quae rursum ab aliis occupentur. Aruerunt lacrymae, pietas omnis ablata est. Multi qui petant, pauci qui tribuant. Nec erubescimus, paupertatem vili palliolo praeferentes, Croesi opibus incubare; famemque et interitum plurimorum nostris custodire thesauris, secundum illum divitem purpuratum, qui ut nihil aliud fecerit, neque enim rapinas ejus et iniquitates Scriptura testatur (Luc. XVI), crudelitas ejus atque superbia non habebat modum: Lazaro ante fores jacenti atque semineci, ne ea quidem jussit dari quae canibus projiciuntur. Quanti nunc Lazari jacent, et quantorum purpurae diversis vestium coloribus proteguntur, ne in usus quidem proprios vertentium quae peritura conservant! Haec, virgo Christi Eustochium, ex cordis abundantia os locutum sit, et paulo liberius quam humilitati nostrae convenit, dixerimus. Caeterum octavus in Ezechielem liber, qui filiorum Ammon et gentium caeterarum increpationem continet, et vaticinium futurorum, hoc habebit exordium.

(Cap. XXV.) Et factum est sermo Domini ad me, dicens: Fili hominis, pone (sive obfirma) faciem tuam contra filios Ammon, et prophetabis de eis, et dices filiis Ammon: Audite verbum Domini Dei, haec dicit Dominus Deus: Pro eo quod dixistis, euge, euge super sanctuarium meum (sive quia gavisi estis super sanctuarium meum), quia pollutum est, et super terram Israel, quia desolata est, et super domum Juda, quia ducti sunt in captivitatem: idcirco ego tradam te filiis Orientalibus (sive CEDEM) in haereditatem, et collocabunt caulas suas in te, et ponent in te tentoria sua:

BOOK EIGHT.

283-284 What profit our dictation on the prophets may bring to others is for the judgment of God and the conscience of those who, having omitted declamations and applause and the composition of words, desire to know what their speech either narrates of the past, or argues of the present, or predicts as to come. Meanwhile, it is profitable for us: for while we do this, and think of nothing else, we approach explanations in the manner of a theft, and compensate for the miseries of the days by the study of the nights: the soul is fed, and forgets the calamities of the age, which, now placed at the extreme end, groans together and is in labor (2 Thess. 2), until he who holds is taken out of the way, and the feet of the statue once made of iron are crushed by the fragility of the clay fingers. The world is falling, and the erect neck is not bent. Riches perish, and by no means does avarice cease. They hasten to gather what in turn will be occupied by others. Tears have dried up, all piety has been taken away. Many are they who seek, few they who give. Nor do we blush, preferring poverty with a cheap little cloak, to brood over the wealth of Croesus; and to keep for our treasures the hunger and destruction of very many, according to that purple-clad rich man, who though he may have done nothing else—for neither does Scripture testify to his rapines and iniquities (Luke 16)—his cruelty and pride had no limit: to Lazarus lying before the doors and half-dead, he did not even command those things to be given which are cast to the dogs. How many Lazaruses now lie, and the purples of how many are protected by diverse colors of garments, not even turning to their own uses those things which they preserve as about to perish! These things, O virgin of Christ Eustochium, let the mouth have spoken from the abundance of the heart, and let us have said them a little more freely than befits our humility. For the rest, the eighth book on Ezekiel, which contains the rebuke of the sons of Ammon and of the other nations, and the prophecy of future things, will have this beginning.

(Chapter 25.) And the word of the Lord came to me, saying: Son of man, set (or strengthen) your face against the sons of Ammon, and you shall prophesy of them, and you shall say to the sons of Ammon: Hear the word of the Lord God, thus says the Lord God: Because you said, euge, euge (aha, aha) over my sanctuary (or because you rejoiced over my sanctuary), because it is defiled, and over the land of Israel, because it is desolate, and over the house of Judah, because they are led into captivity: therefore I will deliver you to the sons of the East (or CEDEM) for an inheritance, and they shall place their folds in you, and set up their tents in you:

ipsi comedent fruges suas, et ipsi bibent lac [Al. additur tuum] (sive ubertatem tuam), daboque Rabbath in habitaculum camelorum (sive civitatem Ammon in pascua camelorum): et filios Ammon in cubile pecorum, et scietis quia ego Dominus. Quia haec dicit Dominus Deus: Pro eo quod plausisti manu, et percussisti (sive insonuisti) pede, et gavisa es ex toto affectu (sive insultasti ex animo tuo) super terram Israel: idcirco [Vulg. addit ecce] ego extendam manum meam super te, 285 et tradam te in direptionem gentium, et interficiam te de populis, et perdam de terris, et conteram, et scies quia ego Dominus.

Capta vel obsessa Jerusalem, postquam venit in Babylonem, qui poterat [Al. potuerat] evadere, et nuntiavit urbem jam jamque capiendam, vel cum templo esse subversam, juxta consuetudinem omnium prophetarum adversum caeteras in circuitu nationes, quae insultaverant ruinae Jerusalem, templique incendio, sermo convertitur prophetalis, qui habebant metropolim nomine Rabbath, quae hoy por el rey de Egipto Ptolemaeo cognomento Philadelpho, qui Arabiam tenuit cum Judaea, Philadelphia nuncupata est. Fili, inquit, hominis, pone, sive obfirma faciem tuam contra filios Ammon, qui de Lot stirpe generati sunt, et dices ad eos: Haec dicit Dominus Deus (non sunt enim prophetae verba, sed Domini. De obfirmatione vultus, in hoc eodem propheta plenius disputavimus): Pro eo quod dixistis: Euge, Euge, sive insultastis, et gavisi estis, quia templum et sanctuarium meum hostium ingressione pollutum est, et super terram Israel, quoniam desolata est, et specialiter super domum Juda, id est, duarum tribuum, quae nunc ductae sunt in captivitatem: propterea et ego tradam te filiis CEDEM [Al. Edem], quos Orientales interpretati sumus. Nullique dubium est, Madianitas, et totam eremi vastitatem adjacere terrae Arabiae, qui habent camelorum greges, oviumque et caprarum multitudines, et his opibus victitant. Quod et terrae Israel in Judicum libro accidisse narrat historia (Judic. VI), quando venerunt Madianaei, et depasti sunt, usque Gazam, omnes regiones eorum. Μεταφορικῶς ergo per Madianaeos, Ismaelitas et Agarenos, qui nunc Sarraceni appellantur, assumentes sibi falso nomen Sarae, quo [Al. quod] scilicet de ingenua et domina videantur esse generati, Scriptura significat: diciturque de rege Nabuchodonosor et omni ejus exercitu, quod veniat et capiat urbem Rabbath, quae vel proprie hoc appellatur nomine, vel ob magnitudinem. Rabbath enim maxima dicitur.

they themselves shall eat their fruits, and they themselves shall drink your milk (or your abundance), and I will give Rabbath for a dwelling of camels (or the city of Ammon for pastures of camels): and the sons of Ammon for a stable of cattle, and you shall know that I am the Lord. Because thus says the Lord God: Because you have clapped with the hand, and struck (or made a sound) with the foot, and have rejoiced with all affection (or have insulted from your soul) over the land of Israel: therefore behold I will extend my hand 285 over you, and deliver you for a spoil of the nations, and I will kill you from the peoples, and destroy from the lands, and crush, and you shall know that I am the Lord.

Jerusalem being captured or besieged, after he who had been able to escape came to Babylon and announced that the city was even now to be captured, or had been subverted with the temple, according to the custom of all the prophets, the prophetic speech is turned against the other nations in the circuit, which had insulted the ruin of Jerusalem and the burning of the temple, and first against the sons of Ammon, who had a metropolis named Rabbath, which today by the king of Egypt Ptolemy surnamed Philadelphus, who held Arabia with Judea, is called Philadelphia. Son of man, he says, set, or strengthen your face against the sons of Ammon, who were generated from the stock of Lot, and you shall say to them: Thus says the Lord God (for they are not the words of the prophet, but of the Lord. Concerning the strengthening of the face, in this same prophet we have more fully disputed): Because you said: Euge, Euge, or you insulted, and rejoiced, because my temple and sanctuary were defiled by the entrance of enemies, and over the land of Israel, because it is desolate, and specially over the house of Judah, that is, of the two tribes, which now have been led into captivity: therefore also I will deliver you to the sons of CEDEM, whom we have interpreted as Orientals. And it is a doubt to no one that the Midianites, and the whole vastness of the desert, lie adjacent to the land of Arabia, who have herds of camels, and multitudes of sheep and goats, and live on these riches. Which also history narrates to have happened to the land of Israel in the book of Judges (Judg. 6), when the Midianites came, and fed upon all their regions as far as Gaza. Metaphorically therefore through the Midianites, Ishmaelites and Hagarenes, who now are called Saracens, falsely assuming to themselves the name of Sarah, so that namely they may be seen to be generated from a free woman and mistress, Scripture signifies: and it is said of King Nebuchadnezzar and all his army, that he comes and captures the city Rabbath, which is either properly called by this name, or on account of its magnitude. For Rabbath is called greatest.

Et ne dubitemus Nabuchodonosor subvertisse Arabiam, postquam capta est Jerusalem, supra Scriptura testatur: Et tu, fili hominis, pone tibi duas vias, Ammon 286 et Jerusalem, et veniet gladius regis Babylonis. Et iterum: In capite viae civitatis conjiciet, et viam pones, ut veniat gladius ad Rabbath filiorum Ammon, et ad Judam in Jerusalem munitissimam (Supra, XXI, 19, 20). Et rursum: Haec dicit Dominus Deus ad filios Ammon, et ad opprobrium eorum (vers. 28). Venient ergo filii CEDEM, et collocabunt caulas suas, quasi pastores, figentque tentoria. Ipsi vastabunt fruges tuas, et bibent lac, et ubertatem terrae, immissis gregibus camelorum, et omnium populorum: ita ut sint filii Ammon in cubile pecorum, et malorum necessitate intelligant, quod ipse sit Dominus qui et futura praedixit, et ut fierent imperavit. Nec hoc suffecit filiis Ammon, ut insultarent, et dicerent: Euge, euge super templo et sanctuario Domini, quod pollutum erat diversarum introitu nationum; sed tanta fuit insultandi lascivia, ut cunctis simul populus manibus et pedibus concreparet, et ex toto cordis clamaret affectu: eo quod terra Israel esset desolata. Propterea non per Angelos, neque per alia ministeria, sed ipse Dominus, extendens manum suam ad percutiendum, tradet eam in direptionem, nequaquam camelis et ovium gregibus, sed manifestius gentibus, ut de populorum numero penitus eradicetur, et pereat, et redigatur ad nihilum: et postquam contrita fuerit, tunc intelligat quod ipse sit Dominus qui cuncta dijudicet, et in omnes terras habeat potestatem. Possumus juxta tropologiam filios Ammon intelligere, qui de Lot in spelunca generati sunt semine, et generati in ebrietate et incestu, omnes haereticos, de quibus Scriptura dicit et Apostolus Joannes: Ex nobis exierunt, sed non fuerunt ex nobis. Si enim fuissent ex nobis, permansissent utique nobiscum (Joan. II, 19). Isti enim de inclinatione orti sunt, hoc enim Lot in linguam nostram vertitur: Quia omnes declinaverunt, simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum (Ps. XIII, 3). Adversum hos ponitur, sive obfirmatur, facies prophetalis: ut eos sua austeritate conterat, et dicit eis: Quia insultastis Ecclesiae meae tempore persecutionis: eo quod diversorum vitio pollutum esset sanctuarium meum, sive eorum vitio qui mihi serviebant, 287 sive hostium crudelitate, qui meos persequebantur: terram quoque Israel, sensus videntes Deum, esse desolatam virtutum choro; et quomodo filii domus Juda, id est, Deum confitentis, in qua est vera fides et recta confessio, ducti sunt [Al. sint] in captivitatem, et servire Domino desierunt [Al. desierint]:

And lest we doubt that Nebuchadnezzar subverted Arabia after Jerusalem was captured, above Scripture testifies: "And you, son of man, set for yourself two ways, Ammon 286 and Jerusalem, and the sword of the king of Babylon shall come." And again: "At the head of the way of the city he shall cast, and you shall set a way, that the sword may come to Rabbath of the sons of Ammon, and to Judah in Jerusalem most fortified" (Above, 21:19, 20). And again: "Thus says the Lord God to the sons of Ammon, and to their reproach" (verse 28). Therefore the sons of CEDEM shall come, and place their folds, as shepherds, and fix their tents. They themselves shall waste your fruits, and drink the milk, and the abundance of the land, with herds of camels and of all peoples sent in: so that the sons of Ammon may be in a stable of cattle, and by the necessity of evils they may understand that he himself is the Lord who both predicted future things, and commanded that they be done. Nor did this suffice for the sons of Ammon, that they insulted, and said: Euge, euge over the temple and sanctuary of the Lord, which was defiled by the entrance of diverse nations; but so great was the wantonness of insulting, that all the people together clapped with hands and feet, and cried out from all the affection of the heart: because the land of Israel was desolate. Therefore not through Angels, nor through other ministries, but the Lord himself, extending his hand to strike, will deliver her for a spoil, by no means to camels and herds of sheep, but more manifestly to the nations, that from the number of peoples she may be utterly eradicated, and perish, and be reduced to nothing: and after she shall have been crushed, then she may understand that he himself is the Lord who judges all things, and has power over all lands. We can according to tropology understand the sons of Ammon, who were generated of the seed of Lot in a cave, and generated in drunkenness and incest, as all heretics, of whom Scripture says and the Apostle John: "They went out from us, but they were not of us." For if they had been of us, they would certainly have remained with us" (1 John 2:19). For these have arisen from inclination, for this Lot is turned into our language: "Because all have declined, at the same time they have been made useless: there is none who does good, there is not even one" (Ps. 13:3). Against these is set, or strengthened, the prophetic face: so that he may crush them with his austerity, and says to them: Because you have insulted my Church in the time of persecution: because by the vice of diverse people my sanctuary was defiled, or by the vice of those who 287 served me, or by the cruelty of enemies, who persecuted mine: the land of Israel also, the senses seeing God, to be desolate of the chorus of virtues; and how the sons of the house of Judah, that is, of one confessing God, in which is true faith and right confession, have been led into captivity, and have ceased to serve the Lord:

idcirco, o omnis insultans, traderis filiis Orientalibus qui de vero lumine sunt profecti et traderis in haereditatem, ut tu quoque discas Dominum confiteri. Et per translationem dicitur, quod filii Orientis ponent super eos caulas suas, et figant tentoria, et bibant lac, et comedant fruges, et civitas quondam superbiae fiat in habitaculum camelorum, qui possint, deposito onere peccatorum, intrare per foramen acus (Matth. XIX), et in cubile pecorum, quae reguntur a pastore bono (Joan. X), ut cum hoc fecerint, mixti et traditi Orientis pastoribus, intelligant quod ipse sit Dominus. Rursumque exprobrat eis, quare insultaverint nimio cordis affectu ruinis populi Dei, et terram Israel putaverint omnino desertam: pro quo mereantur manum ulciscentis Dei, ut qui excesserant modum exsultationis et gaudii super ruina domus Judae, nequaquam tradantur filiis Orientis, sed sint in direptionem cunctarum gentium, et interficiantur de populis, et pereant, et conterantur, et nequaquam de stirpe Abraham, sed de cunctis nationibus esse credendi sint, et tunc malorum cognoscant magnitudine, et contritione sua, et interfectione populi, quod ipse sit Dominus. Quod generaliter de Ecclesia intelleximus, super unumquemque sanctorum intelligi potest, ad quorum ruinam gaudent saeculi homines, et adversariae potestates, si multi temporis perdiderint pudicitiam: dum mali consolationem suorum scelerum putant, si plures habeant consortes criminum atque supplicii: et hoc nemo faciat, nisi fuerit filius Ammon, hoc est filius populi, qui in declinatione generatus est.

(Vers. 8 seq.) Haec dicit Dominus Deus: Pro eo quod dixerunt Moab et Seir, ecce sicut omnes gentes domus Juda: idcirco ecce ego aperiam humerum Moab, de civitatibus inquam ejus, 288 et de finibus ejus inclyta terrae Beth Jesimoth, et Beelmeon, et Cariathaim: filiis Orientis cum filiis Ammon, et dabo eam in haereditatem, ut non sit ultra memoria filiorum Ammon in gentibus, et in Moab faciam judicia, et scient quia ego Dominus. LXX: Haec dicit Adonai Dominus: Pro eo quod dixit Moab + et Seir ** ecce sicut omnes gentes domus Juda: Idcirco ecce ego dissolvam humerum Moab de civitatibus promontoriorum ejus, electam terram domum Beth Jasimuth, super fontem urbis maritimae, filios Orientis super filios Ammon dedi ei haereditatem, ut non sit memoria filiorum Ammon in gentibus, et in Moab faciam ultiones, et cognoscent quoniam ego Dominus. Hoc quod nos interpretati sumus et Seir, in LXX non habetur, sed de Theodotionis editione additum est.

therefore, O every insulter, you shall be delivered to the sons of the East who have set forth from the true light, and you shall be delivered for an inheritance, that you also may learn to confess the Lord. And by a translation it is said, that the sons of the East shall place their folds over them, and fix tents, and drink milk, and eat fruits, and the city once of pride shall be for a dwelling of camels, who can, the burden of sins being laid down, enter through the eye of a needle (Matt. 19), and into a stable of cattle, which are ruled by the good shepherd (John 10), so that when they have done this, mixed and delivered to the shepherds of the East, they may understand that he himself is the Lord. And again he reproaches them, why they insulted with excessive affection of heart the ruins of the people of God, and thought the land of Israel altogether deserted: for which they deserve the hand of an avenging God, so that those who had exceeded the measure of exultation and joy over the ruin of the house of Judah, should by no means be delivered to the sons of the East, but be for a spoil of all nations, and be killed from the peoples, and perish, and be crushed, and by no means from the stock of Abraham, but from all nations they are to be believed to be, and then by the magnitude of evils they may know, and by their own contrition, and the killing of the people, that he himself is the Lord. What we have understood generally of the Church, can be understood of each one of the saints, at whose ruin the men of the age rejoice, and the adverse powers, if they have lost the chastity of a long time: while the evil think it a consolation of their crimes, if they have more consorts of crimes and of punishment: and no one does this, unless he shall have been a son of Ammon, that is a son of the people, who was generated in inclination.

(Verses 8 seq.) Thus says the Lord God: Because Moab and Seir have said, Behold, the house of Judah is like all the nations: therefore behold, I will open the shoulder of Moab from its cities, I say, 288 and from its borders the renowned of the land, Beth Jesimoth, and Beelmeon, and Cariathaim: to the sons of the East with the sons of Ammon, and I will give it for an inheritance, so that there may be no more memory of the sons of Ammon among the nations, and in Moab I will perform judgments, and they shall know that I am the Lord. LXX: Thus says Adonai the Lord: Because Moab + and Seir ** said, Behold, the house of Judah is like all the nations: Therefore behold, I will dissolve the shoulder of Moab from the cities of its promontories, the chosen land of the house of Beth Jasimuth, above the fountain of the maritime city, I have given it for an inheritance to the sons of the East over the sons of Ammon, so that there may be no memory of the sons of Ammon among the nations, and in Moab I will perform vengeances, and they shall know that I am the Lord. That which we have interpreted as "and Seir" is not found in the LXX, but was added from the edition of Theodotion.

Ridiculam vero in hoc loco Hebraei narrant fabulam. Postquam urbs aperta, templumque reseratum est, filiique Ammon, et Moab, et Seir ingressi sunt templum, videruntque Cherubim protegentia propitiatorium, et dixerunt: Sicut cunctae gentes colunt simulacra; ita et Juda habet suae religionis idola; et idcirco, inquiunt, iratus est Dominus, et tradidit eos captivitati. Nos autem hoc dicemus, quod et isti insultaverint domui Judae, quando a Chaldaeis capta est, putantes sicut in caeteris gentibus non ibi esse auxilium Dei, et ideo regnum Judae, et Jerusalem Dei praesidio destitutum, patuisse Babyloniae potestati. Idcirco non multo post tempore, sed in praesentiarum Dominus comminatur se humerum, robur videlicet et fortitudinem Moab de civitatibus ejus dissoluturum, sive aperturum, ut ad ipsos quoque Babylonius victor introeat, et civitates in Moab esse desistant, et in finibus ejus ac terminis urbes inclytae destruantur: quarum ponit nomina, Beth Jesimoth, et Beelmeon et Cariathaim: pro quibus nescio quid volentes LXX interpretati sunt, domum Beth Iasimuth, cum hoc vocabulum villam desertam significet: Beelmeon quoque usque hodie in Moab vicus sit maximus, quem illi verterunt, super 289 fontem, et Cariathaim, civitatem maritimam: traditurque et ipsa cum filiis Ammon filiis Orientis, Babyloniis, videlicet, juxta illum sensum quem contra filios Ammon interpretati sumus. Et dabo, inquit, Moab in haereditatem, ut quomodo filiorum Ammon non est memoria ultra in gentibus, sic et in Moab ultiones faciam atque judicia: ut cognoscant quod ego sim Dominus, qui Judam tradidi pro peccato, et in filios Ammon, et in Moab ultor existam. Usque hodie autem Moab, qui interpretatur ex patre, et Seir, qui in pilosum vertitur et hirsutum, despicit et contemnit domum Juda, in qua vera confessionio est, et putat tam facile eam posse subverti, quam caeterarum subvertuntur urbium munimenta. Unde et Dominus comminatur aperturum se, sive dissoluturum omnem fortitudinem Moabitarum: ut civitates habere desistant, et nequaquam in dialectica arte confidant [Al. confidere]: sed cuncti illius termini, quos pro illisione fluctuum vocant promontoria, destruantur; et inclytae atque electae terrae Beth Jesimoth, quae interpretatur domus solitudinis atque deserta, et Beelmeon, quae et ipsa vertitur habens fontem, sive super fontem, et Cariathaim, quam LXX civitatem maritimam transtulerunt, pereant.

The Hebrews tell a ridiculous story in this place. After the city was opened and the temple unlocked, and the sons of Ammon, and Moab, and Seir entered the temple, they saw the Cherubim protecting the propitiatory, and they said: Just as all nations worship idols, so also Judah has the idols of its religion; and therefore, they say, the Lord was angry and delivered them to captivity. But we shall say this, that these also insulted the house of Judah when it was captured by the Chaldeans, thinking that just as in the rest of the nations, there was no help of God there, and therefore the kingdom of Judah and Jerusalem, being destitute of God's protection, lay open to the power of Babylon. Therefore, not a long time after, but presently, the Lord threatens that He will dissolve or open the shoulder, namely the strength and fortitude of Moab, from its cities, so that the Babylonian victor may also enter into them, and they may cease to be cities in Moab, and in its borders and boundaries the renowned cities may be destroyed: of which He places the names, Beth Jesimoth, and Beelmeon, and Cariathaim: for which the LXX, meaning I know not what, have interpreted as the house of Beth Iasimuth, since this name signifies "a deserted village": Beelmeon also is even today a very large village in Moab, which they turned as "above 289 the fountain," and Cariathaim as "the maritime city": and it is also delivered with the sons of Ammon to the sons of the East, namely the Babylonians, according to that sense which we interpreted against the sons of Ammon. And I will give, He says, Moab for an inheritance, so that just as there is no more memory of the sons of Ammon among the nations, so also in Moab I will perform vengeances and judgments: so that they may know that I am the Lord, who delivered Judah for sin, and will exist as an avenger against the sons of Ammon and against Moab. Until today, however, Moab, which is interpreted as "from the father," and Seir, which is turned into "hairy" and "shaggy," despises and contemns the house of Judah, in which is the true confession, and thinks that it can be as easily subverted as the fortifications of the rest of the cities are subverted. Whence also the Lord threatens that He will open, or dissolve, all the strength of the Moabites: so that they may cease to have cities, and by no means trust in the dialectical art: but all its boundaries, which they call promontories on account of the dashing of the waves, may be destroyed; and the renowned and chosen lands of Beth Jesimoth, which is interpreted as "the house of solitude" and "desert," and Beelmeon, which itself is turned as "having a fountain," or "above the fountain," and Cariathaim, which the LXX translated as "the maritime city," may perish.

Quamvis enim habeant robora pugnatorum, et inclyta pergant ad praelium arte pugnandi, et ex omni parte circumsepti munitique gradiantur: tamen inclyta eorum terra non est domus habitationis, sed domus solitudinis. Quodque se putant habere fontem scientiae, et urbem maritimam, quae cunctas sustinere possit saeculi tempestates, patientiam sibi et fortitudinem promittentes: tamen illuc convertentur, ut et ipsi tradantur filiis Orientis, veri in Christo luminis; sicut traditi sunt filii Ammon, qui sibi in haeretica multitudine confidebant. Et consideremus profectum, atque in ipsa comminatione clementiam Dei, ut tradantur cum filiis Ammon filii Orientis in haereditatem: et nequaquam haeresis ulla nominetur in gentibus; sed factis in Moab judiciis suis, et ultionibus pro arrogantia, rerum fine cognoscant Dominum esse qui cuncta 290 dispenset. Ad approbandum autem quod Moab in praesenti loco super Philosophorum intelligatur superbia, de quibus dicitur: Perdam sapientiam sapientium, et intelligentiam intelligentium reprobabo (I Cor. I, 19), pauca de prophetis exempla replicanda sunt. Amos loquitur: Haec dicit Dominus: Super tribus impietatibus Moab, et super quatuor non aversabor eum, pro eo quod combussit ossa regis Idumaeae in cineres (Amos II, 1). Vere enim quidquid in saeculo dogmatum perversorum est, quidquid ad terrenam scientiam pertinet, et putatur esse robustum, hoc dialectica arte subvertitur, et instar incendii in cineres favillasque dissolvitur; ut probetur nihili, quod putabatur esse fortissimum. Sed Isaia superbiam arguit Moab, dicens: Audivimus contumeliam Moab: contumeliosus est nimis: superbiam ejus abstuli (Isa. XVI). Jeremias quoque, contra omnes vaticinans nationes, proprie loquitur ad Moab: Quoniam confidebas in munitionibus tuis (Jerem. XLVIII, 7). Et post paululum: Habebis fiduciam in gloria tua. Et iterum: Quomodo dicitis, fortes sumus? Ac deinde: Juxta est dies Moab ut veniat, et malitia ejus velox nimis (Ibid. 14, 10). Et manifestius: Dicite quomodo contritus est baculus gloriosus, virga magnificentiae (Ibid., 20)? Et iterum: Contritum est cornu Moab. Haec autem dicuntur, ut sub nomine Moab, stulta saeculi in coelum se efferens superbia conteratur.

(Vers. 12, 13, seqq.) Haec dicit Dominus Deus: Pro eo quod fecit Idumaea ultionem, ut se vindicaret de filiis Juda: peccavitque delinquens, et vindictam expetivit de eis. Idcirco haec dicit Dominus Deus: Extendam manum meam super Idumaeam, et auferam de ea hominem et jumentum. Et faciam eam desertam ab Austro, et qui desunt [Vulg. sunt] in Dedan, gladio cadent. Et dabo ultionem meam super Idumaeam, per manum populi mei Israel, et faciam in Edom juxta iram meam, et furorem meum, et scient indignationem meam, dicit Dominus Deus.

For although they have the strengths of fighters, and proceed to battle with renowned art of fighting, and walk about hedged in and fortified on every side: nevertheless their renowned land is not a house of habitation, but a house of solitude. And because they think they have the fountain of knowledge, and a maritime city, which can sustain all the tempests of the age, promising patience and fortitude to themselves: nevertheless they shall be turned thither, so that they also may be delivered to the sons of the East, of the true light in Christ; just as the sons of Ammon were delivered, who trusted in the heretical multitude. And let us consider the progress, and in the very threat the clemency of God, that they may be delivered with the sons of Ammon to the sons of the East for an inheritance: and by no means let any heresy be named among the nations; but through the judgments performed in Moab, and the vengeances for arrogance, they may know at the end of things that it is the Lord who 290 dispenses all. Moreover, to approve that Moab in the present place is understood over the pride of the Philosophers, of whom it is said: "I will destroy the wisdom of the wise, and the intelligence of the intelligent I will reprove" (1 Cor. 1:19), a few examples from the prophets must be repeated. Amos speaks: "Thus says the Lord: For three impieties of Moab, and for four I will not turn him away, because he burned the bones of the king of Idumaea into ashes" (Amos 2:1). For truly whatever of perverse dogmas is in the age, whatever belongs to earthly knowledge and is thought to be robust, this is subverted by the dialectical art, and is dissolved like a fire into ashes and embers; so that it may be proved as nothing, which was thought to be very strong. But Isaiah reproves the pride of Moab, saying: "We have heard the contumely of Moab: he is exceedingly contumelious: I have taken away his pride" (Isa. 16). Jeremiah also, prophesying against all nations, speaks specifically to Moab: "Because you trusted in your fortifications" (Jer. 48:7). And after a little: "You shall have confidence in your glory." And again: "How do you say, We are strong?" And then: "Near is the day of Moab that it should come, and its malice is exceedingly swift" (Ibid. 14, 10). And more manifestly: "Say how the glorious staff is broken, the rod of magnificence" (Ibid., 20)? And again: "The horn of Moab is broken." These things, moreover, are said so that under the name of Moab, the foolish pride of the age lifting itself up to heaven may be crushed.

(Verses 12, 13, seqq.) Thus says the Lord God: Because Idumaea has performed vengeance, so as to vindicate itself over the sons of Judah: and has sinned by offending, and has sought vengeance over them. Therefore thus says the Lord God: I will extend my hand over Idumaea, and I will take away from it man and beast. And I will make it desert from the South, and those who are in Dedan shall fall by the sword. And I will give my vengeance over Idumaea, by the hand of my people Israel, and I will perform in Edom according to my anger and my fury, and they shall know my indignation, says the Lord God.

LXX: Haec dicit Adonai Dominus: Pro eo quod fecit Idumaea, ut ulciscerentur ultionem de domo Juda, et memoriam retinuerunt mali, et ulti sunt ultione: propterea haec dicit Adonai Dominus: Extendam manum meam super Idumaeam, et interficiam de ea hominem et pecus, et 291 ponam eam desertam: et de Themam fugientes gladio cudent. Et dabo ultionem meam super Idumaeam, in manu populi mei Israel, et facient in Idumaea juxta iram meam, et furorem meum, et cognoscent ultionem meam, dicit Adonai Dominus.

Supra duo proposuerunt, pro eo quod dixerunt Moab et Seir, et postea de Seir tacens, contra Moab tantum locutus est: nunc reddit coeptum problema, quid Seir, hoc est, Idumaea fecerit. Quod autem Esau et Seir, et Edom, et Idumaea, et Duma, una gens appellentur, non ambiget qui scientiam habuerit Scripturarum. Et ut de caeteris prophetis taceam, Isaia, Jeremias, Amos, qui contra Idumaeam, et Dumam, et Edom vaticinati sunt: Abdias propheta totam prophetiam contra hanc dirigit nationem, quem ut potuimus olim disseruimus. Arguitur igitur Seir, qui quia hispidus erat, pilosi nomen accepit, et Edom sanguinarius, qui ob lenticulae rufae coctionem primogenita perdidit, et ab edulio sortitus vocabulum est (Gen. XXV), Esau quoque facta interpretantur. Et hoc sciendum, quod in Hebraeo numquam scribatur Idumaea, sed semper Edom, quem Idumaeam expressit Graeca translatio. Nequaquam ergo Idumaea [Edom], ut Moab locutus est, sed fecit ultionem de filiis Juda: peccavitque, sive memoriam pristini doloris tenuit, ut ultionem de eis caperet, a quibus in utero supplantatus est. Idcirco non per Angelos, neque per alium quemlibet: sed ipse Dominus manum extendens super Idumaeam, abstulit de ea hominem et jumentum, et civitates illius redegit in desertum, id est Themam, quam nos in Austrum vertimus: de qua et de alia urbe Dedan, interfecti gladio cadent. Cumque illi se de Juda ulti fuerint, ego dabo ultionem super Idumaeos per manum, sive in manu populi mei Israel: ut ab his opprimantur, in quos exercuerunt vindictam. Qui facient in Edom, sive Idumaeam, juxta iram et furorem meum, ut meam expleant indignationem, et per manus populi mei Israel, in inimicam gentem mea ira desaeviat, et intelligant contra iniquam ultionem Idumaeae, meam justam fuisse vindictam, dicit Adonai Dominus. Secundum tropologiam, hic mihi sensus videtur.

LXX: Thus says Adonai the Lord: Because Idumaea has done this, so that they might avenge themselves with vengeance from the house of Judah, and they retained a memory of evil, and were avenged with vengeance: therefore thus says Adonai the Lord: I will extend my hand over Idumaea, and I will kill from it man and beast, and 291 I will set it desert: and those fleeing from Theman shall fall by the sword. And I will give my vengeance over Idumaea, in the hand of my people Israel, and they shall do in Idumaea according to my anger and my fury, and they shall know my vengeance, says Adonai the Lord.

Above they proposed two, because Moab and Seir said this, and afterwards being silent about Seir, he spoke only against Moab: now he returns to the problem begun, what Seir, that is, Idumaea has done. That Esau and Seir, and Edom, and Idumaea, and Duma are called one nation, he who has knowledge of the Scriptures will not doubt. And to be silent about the rest of the prophets, Isaiah, Jeremiah, Amos, who prophesied against Idumaea, and Duma, and Edom: Abdias the prophet directs his whole prophecy against this nation, whom as we were able we once discussed. Seir is therefore reproved, who because he was hairy, received the name of hairy, and Edom the sanguine, who on account of the cooking of the red lentil lost the birthrights, and from the food obtained his name (Gen. 25), Esau also is interpreted as "deeds." And this must be known, that in the Hebrew Idumaea is never written, but always Edom, which the Greek translation expressed as Idumaea. By no means therefore Idumaea [Edom] spoke as Moab did, but performed vengeance on the sons of Judah: and sinned, or held a memory of ancient pain, so as to take vengeance on them by whom he was supplanted in the womb. Therefore not through Angels, nor through any other: but the Lord Himself, extending His hand over Idumaea, took away from it man and beast, and reduced its cities into a desert, that is, Theman, which we turned as the South: from which and from the other city Dedan, those killed shall fall by the sword. And when they shall have avenged themselves on Judah, I will give vengeance over the Idumaeans through the hand, or in the hand of my people Israel: so that they may be oppressed by those on whom they exercised vengeance. Who shall do in Edom, or Idumaea, according to my anger and fury, so as to fulfill my indignation, and through the hands of my people Israel, my anger may rage against the enemy nation, and they may understand that against the iniquitous vengeance of Idumaea, my vengeance was just, says Adonai the Lord. According to tropology, this sense seems to me.

Idumaea terrena appellatur et carnea, quae consurgit contra 292 spiritum, ut non faciamus ea quae spiritus sunt, et animam in meditullio positam ad se retrahere festinat; vultque ultiones reddere, quibus prius subdita fuerat, filiis Juda, et recordatur doloris antiqui, quod non propriae fuerit potestatis, et ideo vindictam expetivit de eis, qui recedentes a carne spiritum sequebantur. Propterea ipse Dominus filiorum Juda ultor existens, extendit manum super Idumaeam, et aufert de ea hominem et jumentum, quidquid vel rationis videtur habere, vel simplicis fidei, ut eam redigat in solitudinem. Et de Theman, quae interpretatur deficiens, et Dedan, quae et ipsa cognationem sonat, omnes gladio interfecit, quem posuit in manu populi sui Israel, ut subvertatur Edom, et iram Domini sentiat ac furorem, et intelligat vindictam ejus ad hoc profecisse, ut serviat domui Judae. Hoc est illud de quo et Apostolus disputat scribens: Jacob dilexi, Esau autem odio habui (Rom. IX, 13). Diligit autem Jacob, quia carneum atque terrenum supplantat et superat, et benedictiones illius meretur accipere. Primum enim juxta carnem, et postea secundum spiritum vivimus. Ante vitia, deinde virtutes, quibus vitia subruuntur, quia appositum cor hominis ad malitiam a pueritia, erroresque adolescentiae aetas matura condemnat (Genes. VIII). Unde et David: Delicta, inquit, juventutis meae, et ignorantias meas ne memineris (Ps. XXIV, 7). Et tamen sciendum quod Jacob primam accepit benedictionem, Esau secundam. Et quod ad extremum dicitur de eo: Servus eris fratris tui (Gen. XXVII, 40), hoc significat, quod postquam caro spiritui subjecta fuerit, illique conjuncta, caro esse desistat, et Idumaea transeat in Judaeam.

(Vers. 15, 16.) Haec dicit Dominus Deus: Pro eo quod fecerunt Palaestini in vindicta [Vulg. vindictam], et ulti sunt se toto animo interficientes, et implentes inimicitias veteres. Propterea haec dicit Dominus Deus: Ecce ego extendam manum meam super Palaestinos, et interficiam interfectores, et perdam reliquias maritimae regionis, faciamque in eis ultiones magnas, arguens in furore, et scient quia ego Dominus, cum dedero vindictam meam super eos. LXX: Propterea haec dicit Adonai Dominus: Pro eo quod fecerunt alienigenae ultionem, et suscitaverunt vindictam insultantes, ex animo, ut delerent usque in aeternum: propterea 293 haec dicit Adonai Dominus: Ecce ego extendam manum meam super alienigenas, et disperdam, sive interficiam Cretenses, et perdam reliquias littoris maritimae, et faciam in eis ultiones magnas in vindicta furoris, et cognoscent quia ego Adonai Dominus, cum dedero ultionem meam super eos.

Idumaea is called earthly and carnal, which rises up against 292 the spirit, so that we do not do those things which are of the spirit, and it hastens to draw back to itself the soul placed in the center; and it wishes to return vengeances, to which it had previously been subject, to the sons of Judah, and it remembers the ancient pain, that it was not of its own power, and therefore it sought vengeance over those who, receding from the flesh, followed the spirit. Therefore the Lord Himself, existing as the avenger of the sons of Judah, extends His hand over Idumaea, and takes away from it man and beast, whatever either of reason seems to have, or of simple faith, so as to reduce it into solitude. And from Theman, which is interpreted as "failing," and Dedan, which itself also sounds as "kinship," He kills all with the sword, which He has placed in the hand of His people Israel, so that Edom may be subverted, and feel the anger of the Lord and His fury, and understand that His vengeance has profited to this end, that it may serve the house of Judah. This is that about which the Apostle also disputes, writing: "Jacob I loved, but Esau I hated" (Rom. 9:13). For He loves Jacob, because he supplants and overcomes the carnal and earthly, and deserves to receive his blessings. For first we live according to the flesh, and afterwards according to the spirit. First vices, then virtues, by which vices are subverted, because the heart of man is set toward malice from boyhood, and mature age condemns the errors of youth (Gen. 8). Whence also David: "The sins," he says, "of my youth, and my ignorances do not remember" (Ps. 24:7). And yet it must be known that Jacob received the first blessing, Esau the second. And what is said of him at the end: "You shall be the servant of your brother" (Gen. 27:40), signifies this, that after the flesh shall have been subjected to the spirit, and joined to it, it ceases to be flesh, and Idumaea passes over into Judea.

(Verses 15, 16.) Thus says the Lord God: Because the Philistines have acted in vengeance, and have avenged themselves with all their heart killing, and fulfilling old enmities. Therefore thus says the Lord God: Behold, I will extend my hand over the Philistines, and I will kill the killers, and I will destroy the remnants of the maritime region, and I will perform great vengeances in them, reproving in fury, and they shall know that I am the Lord, when I shall have given my vengeance over them. LXX: Therefore thus says Adonai the Lord: Because the foreigners have performed vengeance, and have raised up vengeance insulting from their heart, so as to destroy even unto eternity: therefore 293 thus says Adonai the Lord: Behold, I will extend my hand over the foreigners, and I will destroy or kill the Cretans, and I will destroy the remnants of the maritime shore, and I will perform in them great vengeances in the vengeance of fury, and they shall know that I am Adonai the Lord, when I shall have given my vengeance over them.

Post filios Ammon, Moab, et Seir, qui et ipsi sunt Idumaei, et per Lot et Esau populo Israel, et domui Judae cognatione sociantur, venit ad Philisthiim, quos Septuaginta ἀλλοφύλους, id est alienigenas transtulerunt, non generali nomine omnium gentium, quae non sunt de genere Judaeorum, sed speciali gentis suae, quae nunc dicitur Palaestina, mutata PHE littera, juxta Graecorum consuetudinem, in PI (π), sicut et apud nos pro Hebraico PHASE (), Graecum et Latinum pascha celebratur. Philisthiim interpretantur cadentes poculo, qui et ipsi de aureo Babylonis calice inebriati sunt, et saeviunt, et toto animo insultant, inimicitiarum contra Israel veterum recordantes, quibus a Dei populo divisi sunt. Cumque Dominus dicat: Mihi vindictam, et ego retribuam (Deut. XXXII, 35), ipsi se ulciscuntur interficientes, et implentes antiqua odia. Propter quae extentam super se manum Domini sentient, quae interficiet interfectores. Pro quo LXX, nescio quid volentes, Cretenses interpretati sunt, cum et Aquila et Symmachus, et Theodotio ipsum verbum Hebraicum CHORETHIM (), vel interfectores, vel interfectionem verterint, non solum in praesenti loco, sed etiam in Sophonia, ubi contra Palaestinos ista dicuntur: Gaza direpta erit, et Ascalon in perditionem, et Azotus et Accaron eradicabuntur. Vae habitatoribus funiculi maris, accolae Cretarum, verbum Domini super vos Chanaan terra alienigenarum, et disperdam vos ex habitatione, et erit Creta in pabulum pastorum, et cubile ovium (Sophon. II, 4 seqq.). Et hic enim cum Septuaginta Cretam verterint, caeteri translatores ὄλεθron [Al. κάῤῥον], id est interfectionem, vel perditionem, interpretati sunt. De quo in supradicto propheta, Deo praestante, quod nobis visum est, diximus. Unde et duarum legionum David, quarum una appellabatur Phelethi, et altera Cerethi (II Reg. XV), ultima ab eo quod interficerent atque jugularent, Choretim [Al. Cherethim], hoc est, interfectorum 294 nomen accepit. Perditque Dominus omnes reliquias maritimae regionis, quae salsis [Al. falsae] tunditur fluctibus, et vindictas non parvas, sed magnas faciet in furore, ut furor ejus finem habeat misericordiae, et postquam ultionem fecerit, arguens cum furore, tunc cognoscant Palaestini, quod ipse sit Dominus.

(Cap. XXVI.) Et factum est in undecimo anno, prima (sive una) mensis, factus est sermo Domini ad me, dicens: Fili hominis, pro eo quod dixit Tyrus (sive Sor) de Jerusalem: Euge, confractae sunt portae populorum (sive gentes): conversa est ad me, implebor, deserta est (sive quae fuit plena, deserta est); propterea haec dicit Dominus Deus: Ecce ego super te, Tyre (sive Sor): et ascendere faciam super te [Vulg. ad te] gentes multas, sicut ascendit mare fluctuans.

After the sons of Ammon, Moab, and Seir, who are themselves also Idumaeans, and through Lot and Esau are associated by kinship to the people of Israel and the house of Judah, he comes to the Philistines, whom the Seventy translated as "allophylous," that is, "foreigners," not by the general name of all nations which are not of the race of the Jews, but by the special name of their own nation, which is now called Palestine, the letter PHE being changed, according to the custom of the Greeks, into PI (π), just as among us for the Hebrew PHASE (), the Greek and Latin "pascha" is celebrated. Philistines are interpreted as "falling by the cup," who themselves also have been inebriated from the golden cup of Babylon, and they rage, and with all their heart insult, remembering old enmities against Israel, by which they were divided from the people of God. And although the Lord says: "Vengeance is mine, and I will repay" (Deut. 32:35), they avenge themselves by killing, and fulfilling ancient hatreds. On account of which they shall feel the hand of the Lord extended over them, which shall kill the killers. For which the LXX, meaning I know not what, have interpreted as "Cretans," although both Aquila and Symmachus, and Theodotion have turned the Hebrew word itself CHORETHIM (), either as "killers" or as "killing," not only in the present place, but also in Zephaniah, where these things are said against the Philistines: "Gaza shall be spoiled, and Ascalon into perdition, and Ashdod and Ekron shall be eradicated. Woe to the inhabitants of the maritime cord, dwellers of the Cretans, the word of the Lord is over you Canaan, the land of the foreigners, and I will destroy you from your habitation, and Crete shall be for a pasture of shepherds, and a fold of sheep" (Zeph. 2:4 seqq.). For here also although the Seventy translated as "Crete," the other translators have interpreted as "olethron," that is, "killing" or "perdition." Concerning which, in the aforementioned prophet, God granting what seemed to us, we have spoken. Whence also of the two legions of David, of which one was called Phelethi and the other Cerethi (2 Sam. 15), the latter from the fact that they killed and slaughtered, received the name of 294 Choretim, that is, of the killed. And the Lord destroys all the remnants of the maritime region, which is beaten by the salty waves, and will perform vengeances not small, but great in fury, so that His fury may have an end of mercy, and after He shall have performed vengeance, reproving with fury, then the Philistines may know that He Himself is the Lord.

(Chapter 26.) And it came to pass in the eleventh year, on the first day (or one) of the month, the word of the Lord came to me, saying: Son of man, because Tyre (or Sor) has said of Jerusalem: Aha, the gates of the peoples (or nations) are broken: she is turned to me, I shall be filled, she is desolate (or she who was full is desolate); therefore thus says the Lord God: Behold I am against you, Tyre (or Sor): and I will make many nations to come up over you, as the fluctuating sea comes up.

Et dissipabunt muros Tyri, et destruent turres ejus, et radam (sive ventilabo) pulverem ejus de ea, et dabo eam in limpidissimam (sive nitidissimam) petram. Siccatio sagenarum erit in medio maris, quia ego locutus sum, ait Dominus Deus, et erit in direptionem gentibus. Filiae quoque ejus quae sunt in agro (sive in campo) gladio interficientur, et scient quia ego Dominus.

Consequenter prophetiae ordo contexitur. Locutus erat contra filios Ammon et Moab et Seir, qui et ipsi sunt Idumaei, et Philisthiim qui sunt in littore, et in funiculo maris eumdem limitem tenent. Post Palaestinos enim succedit Phoenicis regio, cujus metropolis est civitas Tyrus, quae appellatur Hebraeo Syroque sermone SOR (). Et quia capta Jerusalem, etiam ipsa gavisa est, et insultavit ac dixit: Confractae sunt portae populorum, ego portum tutissimum habeo, illaque subversa, ad me omnis multitudo conversa est, quae illius regebatur arbitrio, et quia illa deserta est, idcirco ego implebor, sive quae plena fuit ante, redigetur in solitudinem. Quia igitur ista dixisti, et ruinis Jerusalem, quae Dei judicio propter peccata sua subversa est, insultasti, propterea non per nuntios, nec per quoslibet alios, sed ego ipse ero adversum te, Tyre, et instar fluctuum maris ascendere faciam contra te Babylonios cum plurimis nationibus, quarum 295 oppugnatione muri tui et turres destruentur, intantum ut usque ad solum concidant, et pulvis illius radatur, sive in partes varias ventiletur, et sic humiliabitur, ut petrae nitidissimae comparetur: tantaque erit in urbe, quondam frequentissima, solitudo, ut sagenae piscatorum expandantur et siccentur in medio ejus. Ego enim Dominus locutus sum, cujus verba irrita esse non possunt, et tradam eam in direptionem gentibus. Filiae quoque ejus, quae sunt in agro sive in campo, hoc est in Phoenicis littore, urbes et oppida, vici atque castella interficientur gladio: metaphoricῶς, quia filias appellavit, interfectionem ponit gladii, ut rerum fine cognoscant me esse Dominum, qui fieri ista praecepi. Potest juxta tropologiam quia SOR nomen Hebraicum vertitur in angustiam, omnis anima quae perturbationibus occupata est, Sor appellari, quae quando viderit pro suis vitiis atque peccatis Dei judicio subverti Jerusalem, in qua fuit templum et pacis visio, exsultat et ad se putat urbis quondam inclytae imperium transferendum. Quod et in contrariis dogmatibus accipitur, et in hominibus saeculi, quando viderint hominem sanctum per negligentiam esse prolapsum et gaudent et exsultant, quasi aliorum ruina, sua sit resurrectio.

And they shall dissipate the walls of Tyre, and destroy her towers, and I will scrape (or winnow) her dust from her, and I will give her into a most clear (or most polished) rock. The drying of nets shall be in the midst of the sea, because I have spoken, says the Lord God, and she shall be for a spoil to the nations. Her daughters also who are in the field (or in the plain) shall be killed by the sword, and they shall know that I am the Lord.

The order of the prophecy follows consequently. He had spoken against the sons of Ammon and Moab and Seir, who are themselves Idumaeans, and the Philistines who are on the shore, and hold the same limit in the cord of the sea. For after the Palestinians succeeds the region of Phoenicia, whose metropolis is the city of Tyre, which is called in the Hebrew and Syrian language SOR (). And because Jerusalem was captured, she also rejoiced, and insulted and said: "The gates of the peoples are broken," I have a most safe harbor, and she being subverted, to me all the multitude is turned, which was ruled by her judgment, and because she is desolate, therefore I shall be filled, or she who was full before shall be reduced into solitude. Because therefore you have said these things, and have insulted the ruins of Jerusalem, which by the judgment of God on account of her sins was subverted, therefore not through messengers, nor through any others, but I myself will be against you, Tyre, and like the waves of the sea I will make the Babylonians come up against you with very many nations, by whose 295 assault your walls and towers shall be destroyed, in so much that they may fall even to the ground, and her dust may be scraped, or winnowed into various parts, and thus she shall be humbled, so as to be compared to a most polished rock: and so great shall be the solitude in the city, once most frequented, that the nets of fishermen may be expanded and dried in its midst. For I the Lord have spoken, whose words cannot be void, and I will deliver her for a spoil to the nations. Her daughters also, who are in the field or in the plain, that is, in the shore of Phoenicia, the cities and towns, villages and fortifications shall be killed by the sword: metaphorically, because he called them daughters, he places the killing of the sword, so that at the end of things they may know that I am the Lord, who commanded these things to be done. It can be according to tropology, because the Hebrew name SOR is turned into "distress," every soul which is occupied by perturbations can be called Sor, which when it shall have seen Jerusalem subverted by the judgment of God for its vices and sins, in which was the temple and the vision of peace, it exults and thinks the empire of the once renowned city is to be transferred to itself. Which is received both in contrary dogmas, and in men of the age, when they shall have seen a holy man fallen through negligence, and they rejoice and exult, as if the ruin of others were their own resurrection.

Propterea Dominus comminatur, quod ipse contra hujuscemodi homines dimicet, et ascendere faciat contra eos instar marinorum fluctuum plurimas nationes, quae destruant in eis quidquid munitissimum et firmum videtur, et ita omnia eorum argumenta subvertat, ut in pulverem redigantur. Sagenas quoque et retia quibus prius deceptam multitudinem piscabantur, cessare faciat, et in desertae urbis solo, expandi atque siccari, ut pro illis alii subeant piscatores, quos Dominus ad piscandum misit. Sed et filias ejus, quae prius quasi in thalamo servabantur, et pro mysticis secretioribusque doctrinis nulli facile credebantur, processuras protrahendasque in publicum, et Ecclesiastico mucrone truncandas, ut intelligant quod ipse sit Dominus, qui et Jerusalem pro peccatis parumper reliquit, et Tyri pro insultatione ejus et gaudio munimenta destruxit.

296 (Vers. 6 seq.) Quia haec dicit Dominus : Ecce ego adducam ad Tyrum (sive ad te SOR) Nabuchodonosor regem Babylonis ab Aquilone, regem regum, cum equis, et curribus, et equitibus, et coetu populoque magno. Filias tuas, quae sunt in agro, gladio interficiet, et circumdabit te munitionibus, et comportabit aggerem in gyro, et levabit contra te clypeum, et vineas, et arietes (sive lanceas) temperabit in muros tuos, et turres tuas destruet in armatura sua. Inundatione equorum ejus operiet te pulvis eorum, a sonitu equitum, et rotarum, et curruum movebuntur muri tui, dum ingressus fuerit portas tuas quasi per introitum urbis dissipatae (sive quasi ingrediens urbem de campo). Ungulis equorum suorum conculcabit omnes plateas tuas: populum tuum gladio caedet, et statuae tuae nobiles in terram corruent (sive substantiam fortitudinis tuae in terram deducet). Vastabunt (sive vastabit) opes tuas, diripient negotiationes tuas (sive spoliabit substantiam tuam) et destruent (vel destruet) muros tuos, et domos tuas praeclaras (sive desiderabiles) subvertent (sive vertet) et lapides tuos et ligna tua et pulverem tuum in medio aquarum ponent (sive medio maris injiciet.) Et requiescere faciam multitudinem cantorum [Vulg. canticorum] tuorum (sive destruam multitudinem musicorum tuorum), et sonitus cithararum tuarum (sive vox organorum tuorum) non audietur amplius. Et dabo te in limpidissimam (sive nitidissimam) petram. Siccatio sagenarum erit in medio maris, quia ego locutus sum, ait Dominus Deus, et erit in direptionem gentibus.

Utramque editionem ex more conjunxi, et in quibus discrepant, ex latere copulavi, brevitati voluminum providens. Ergo quod dixerat, Ascendere faciam ad te gentes multas sicut ascendit mare fluctuans, et erit Tyrus in direptionem gentibus, tunc ponit manifestius, quod Nabuchodonosor regem Babylonis adducat Dominus ab Aquilone, regem regum, cum equis et curribus, et cum infinita exercitus multitudine,

Therefore the Lord threatens that He Himself fights against men of this kind, and makes very many nations come up against them like the waves of the sea, which destroy in them whatever seems most fortified and firm, and so subverts all their arguments that they are reduced to dust. The nets also and the snares with which they previously fished for the deceived multitude, He makes to cease, and in the ground of the deserted city, to be expanded and dried, so that for them other fishermen may succeed, whom the Lord has sent to fish. But also her daughters, who were previously kept as if in a bedchamber, and on account of mystic and more secret doctrines were easily believed by no one, shall come forth and be dragged out into public, and be truncated by the Ecclesiastical sword, so that they may understand that He Himself is the Lord, who both left Jerusalem for a little while for sins, and destroyed the fortifications of Tyre for her insult and joy.

296 (Verses 6 seq.) Because thus says the Lord: Behold I will lead to Tyre (or to you SOR) Nebuchadnezzar king of Babylon from the North, king of kings, with horses, and chariots, and horsemen, and a great assembly and people. Your daughters, who are in the field, he shall kill with the sword, and he shall surround you with fortifications, and shall carry together a mound in a circle, and lift up a shield against you, and shall temper vines, and battering rams (or spears) against your walls, and shall destroy your towers in his armor. By the inundation of his horses their dust shall cover you, by the sound of horsemen, and wheels, and chariots your walls shall be moved, when he shall have entered your gates as if through the entrance of a dissipated city (or as if entering a city from the field). With the hoofs of his horses he shall tread down all your streets: your people he shall slaughter with the sword, and your noble statues shall fall to the earth (or he shall lead down the substance of your strength into the earth). They (or he) shall waste your riches, they shall spoil your negotiations (or he shall despoil your substance) and destroy (or he shall destroy) your walls, and subvert (or he shall subvert) your famous (or desirable) houses and your stones and your woods and your dust they shall place in the midst of the waters (or he shall cast into the midst of the sea.) And I will make the multitude of your singers (or songs) to rest, and the sound of your harps (or the voice of your instruments) shall be heard no more. And I will give you into a most clear (or most polished) rock. It shall be a drying of nets in the midst of the sea, because I have spoken, says the Lord God, and she shall be for a spoil to the nations.

I have joined both editions according to custom, and where they differ, I have coupled them from the side, providing for the brevity of the volumes. Therefore what he had said, "I will make many nations to come up to you as the sea comes up fluctuating," and "Tyre shall be for a spoil to the nations," then he places more manifestly, that the Lord leads Nebuchadnezzar king of Babylon from the North, king of kings, with horses and chariots, and with an infinite multitude of an army,

qui prius subditas Tyro in littore civitates et castella subvertat, et postea 297 obsideri faciat Tyrum, valletque eam exercitu, et aggere, et munitionibus, vineisque [Al. clypeisque] et arietibus impugnet muros et destruat, et tanta sit multitudo equitum ejus, ut pulvere equitatus, et sonitu ululantis exercitus, rotarumque strepitu et equorum hinnitu, urbis fundamenta moveantur, et sic ingrediatur civitatem dissipatis muris, quasi de campo securus ingrediens, tantaque securitas sit vincentis exercitus, ut plateas Tyri conculcent equorum ungulae, et omnis populus in medio corruat civitatis, et statuae quondam nobiles, sive universa substantia in terram corruat, nihilque pristinarum divitiarum in expugnata urbe servetur, sed cum muris domus quoque nobiles destruantur, et tanta sit victorum saevitia, ut ligna et lapides, qui residui incendio fuerint, in medium mare projiciantur, et vel Nabuchodonosor, vel ipse Dominus quiescere faciat universam urbis laetitiam, qua prius in canticis et psalteriis personabat, et ad solum usque subversa, sit siccatio sagenarum. Quodque sequitur: Non aedificaberis ultra, videtur facere quaestionem, quomodo non sit aedificata, quam hodie cernimus Phoenicis nobilissimam et pulcherrimam civitatem. Ex quo quidam volunt in ultimo tempore haec Tyrum esse passuram, quae postea non sit aedificanda. Sed quomodo Nabuchodonosor personam servare poterunt: praesertim cum legamus in consequentibus Nabuchodonosor oppugnasse Tyrum, et laboris sui non accepisse mercedem: et propterea tradi ei Aegyptum, quia Dei sententiae in Tyri oppugnatione servierit? Graecas et Phoenicum maximeque Nicolai Damasceni, et alias Barbarorum aiunt se, qui huic historiae contradicunt, legisse historias, et nihil super oppugnatione a Chaldaeis invenisse Tyriae civitatis, cum probare possimus multa dici in Scripturis facta, quae in Graecis voluminibus non inveniantur; nec debere nos eorum auctoritati acquiescere, quorum perfidiam et mendacia detestamur. Potest ergo quod dicitur, nec aedificaberis ultra, sic accipi, quod nequaquam ultra sit regina populorum, nec proprium habeat imperium, quomodo habuit sub Hiram et caeteris regibus; sed vel Chaldaeis, vel Macedonibus, vel Ptolemaeis, et ad postremum Romanis regibus servitura sit. Nulli autem ambiguum juxta anagogen Nabuchodonosor regem Babylonis, qui venit ab Aquilone, diabolum intelligi, qui cum sit ventus durissimus et sinister, nomine dexter vocatur, praesumens sibi nominis dignitatem,

who first subverts the cities and castles subject to Tyre on the shore, and afterwards 297 makes Tyre to be besieged, and hedges her in with an army, and a mound, and fortifications, and attacks the walls with vines (and shields) and battering rams and destroys them, and so great is the multitude of his horsemen, that by the dust of the cavalry, and the sound of the howling army, and the noise of the wheels and the neighing of the horses, the foundations of the city are moved, and thus he enters the city with dissipated walls, as if entering securely from the field, and so great is the security of the winning army, that the hoofs of the horses tread down the streets of Tyre, and all the people in the midst of the city fall, and the once noble statues, or the whole substance falls to the earth, and nothing of the ancient riches is kept in the expugnated city, but with the walls the noble houses also are destroyed, and so great is the cruelty of the victors, that the woods and stones, which were residue from the fire, are projected into the midst of the sea, and either Nebuchadnezzar or the Lord Himself makes all the joy of the city to rest, with which it previously resounded in songs and psalteries, and being subverted even to the ground, it is a drying of nets. And what follows: "You shall not be built any more," seems to make a question, how it is not built, which today we discern as the most noble and most beautiful city of Phoenicia. From which some wish that in the last time Tyre is to suffer these things, which afterwards is not to be built. But how will they be able to keep the person of Nebuchadnezzar: especially since we read in the following that Nebuchadnezzar fought against Tyre, and did not receive the reward of his labor: and therefore Egypt is delivered to him, because he served the sentence of God in the siege of Tyre? They say that they have read the histories of the Greeks and Phoenicians and especially of Nicolaus of Damascus, and other histories of the Barbarians, who contradict this history, and have found nothing over the siege of the Tyrian city by the Chaldeans, although we can prove many things to be said in the Scriptures as done, which are not found in the Greek volumes; nor ought we to acquiesce to their authority, whose perfidy and lies we detest. It can therefore be accepted what is said, "nor shall you be built any more," thus, that by no means any more is she the queen of peoples, nor has she her own empire, as she had under Hiram and the rest of the kings; but is to serve either Chaldean, or Macedonian, or Ptolemaic, and at the end Roman kings. To no one however is it ambiguous according to anagoge that Nebuchadnezzar king of Babylon, who comes from the North, is understood as the devil, who although he is a most hard and sinister wind, is called by the name "right,"

298 presumiendo para sí la dignidad del nombre, y es rey de reyes y de todos los reinos, que mostró al Señor, y dijo hacia él: Haec omnia mihi tradita sunt, quae dabo tibi si procidens adoraveris me (Matth. IV, 9). Iste habet equos et currus, de quibus scriptum est: Fallax equus in salutem (Ps. XXXII, 17). Et: Dormierunt omnes qui ascenderunt equos (Ps. LXXV). Et in alio loco: Equum et ascensorem projecit in mare (Exod. XV, 1). Iste filias Tyri, animas in angustia et in quodam peccatorum carcere positas, interficit in agro campoque latissimo, et circumdat Tyrum munitionibus suis, ut clausam teneat, et nullus ex ea Babylonii regis evadere possit imperium. Destruet muros turresque subvertet, et quidquid forte habuit in dogmatibus, inundatione equorum ejus et sonitu equitum rotarumque et curruum strepitu pertremiscet, et ingredietur portas ejus, nullo prohibente, et plateas civitatis: Quia lata et spatiosa via est quae ducit ad mortem (Matth. VII, 13), equorum ejus calcabunt ungulae, universamque substantiam sive statuas nobiles, quibus sibi imagines finxerant falsitatis, de quibus scriptum est: Domine, in civitate tua imagines eorum dissipabis (Ps. LXXII, 20), ad terram dejiciet, et destructis muris, domus quoque nobiles subvertentur, quas sibi paraverat, et in quibus exsultabat, atque in tantam desolationem veniet, ut lapides ejus et ligna quibus aedificaverat muros, et caementa construxerat, projiciant in profundum, canticaque ejus et music, quibus sibi in sapientia hujus saeculi confidebat, et omnis cithararum sonus non audietur amplius, et piscatio ejus cessabit, et erit humilis, ita ut siccatio sagenarum, et ultra non aedificetur, quia ad Domini sententiam tradita Nabuchodonosor, omnino subversa est, juxta quod et Apostolus dicit: Quos tradidi Satanae, ut discant non blasphemare (I Tim. I, 20). Loca difficilia sunt, et prudens lector ac diligens debet ignoscere labori meo. Aut si melius quid potuerit invenire, et ego in ejus transibo sententiam: dummodo noverit veniam quam mihi tribuet, se ab aliis accepturum.

(Vers. 15 seq.) Haec dicit Dominus Deus Tyro: Numquid non a sonitu ruinae tuae, et gemitu interfectorum tuorum, cum occisi fuerint in medio tui, commovebuntur insulae? Et descendent de sedibus suis omnes principes maris: et auferent exuvias suas, et vestimenta sua varia abjicient, et induentur 299 stupore. In terra sedebunt, et attoniti super repentino casu tuo admirabuntur, et assumentes super te lamentum, dicent tibi: Quomodo peristi quae habitas in mari, urbs inclyta, quae fuisti fortis in mari cum habitatoribus tuis quos formidabant universi?

298 presuming to himself the dignity of the name, and is the king of kings and of all kingdoms, which he showed to the Lord, and said to him: "All these have been delivered to me, which I will give to you if falling down you will adore me" (Matt. 4:9). He has horses and chariots, of which it is written: "The horse is fallacious for salvation" (Ps. 32:17). And: "All who mounted horses have slept" (Ps. 75). And in another place: "He cast the horse and the rider into the sea" (Exod. 15:1). He kills the daughters of Tyre, souls placed in distress and in a certain prison of sins, in the field and the widest plain, and surrounds Tyre with his fortifications, so that he may hold her closed, and no one from her can escape the empire of the Babylonian king. He shall destroy the walls and subvert the towers, and whatever she perchance had in dogmas, she shall tremble at the inundation of his horses and the sound of horsemen and the noise of wheels and chariots, and he shall enter her gates, with no one prohibiting, and the streets of the city: "Because wide and spacious is the way which leads to death" (Matt. 7:13), the hoofs of his horses shall tread, and the whole substance or noble statues, with which they had feigned for themselves images of falsehood, of which it is written: "Lord, in your city you shall dissipate their images" (Ps. 72:20), he shall cast down to the earth, and the walls being destroyed, the noble houses also shall be subverted, which she had prepared for herself, and in which she exulted, and she shall come into so great desolation, that her stones and woods with which she had built walls, and constructed cements, they project into the deep, and her songs and music, with which she trusted in herself in the wisdom of this age, and all sound of harps shall be heard no more, and her fishing shall cease, and she shall be humble, so that a drying of nets, and she may not be built any more, because delivered to Nebuchadnezzar at the sentence of the Lord, she is altogether subverted, according to what also the Apostle says: "Whom I have delivered to Satan, that they may learn not to blaspheme" (1 Tim. 1:20). The places are difficult, and the prudent and diligent reader ought to pardon my labor. Or if he shall have been able to find anything better, I also shall pass over into his sentence: provided he knows the pardon which he shall attribute to me, he shall receive from others.

(Verse 15 ff.) Thus says the Lord God to Tyre: Shall not the islands be shaken at the sound of your ruin, and at the groaning of your slain, when they shall have been killed in the midst of you? And all the princes of the sea shall descend from their thrones: and they shall take off their spoils, and shall cast away their various garments, and shall be clothed with stupor. They shall sit upon the ground, and astonished at your sudden fall they shall marvel, and taking up a lamentation over you, they shall say to you: How have you perished, you who dwell in the sea, O illustrious city, who were strong in the sea with your inhabitants whom all feared?

Nunc stupebunt naves in die pavoris tui, et turbabuntur insulae in mari, eo quod nullus egrediatur ex te. LXX: Quia haec dicit Dominus Deus Sor. Nonne a voce ruinae tuae cum ingemuerint vulnerati tui, cum evaginatus fuerit gladius in medio tui, commovebuntur insulae, et descendent de sedibus suis omnes principes maris, et auferent coronas suas, et vestimentis suis variis nudabuntur? Furore insanient: in terra sedebunt, et formidabunt perditionem suam, et gement super te, et assument super te lamentum, et dicent tibi: Quomodo peristi et dissipata es in mari, urbs laudata, quae fuisti fortis in mari ipsa, et habitatores ejus, quae dedit timorem suum omnibus habitatoribus suis? Et formidabunt insulae in die ruinae tuae, et turbabuntur insulae in mari in exitu tuo. Primum ipsa historiae verba pandamus brevissima μεταφράσει sensum dictorum aperientes. Haec dicit Adonai Dominus Tyro, quae Hebraice appellatur SOR (): Numquid in die ruinae tuae, quando Nabuchodonosor oppugnante, corrueris, et in gemitu vulneratorum, sive interfectorum, qui occisi fuerint in medio tui, non commovebuntur insulae? Et descendent omnes reges de sedibus, sive soliis suis, et principes maris qui diversis imperant insulis, et auferent diademata de capitibus suis, omnem regnandi gloriam deponentes et vestes pretiosissimas, et incredibili varietate fulgentes, abjicient a se, et stuporis magnitudine vertentur in amentiam, atque humilitate dejecti, sedebunt in terra, et cum te viderint corruisse, sibi similia formidabunt: nihilque putabunt in terrae bonis esse perpetuum; sed e contrario assument super te lamentum, et flebile canticum commemorabunt, dicentes: Quomodo peristi quae habitas (Al. habitabas) in mari, urbs inclyta, sive laudata? Tyrum enim fuisse insulam, et nullum habuisse de terra introitum, in Graecis, Latinisque, et Barbaris historiis legimus: sed postea a Nabuchodonosor rege Chaldaeorum, vel, ut nonnulli affirmant, ab 300 Alexandro, rege Macedonum, jactos esse aggeres, et oppugnatione vineisque, et arietibus locum praeparatum, ac de insula factam esse peninsulam. Tu igitur, o Sor, o Tyre, quae quondam fuisti in cunctis fortissima insulis, sive in urbibus omnium voce laudata cum habitatoribus tuis, quos universi timebant, quomodo subito corruisti? Nunc stupebunt, sive pavebunt super te insulae, et ut melius habetur in Hebraico, naves, in die pavoris et ruinae tuae, et turbabuntur insulae in mari. Unde consequentius est supra naves legere, ne secundo ponantur insulae; eo quod nullus egrediatur ex te, sive, ut Septuaginta transtulerunt, in die egressionis tuae: quando fueris ducta captiva. Haec interim quasi quaedam historiae jacta sint fundamenta: nunc spirituale nitemur culmen imponere.

Now the ships shall be stupefied in the day of your terror, and the islands in the sea shall be troubled, because no one goes forth from you. LXX: Because thus says the Lord God to Sor. Shall not the islands be shaken at the sound of your ruin when your wounded shall have groaned, when the sword shall have been drawn in the midst of you, and all the princes of the sea shall descend from their thrones, and shall remove their crowns, and shall be stripped of their various garments? They shall go mad with fury: they shall sit upon the ground, and shall dread their own destruction, and shall groan over you, and shall take up a lamentation over you, and shall say to you: How have you perished and been scattered in the sea, O praised city, who were strong in the sea, you yourself and your inhabitants, who gave their terror to all their dwellers? And the islands shall dread in the day of your ruin, and the islands in the sea shall be troubled at your departure. First let us lay open the very words of the history, opening the sense of what is said with a very brief paraphrase. Thus says Adonai the Lord to Tyre, which in Hebrew is called SOR: Shall not in the day of your ruin, when you shall have fallen under the assault of Nebuchadnezzar, and in the groaning of the wounded or the slain who shall have been killed in the midst of you, the islands be shaken? And all kings shall descend from their seats or their thrones, and the princes of the sea who rule over various islands, and they shall remove the diadems from their heads, laying aside all the glory of their reign, and their most precious garments, shining with incredible variety, they shall cast away from themselves, and by the magnitude of their stupor they shall be turned into madness, and cast down in humility they shall sit upon the ground, and when they have seen you fallen, they shall dread similar things for themselves: and they shall think nothing in earthly goods to be permanent; but on the contrary they shall take up a lamentation over you, and shall recall a mournful song, saying: How have you perished, you who dwell (or: used to dwell) in the sea, O illustrious or praised city? For we read in Greek, Latin, and Barbarian histories that Tyre was an island and had no entrance from the land: but afterwards, by Nebuchadnezzar king of the Chaldeans, or, as some affirm, by Alexander, king of the Macedonians, mounds were cast up, and the place was prepared with siege-works, movable shelters, and battering rams, and from an island it was made into a peninsula. You therefore, O Sor, O Tyre, who once were the mightiest among all the islands, or praised by the voice of all among cities, with your inhabitants whom all feared, how have you suddenly fallen? Now the islands shall be stupefied or terrified over you, and, as it is better held in the Hebrew, the ships, in the day of your terror and ruin, and the islands in the sea shall be troubled. Whence it is more consistent to read 'ships' above, lest 'islands' be placed a second time; because no one goes forth from you, or, as the Seventy translated, in the day of your going forth: when you shall have been led captive. Let these things in the meantime be cast as certain foundations of history: now let us strive to impose a spiritual summit.

Finge aliquem, diu servata pudicitia, multis floruisse virtutibus, et postea in aliquo gravi mortalique peccato esse collapsum: nonne ad sonitum ruinae ejus interfectarumque virtutum omnes insulae movebuntur: hi videlicet qui salsis amarisque hujus saeculi tunduntur fluctibus? et descendent de throno superbiae suae, omnes qui in saeculi hujus salsugine principes videbantur, et humilitate dejecti, auferent diademata de capitibus suis, quae videbantur bonis operibus possidere, et vestimenta varia diversitate virtutum abjicient et induentur stupore, sive timoris magnitudine quodammodo videbuntur insani; sedebuntque humi, et stupentes super repentino casu ejus admirabuntur: intantum ut omnes assumant planctum et lamentationem super eum qui corruit, et dicant: Quomodo peristi, qui prius salvus eras? quomodo corruisti, qui tanto tempore steteras, qui in mari hujus saeculi inter omnes inclytos putabaris, qui eras cunctorum opinione robustus? et habitatores tui, hoc est, cogitationes fortissimae adversum omnia ignita diaboli jacula resistentes, quae prius erant formidini omnibus adversariis, versae sunt in stuporem. Sed et naves, omnes videlicet sancti, qui hujus saeculi fluctus transeunt, obstupescent cum te viderint concidisse. In die pavoris et ruinae tuae turbabuntur insulae, ne et ipsae 301 similia sustineant. Aliorum enim ruinae exempla justorum sunt, dum omnes infirmo et imbecillo statu fluctuantique vestigio in isto saeculo commoramur, et numquam est nostra certa securaque victoria: quando egredientur ex te qui prius steterant; vel in exitu tuo; in fine et consummatione tua. Non enim ex praeteritis, sed ex praesentibus judicamur. Cavendumque est, et semper timendum, ne veterem gloriam et solidam firmitatem, unius horae procella subvertat.

(Vers. 19 seq.) Quia haec dicit Dominus [Vulg. addit Deus]: Cum dedero te urbem desolatam sicut civitates quae non habitantur. Et adduxero super te abyssum, et operuerint te aquae multae. Et detraxero te cum his qui descendunt in lacum (sive ad eos qui descendunt in foveam) ad populum sempiternum. Et collocavero te in terra novissima (sive in profundo terrarum) sicut solitudines veteres, cum his qui deducuntur in lacum (sive descendunt in foveam), ut non habiteris. Et [Vulg. Porro cum] dedero gloriam in terra viventium (sive ut non resurgas in terra viventium).

Imagine someone who, having long preserved chastity, had flourished with many virtues, and afterwards collapsed in some grave and mortal sin: shall not at the sound of his ruin and of his slain virtues all the islands be shaken: that is, those who are battered by the salt and bitter waves of this world? And all who seemed princes in the brine of this world shall descend from the throne of their pride, and cast down in humility they shall remove the diadems from their heads which they seemed to possess by good works, and shall cast away the various garments of the diversity of virtues and shall be clothed with stupor, or by the magnitude of their fear they shall seem in some way insane; and they shall sit upon the ground, and stupefied at his sudden fall they shall marvel: so much so that all shall take up weeping and lamentation over him who has fallen, and shall say: How have you perished, you who were formerly saved? How have you fallen, you who had stood for so long a time, who among all the illustrious ones in the sea of this world were esteemed, who were by the opinion of all thought robust? And your inhabitants, that is, the mightiest thoughts resisting all the fiery darts of the devil, which formerly were a terror to all adversaries, have been turned into stupor. But also the ships, that is, all the saints who pass through the waves of this world, shall be stupefied when they have seen you fall. In the day of your terror and ruin the islands shall be troubled, lest they themselves also endure similar things. For the ruins of others are examples for the righteous, while we all dwell in this world in an infirm and weak state and with wavering footstep, and our victory is never certain nor secure: when those who formerly stood shall go forth from you; or at your departure; at your end and consummation. For we are not judged by past things, but by present ones. And we must beware and always fear, lest the storm of a single hour overturn our ancient glory and solid firmness.

(Verses 19 seq.) Because thus says the Lord [Vulg. adds God]: When I shall have given you a desolated city like the cities which are not inhabited. And when I shall have led over you the abyss, and many waters shall have covered you. And I shall have drawn you down with those who descend into the lake (or to those who descend into the pit) to the everlasting people. And I shall have placed you in the last land (or in the deep of the lands) like the ancient solitudes, with those who are led down into the lake (or descend into the pit), so that you may not be inhabited. And [Vulg. Moreover when] I shall have given glory in the land of the living (or so that you may not rise again in the land of the living).

Ad nihilum redigam te (sive perditionem dabo te) et non eris. Et requisita non invenieris [Vulg. addit ultra] in sempiternum, dicit Dominus Deus. Cum superioribus junge quae dicta sunt. Quando te dedero, o Tyre, urbem in perpetuum desolatam, sicut civitates sunt aliae quae omnino non habitantur. Et adduxero super te abyssum, et operuerint te aquae multae, vel hostium infinitae multitudines. Vel certe qui ad insulam loquitur et ad urbem in insula constitutam tropologice adversariorum frequentiam abyssi fluctibus comparat. Et detraxero te cum his qui descendunt in lacum, sive in foveam, ad eos qui in inferno sunt. De quibus et in Psalmis legimus: Introibunt in inferiora terrae: tradentur in manus gladii, partes vulpium erunt (Ps. LXII, 10, 11). Ad populum sempiternum, ubi est fletus oculorum, et stridor dentium, et posuero te in terra novissima, in qua antiquus draco constitutus est. Et sicut veteres solitudines atque deserta, ubi nulla bonorum recordatio, sed poenae erunt sempiternae. Neque te fecero suscitari in terra viventium, de qua scriptum est: Beati miles, quoniam ipsi possidebunt terram (Matth. V, 4). Et in alio loco: Placebo Domino 302 in regione vivorum (Ps. CXIV, 9). Tunc redigeris in nihili, sive peribis in aeternum, et ultra non eris, secundum illud quod in alio psalmo scriptum est: Dimitte mihi ut refrigerer priusquam abeam, et amplius non ero (Ps. XXXVIII, 14).

Non quod esse desistat qui in poenis est sempiternis: sed quod qui Deo non vivit, in Scripturis sanctis dicatur non subsistere. Unde et Esther contra idola loquens: Ne tradas, inquit, sceptrum tuum his qui non sunt (Esther XIV). Utique erant quibus obsecrat ne tradatur; sed Deo non erant, qui virtutibus, et viventi Deo esse cessarant. Et hoc notandum, quod quaeritur Tyrus ab eo qui venit quaerere, et salvum facere quod perierat, et nonaginta novem ovibus in montibus derelictis, quaerit unam erroneam ovem (Luc. XIX). Mulier quoque quae unam drachmam perdiderat, quaerit, et invenit, et vicinas convocat ad laetitiae societatem (Ibid., 15). Sin autem requisita non invenitur Tyrus, non est quaerentis vitium, sed ejus qui boni pastoris fugerit manum. Et ultra, inquit, non eris in sempiternum; sive ut in Hebraico LOLAM , et in Graeco *αἰῶν*, scribitur, unum saeculum significat, juxta illud Isaiae, qui post septuaginta annos dicit Tyrum restituendam in integrum statum (Isa. XXIII). Aiunt autem unum saeculum, id est, humanae tempus aetatis, septuaginta annorum numero supputari, Psalmista dicente: Dies annorum nostrorum, in ipsis septuaginta anni. Sin autem in potentatibus, octoginta anni, quidquid supra, labor et dolor est (Ps. LXXXIX, 10). Hoc metaphrastic*ῶς* breviter de Tyro diximus.

I will reduce you to nothing (or I will give you perdition) and you shall not be. And being sought you shall not be found [Vulg. adds further] forever, says the Lord God. Join what has been said with the above. When I shall have given you, O Tyre, as a city desolated forever, like other cities are which are not inhabited at all. And I shall have led over you the abyss, and many waters shall have covered you, either the infinite multitudes of enemies. Or certainly he who speaks to the island and to the city situated in the island tropologically compares the frequency of adversaries to the waves of the abyss. And I shall have drawn you down with those who descend into the lake, or into the pit, to those who are in hell. Of whom we read also in the Psalms: They shall enter into the lower parts of the earth: they shall be delivered into the hands of the sword, they shall be the portions of foxes (Ps. 62:10, 11). To the everlasting people, where there is weeping of eyes, and gnashing of teeth, and I shall have placed you in the last land, in which the ancient dragon is situated. And like the ancient solitudes and deserts, where there is no remembrance of good things, but the punishments shall be everlasting. Nor shall I make you to be raised up in the land of the living, of which it is written: "Blessed are the meek, since they themselves shall possess the land" (Matt. 5:4). And in another place: I will please the Lord 302 in the region of the living (Ps. 114:9). Then you shall be reduced to nothing, or you shall perish forever, and further you shall not be, according to that which is written in another psalm: "Forgive me that I may be refreshed before I depart, and further I shall not be" (Ps. 38:14).

Not that he who is in everlasting punishments ceases to be: but because he who does not live for God is said in the Holy Scriptures not to subsist. Whence also Esther speaking against idols: "Do not deliver," she says, "your scepter to those who are not" (Esther 14). Certainly there were those to whom she prays that it not be delivered; but to God they were not, who by their virtues and to the living God had ceased to be. And this is to be noted, that Tyre is sought by Him who came to seek and to make safe what had perished, and the ninety-nine sheep having been left in the mountains, seeks one erroneous sheep (Luke 19). The woman also who had lost one drachma seeks, and finds, and 302 calls the neighbors to the society of joy (Ibid., 15). But if Tyre being sought is not found, it is not the fault of the seeker, but of him who shall have fled the hand of the good shepherd. And further, he says, you shall not be forever; or as it is written in Hebrew LOLAM, and in Greek Aion, it signifies one age, according to that of Isaiah, who after seventy years says that Tyre is to be restored into its integral state (Isa. 23). Moreover they say that one age, that is, the time of human life, is computed by the number of seventy years, the Psalmist saying: "The days of our years, in them are seventy years." But if in powers, eighty years, whatever is above is labor and sorrow (Ps. 89:10). We have said this briefly in a paraphrase (metaphrasticos) concerning Tyre.

Quod et ad eos referri potest qui in angustia hujus saeculi constituti, deducuntur ad inferos, et operiuntur abyssis fluctibusque poenarum, et trahuntur ad inferiora terrae, et his copulantur qui in veteri solitudine sunt, et deducuntur in lacum, sive in foveam sempiternam, ut ultra non habitentur a Spiritu sancto. De quibus scriptum est: Impius cum ceciderit in profundum malorum, contemnit (Prov. XVIII, 3). Nec de caetero erunt in terra viventium, sed peribunt, et redigentur ad nihili, et Deo esse cessabunt. Quibus testimoniis abutuntur, qui dicunt impiorum et non peccatorum poenas esse perpetuas: qui quaesiti a Deo, non sunt inventi, 303 et in aeternum esse cessarunt: quia suo vitio perdiderunt eum qui dicit: Ego sum vita (Joan. XIV, 6).

(Cap. XXVII.) Et factum est verbum Domini ad me, dicens: Tu ergo, fili hominis, assume super Tyrum lamentum, et dices Tyro quae habitat in introitu maris, negotiationi populorum ad insulas multas (sive ab insulis multis). Haec dicit Dominus Deus.

Si voluero totam prophetiam contra Tyrum, sive super lamentatione Tyri, uno sermone comprehendere, et longum faciam, et sensum lectoris obscurum; dum omnia simul non potest mente retinere, praecipue in quibus ab Hebraico in hoc loco LXX editio discrepat, hoc est, quae addiderint, quaeve subtraxerint. Itaque nostra erimus interpretatione contenti, et sicubi dissonant, ex latere copulabimus, perfectam omnium Deo scientiam relinquentes: et quid nobis videatur in singulis, breviter admonebimus. Qui plangitur, adhuc curae est ei a quo plangitur. Unde et Samuel flebat atque plangebat super Saul (II Reg. XV). Et apostolus Paulus lamentatur et luget super his qui fornicati sunt et non egerunt poenitentiam (II Cor. XII). Et Jeremias Lamentationes super eversione Jerusalem quatuor scribit alphabetis.

Habitat ergo, juxta litteram, Tyrus, sive Sor, in introitu maris: vel quod prius insula fuit, vel quod portu tutissimo de alto venientes recipit naves, et est negotiatio populorum ad insulas multas, sive de insulis multis. Quod quidem usque hodie perseverat, ut omnium propemodum gentium in illa exerceantur commercia. Coeptam autem interpretationem sequentes, quidquid de Tyro dicitur, referamus ad *συνοχὴν*, id est, angustias istius mundi, qui in maligno positus est, et variis perturbationibus quasi fluctibus coarctatur atque percutitur. De hujuscemodi negotiatoribus et in psalmo mystico sermone narratur: Qui descendunt mare in navibus, facientes operationes in aquis multis, ipsi viderunt opera Domini, et mirabilia ejus in profundo (Ps. CVI, 23, 24).

Which can also be referred to those who, being situated in the distress (angustia) of this age, are led down to hell, and are covered by the abysses and waves of punishments, and are drawn to the lower parts of the earth, and are coupled with those who are in the ancient solitude, and are led down into the lake, or into the everlasting pit, so that further they may not be inhabited by the Holy Spirit. Of whom it is written: "The impious man when he shall have fallen into the deep of evils, contemns" (Prov. 18:3). Nor for the rest shall they be in the land of the living, but they shall perish, and shall be reduced to nothing, and shall cease to be for God. Which testimonies they abuse, who say that the punishments of the impious and non-sinners are perpetual: who being sought by God, were not found, 303 and ceased to be forever: because by their own fault they lost Him who says: "I am the life" (John 14:6).

(Chapter XXVII) And the word of the Lord came to me, saying: You therefore, son of man, take up a lamentation over Tyre, and you shall say to Tyre which dwells in the entrance of the sea, in the negotiation of peoples to many islands (or from many islands). Thus says the Lord God.

If I should wish to comprehend the whole prophecy against Tyre, or over the lamentation of Tyre, in one discourse, I should both make it long and make the sense of the reader obscure; while he cannot retain all things together in his mind, especially in those things in which the LXX edition disagrees from the Hebrew in this place, that is, what they have added, or what they have subtracted. Therefore we shall be content with our own interpretation, and if they sound different anywhere, we shall couple them from the side, leaving the perfect knowledge of all things to God: and what seems to us in each case, we shall briefly advise. He who is bewailed is still of care to him by whom he is bewailed. Whence also Samuel wept and bewailed over Saul (1 Sam. 15). And the apostle Paul laments and mourns over those who have committed fornication and have not done penance (2 Cor. 12). And Jeremiah writes the Lamentations over the eversion of Jerusalem in four alphabets.

Tyre, or SOR, therefore dwells, according to the letter, in the entrance of the sea: either because it was previously an island, or because it receives ships coming from the deep in a most safe port, and is the negotiation of peoples to many islands, or from many islands. Which indeed perseveres even until today, so that commerce of almost all nations is exercised in her. Following however the interpretation begun, whatever is said of Tyre, let us refer to the synochē, that is, the distress (angustias) of this world, which is placed in the wicked one, and is coarctated and struck by various perturbations as if by waves. Concerning negotiators of this sort it is narrated also in the mystical discourse of the psalm: They who descend to the sea in ships, making operations in many waters, they themselves have seen the works of the Lord, and His wonders in the deep (Ps. 106:23, 24).

(Vers. 3.) O Tyre, dixisti, Perfecti decoris ego sum (sive dixisti, Circumdedi mihi ego decorem) et in corde maris sita. Primum crimen est Tyri, si quid videtur habere boni, non Dei putare, sed suum, et 304 omnem pulchritudinem, quae illi de diversis venit regionibus propriae aestimare diligentiae atque virtutis. Dixit enim: Perfecti decoris ego sum, sive ego mihi circumdedi decorem, cum sit in corde, hoc est, in medio maris sita, et quasi insula moveatur, et fluctuet, et undarum illisionibus confringatur. Quod autem cor maris, medium significet, et ille propheticus sermo demonstrat: Propterea non timebimus cum conturbata fuerit terra, et translati montes in cor maris. Sonuerunt et turbatae sunt aquae eorum (Ps. XLV, 2, 3). Sed et Dominus noster in corde terrae, hoc est, in medio, ad [Al. et ad] inferos dicitur descendisse. Vera autem et perfecta pulchritudo in nullo hominum, nisi in Christi corpore, quod interpretatur Ecclesia, et multorum sanctorum virtutibus congregatur. Unde et ipse loquitur ad sponsam: Tota pulchra es, proxima mea, et macula non est in te (Cant. IV, 7).

(Vers. 4, 5.) Finitimi tui qui te aedificaverunt, impleverunt decorem tuum. Abietibus de Sanir exstruxerunt te cum omnibus tabulatis maris. Cedrum de Libano tulerunt, ut facerent tibi malum. Pro quo nescio quid volentes, ita LXX transtulerunt: Beelim filii tui circumdederunt tibi decorem: cedrus de Sanir aedificata est tibi: tenues tabulas cypressinas de Libano tulerunt, ut facerent tibi malos abiegnos. Sermo enim Beelim, in hoc loco apud Hebraeos penitus non habetur, sed pro Beelim scriptum est GEBULAIC , quod significat terminos tuos. In eo quoque quod dixerunt, filii tui, verbi ambiguitate decepti sunt, et scripturae similitudine, dum pronuntiatione diversa eaedem litterae, caementariorum, et filiorum, BONAICH et BENAICH () leguntur.

O igitur Tyre, quae dixisti per superbiam, Perfecti decoris ego sum, sive ego decorem mihi circumdedi, cum sis sita in medio mari, audi quanta tibi Dei largitate collata sint. Finitimi et contermini tui, qui non de longinquis, sed de vicinis sunt regionibus, ipsi impleverunt decorem tuum, et tu putas tuum esse quod alienum est? Et loquitur quasi ad navem tropikῶς, urbis significans pulchritudinem, et rerum omnium abundantiam, ut postquam universam illius supellectilem descripserit, malum, antemnas, 305 remos, vela, proram, carinam, funes, opertoria, pelles, et caetera quibus navium optime instructarum usus indiget: tunc tempestatem illi, et ventum austrum, quo fluctus maximi commovebuntur, venire denuntiet, et eam subjacere naufragio. Per quae significat urbis Tyriae eversionem a rege Nabuchodonosor, sive, ut multi putant, ab Alexandro rege Macedonum, qui sex mensibus ipsam urbem obsedisse, et cepisse narratur, postquam Darium vicit in Lycia.

(Verse 3.) O Tyre, you have said, I am of perfect beauty (or you have said, I have surrounded myself with beauty) and situated in the heart of the sea. The first crime of Tyre is, if she seems to have anything of good, not to think it of God, but her own, and 304 to estimate all beauty, which comes to her from various regions, as belonging to her own diligence and virtue. For she said: I am of perfect beauty, or I have surrounded myself with beauty, although she is situated in the heart, that is, in the midst of the sea, and is moved as if an island, and fluctuates, and is broken by the collisions of the waves. Moreover that the heart of the sea signifies the middle, that prophetic discourse also demonstrates: Therefore we shall not fear when the earth shall be disturbed, and the mountains translated into the heart of the sea. Their waters sounded and were disturbed (Ps. 45:2, 3). But also our Lord is said to have descended into the heart of the earth, that is, into the midst, to the lower regions. Moreover true and perfect beauty is in none of men, except in the body of Christ, which is interpreted as the Church, and is gathered by the virtues of many saints. Whence also He Himself speaks to the spouse: You are all beautiful, my neighbor, and there is no spot in you (Cant. 4:7).

(Verses 4, 5.) Your neighbors who built you, they have filled your beauty. With fir trees from Sanir they have built you with all the planks of the sea. They took cedar from Lebanon, to make you a mast. For which, wishing for I know not what, the LXX translated thus: Beelim your sons have surrounded you with beauty: cedar from Sanir was built for you: they took thin cypress planks from Lebanon, to make you masts of fir. For the word Beelim is not found at all in this place among the Hebrews, but instead of Beelim is written GEBULAIC, which signifies your borders. In that also which they said, "your sons," they were deceived by the ambiguity of the word, and by the similarity of the writing, since by a different pronunciation the same letters are read as "builders" and "sons," BONAICH and BENAICH.

O therefore Tyre, who said through pride, I am of perfect beauty, or I have surrounded myself with beauty, since you are situated in the midst of the sea, hear how great things have been conferred on you by the bounty of God. Your neighbors and those who border you, who are not from far away but from neighboring regions, they themselves have filled your beauty, and do you think that to be yours which is another's? And he speaks as if to a ship tropologically (tropicos), signifying the beauty of the city, and the abundance of all things, so that after he shall have described its universal furniture, the mast, the yards, 305 the oars, the sails, the prow, the keel, the ropes, the coverings, the skins, and the rest which the use of the best-instructed ships needs: then he may announce a tempest coming to it, and a south wind, by which the greatest waves shall be moved, and it shall be subject to shipwreck. By which things he signifies the eversion of the Tyrian city by king Nebuchadnezzar, or, as many think, by Alexander king of the Macedonians, who is narrated to have besieged and taken the city itself for six months, after he conquered Darius in Lycia.

Juxta mysticos vero intellectus, abietibus sive cedris de Sanir, navis Tyriae tabulata caeduntur, quibus texitur atque compingitur, et cedro sive cyparisso de Libano malus ejus: abietibus propter laevitatem [Al. levitatem] juncturasque tabularum mollius invicem se tenentium atque mordentium: sive cedris, quod lignum imputribile est. De Sanir autem dicitur, quod interpretatur via lucernae; aut ut nos verius arbitramur, dens vigiliarum, eo quod omnis navis prosperitas, et illustratio venerit ex vero lumine. Sanir autem mons juxta litteram ipse est qui et Hermon, quem alii vocant Sanior. Lege historiam. Libanus interpretatur candor, sive dealbatio: quod et ipsum ad gratiam pertinet aliunde venientem.

(Vers. 6.) Quercus de Basan dolaverunt in remos tuos: transtra tua fecerunt tibi ex ebore Indico, et praetoriola de insulis Italiae. LXX: De Basan fecerunt remos tuos, et templa tua, et fecerunt tibi ex ebore domos silvestres de insulis Chettiim. Quanta pulchritudo navis, et supellectilis ejus, ut remos haberet cedrinos, non undelibet, sed de Basan, et transtra eburnea, et praetoriola, sive cellaria, in quibus merces pretiosissimae reponuntur, de insulis Chettiim, quod nos in Italiam vertimus: ex ea regione quae Graeciae propinquior est, omnes Occidentalium insularum partes intelligentes.

Dicamus ergo juxta anagogen, remos fieri navis Tyriae de Bazan, de qua et in Psalmis scribitur: Dixit Dominus, de Bazan convertam de profundo maris (Ps. LXVII, 23). Basan in lingua nostra interpretatur ignominia. Eos igitur qui fuerunt in profundo maris, et ignominia peccatorum, convertit Deus, et convertit in remos, ut cum Apostolis navigantes, possint ad terram, et 306 ad littora pervenire; et fiunt transtra de ebore, cum mortificaverint corpora sua: vel usum dentium ad laudes Dei contulerint, et praetoriola, sive cellaria de insulis Chettiim, quae juxta Hebraici sermonis etymologiam vertitur in percussam, ut plagis diaboli non tam interfecta sit, quam probata.

Possumus ex ebore, et silvestres domos dicere de insulis Chettiim, quas haeretici non in domo Dei, sed in navi Tyria fabricare conantur. Et ipsi habentes ebur suum sermonis, et linguae aedificantes templa Dei templo contraria, et domos silvestres, habitacula bestiarum, cum Scriptura dicat in domo Dei nemora, et silvas, ac lucos non esse plantandos (Deut. XII).

According to mystical understandings however, the planks of the Tyrian ship are cut from fir trees or cedars from Sanir, by which it is woven and joined together, and its mast from cedar or cypress from Lebanon: from fir trees on account of lightness and the joints of the planks holding and biting each other more softly: or from cedars, because that wood is imputrescible. Moreover it is said of Sanir, which is interpreted as "the way of the lamp"; or as we more truly judge, "the tooth of vigils," because all the prosperity and illustration of the ship has come from the true light. Sanir however is the mountain according to the letter which is also Hermon, which others call Sanior. Read the history. Lebanon is interpreted as "whiteness," or "whitening": which itself also pertains to grace coming from elsewhere.

(Verse 6.) The oaks from Bashan they have hewn for your oars: your benches they have made for you from Indian ivory, and little cabins from the islands of Italy. LXX: From Bashan they have made your oars, and your temples, and have made for you from ivory silvan houses from the islands of Chettiim. How great is the beauty of the ship, and of its furniture, that it should have cedar oars, not from anywhere, but from Bashan, and ivory benches, and little cabins, or cellars, in which the most precious wares are stored, from the islands of Chettiim, which we translate as Italy: from that region which is nearer to Greece, understanding all parts of the Western islands.

Let us say therefore according to anagoge, that the oars of the Tyrian ship are made from Bashan, of which it is written also in the Psalms: The Lord said, from Bashan I will convert from the deep of the sea (Ps. 67:23). Bashan in our language is interpreted as "ignominy." Those therefore who were in the deep of the sea, and in the ignominy of sins, 306 God converted, and converted into oars, so that sailing with the Apostles, they might be able to reach the land and the shores; and benches are made from ivory, when they shall have mortified their bodies: or have conferred the use of their teeth to the praises of God, and little cabins, or cellars from the islands of Chettiim, which according to the etymology of the Hebrew discourse is translated into "struck" (percussam), so that she might not be so much killed as proved by the blows of the devil.

We can call the silvan houses from ivory from the islands of Chettiim, which the heretics try to fabricate not in the house of God, but in the Tyrian ship. And they themselves having their ivory of discourse, and of tongue building temples contrary to the temple of God, and silvan houses, the habitations of beasts, although Scripture says that in the house of God groves, and woods, and thickets are not to be planted (Deut. 12).

(Vers. 7.) Byssus varia de Aegypto texta est tibi in velum, ut poneretur in malo: hyacinthus et purpura de insulis Elisa, facta sunt operimentum tuum. LXX: Byssus cum varietate de Aegypto facta est tibi in stratum, ut circumdaret tibi gloriam, et operiret te hyacintho, et purpura, de insulis Elissa facta sunt opertoria tua. Quia dixerat Tyrus, Perfecti decoris ego sum, vel circumdedi mihi ipsa pulchritudinem, arguitur quid a singulis acceperit regionibus, secundum illud Scripturae: Quid habes quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis (I Cor. IV, 7)? Describitur ergo quid unaquaeque mittat provincia, secundum illud Virgilianum (Georg., lib. I): India mittit ebur: molles sua thura Sabaei: At Calybes duri ferrum, virosaque Pontus Castorea, et caetera. Byssus in Aegypto quam maxime nascitur, ex qua contextum est Tyriae navis velum, quod suspenditur malo, et operimentum illius, quod in solis calore atque tranquillo nautis atque vectoribus praebet umbraculum, de hyacintho et purpura fit; quae sunt de insulis Elisa, Ionii maris sic appellans insulas. Porro juxta Septuaginta de bysso in stratum, et in requiem Tyriae navis velamenta texuntur, ut his operta gloriosior sit, et circumdata amictum habeat pulchriorem. Byssum autem referri ad terram, quia ex terra oritur, et hyacinthum ad aerem, purpuram ad mare ex quo conficitur, addito coccino bis tincto, quibus Pontificis vestimenta 307 texuntur, saepe admonuimus quod quatuor elementa significent: terram, ignem, aerem, et aquas, ex quibus constant omnia, quae sibi assumit Tyrus, ut Dei creaturis non utatur cum gratia, sed dicat: Perfecti decoris ego sum: vel, decorem mihi ipsa circumdedi.

(Vers. 8, 9.) Habitatores Sidonis, et Aradii fuerunt remiges tui. Sapientes tui, Tyre, facti sunt gubernatores tui. Senes Biblii et prudentes ejus praebuerunt nautas ad ministerium variae supellectilis tuae. Omnes naves maris, et nautae earum fuerunt in populo negotiationis tuae.

LXX: Principes tui habitabant in Sidone, et Aradii fuerunt remiges tui. Sapientes tui Sor qui erant in te, isti gubernatores tui. Senes Biblii, et sapientes ejus erant in te: isti confortabant consilium tuum, et omnes naves maris, et remiges earum facti sunt tibi in Occidentem Occidentis.

Dixerat supra: Finitimi tui qui te aedificaverunt, impleverunt decorem tuum: antequam veniant ad eos qui longe habitant, proximarum provinciarum describit auxilia. Habitatores, inquit, tui, sive principes Sidonis et Aradii, quae vicina est insula, remiges tui. Sapientes tui, o Tyre, facti sunt gubernatores tui. Ad sapientes enim proprie pertinet gubernatio, Scriptura dicente: Quibus non est gubernatio, cadent quasi folia (Prov. XI, sec. LXX).

(Verse 7.) Varied fine linen from Egypt was woven for you into a sail, that it might be placed on the mast: hyacinth and purple from the islands of Elishah, were made into your covering. LXX: Fine linen with variety from Egypt was made for you into a bed, so that it might surround your glory, and cover you with hyacinth, and purple, from the islands of Elishah were made your coverings. Because Tyre had said, I am of perfect beauty, or I have surrounded myself with beauty, she is argued as to what she received from each region, according to that of Scripture: What do you have that you have not received? But if you have received, why do you glory as if you have not received (1 Cor. 4:7)? It is described therefore what each province sends, according to that Virgilian saying (Georgics, book 1): "India sends ivory: the soft Sabaeans their frankincense: But the hard Chalybes iron, and Pontus the poisonous Castoreum," and the rest. Fine linen (byssus) is born especially in Egypt, from which the sail of the Tyrian ship is woven, which is suspended from the mast, and its covering, which in the heat of the sun and in the calm provides a shade to the sailors and passengers, is made from hyacinth and purple; which are from the islands of Elishah, thus calling the islands of the Ionian sea. Furthermore according to the Septuagint, from fine linen for a bed, and for the rest of the Tyrian ship, veils are woven, so that covered by these she may be more glorious, and being surrounded she may have a more beautiful garment. Moreover that fine linen is referred to the earth, because it arises from the earth, and hyacinth to the air, purple to the sea from which it is made, with the addition of scarlet twice-dyed, with which the garments of the High Priest 307 are woven, we have often advised that they signify the four elements: earth, fire, air, and water, from which all things consist, which Tyre assumes to herself, so that she does not use the creatures of God with grace, but says: I am of perfect beauty: or, I have surrounded myself with beauty.

(Verses 8, 9.) The inhabitants of Sidon and the Aradians were your rowers. Your wise men, O Tyre, were made your pilots. The elders of Byblos and her prudent men provided sailors for the service of your various furniture. All the ships of the sea and their sailors were among the people of your merchandise.

LXX: Your princes dwelt in Sidon, and the Aradians were your rowers. Your wise men of Tyre who were in you, these were your pilots. The elders of Byblos and her wise men were in you: these strengthened your counsel, and all the ships of the sea and their rowers were made for you into the West of the West.

He had said above: Your neighbors who built you have filled your beauty: before they come to those who dwell far off, he describes the aids of the neighboring provinces. Your inhabitants, he says, or the princes of Sidon and Arvad, which is a neighboring island, are your rowers. Your wise men, O Tyre, have been made your pilots. For to the wise properly belongs the piloting, as Scripture says: Those for whom there is no piloting shall fall like leaves (Prov. 11, according to the LXX).

Senes sive seniores Biblii, et prudentes ejus praebuerunt nautas ad ministerium tuum, sive confortaverunt consilium Tyri, et variam supellectilem praebuerunt: omnesque naves maris, et nautae earum fuerunt in populo negotiationis Tyriae, sive in Occidentem Occidentis.

Hoc interim secundum litteram. Caeterum juxta mysticos intellectus quia Sidonii interpretantur venatores, et Aradii, deponente: dicemus Tyrum gloriosam, et superbissimam civitatem, quae, vento flante, postea conterenda est, habere cives, sive principes venatores, de quibus scriptum est: 308 Anima nostra quasi passer erepta est de laqueo venantium. Ubi enim nos legimus venantium, in Hebraeo scriptum est, Sidoniorum. Isti venantur incautas animas in sublimibus constitutas, ut ad terrena deducant, et efficiuntur remiges, ut ducant eas ad naufragia. Sapientes autem Tyri, qui in malam partem accipiuntur, per quam sapientiores sunt filii tenebrarum a filiis lucis, ipsi gubernant Tyrum naufragio praeparata.

(Vers. 10.) Persae et Lydi [Vulg. Lydia] et Libyes erant in exercitu tuo, viri bellatores tui: clypeum et galeam suspenderunt in te pro ornatu tuo (sive peltas, et galeas suspenderunt in te ipsi dederunt gloriam tuam). Persas fuisse fortissimos, quorum rex Cyrus, ut Isaiae vaticinio praedicatur (Isa. XLV), subverso Astyage, rege Medorum, Babylonem ceperit, et sacra, et saecularis narrat historia. Lydos quoque illo tempore inter gentes robustissimas reputatos, quorum rex Croesus ab eodem Cyro captus sit, Xenophon scribit plenissime. Et Libyas cum Troglodytis et Aethiopibus venisse contra Jerusalem, in Paralipomenon volumine legimus (II Par. XII): qui quia illis temporibus florentissimi erant, famosi ad praelia pugnatores, Tyriae urbis defensores esse memorantur, et ad terrendos hostes scuta et galeas inter murorum propugnacula suspendisse. Spiritualis autem intelligentia illud sonat, quod Persae, qui interpretantur tentantes, sive tentati; et Lydi, quos generatos intelligimus; et Libyes, qui Hebraico sermone appellantur PHUT, et vertuntur in os (ab ore, non ab osse), frustra Tyrum nitantur defendere, cum tentatione superentur, et generationi ac libidini serviant, cassaque tantum verba multiplicent, non habentes galeam salutis, nec scutum fidei (Ephes. VI); sed gloriam tantum strepitumque sermonum praetendant ad ornatum illius.

The old men or elders of Byblos and her prudent men provided sailors for your service, or they strengthened the counsel of Tyre, and provided various furniture: and all the ships of the sea and their sailors were among the people of Tyrian merchandise, or into the West of the West.

This is meanwhile according to the letter. But according to mystical understandings, because the Sidonians are interpreted as "hunters," and the Aradians as "deposers" (deponentes): we shall say that glorious Tyre, and that most proud city which, when the wind blows, is afterwards to be crushed, has citizens or princes as hunters, of whom it is written: 308 Our soul has been snatched like a sparrow from the snare of the hunters. For where we read "of hunters," in the Hebrew it is written "of Sidonians." These hunt incautious souls established in high places, so that they may lead them down to earthly things, and they are made rowers, so that they may lead them to shipwrecks. But the wise men of Tyre, who are taken in a bad sense, through which the sons of darkness are wiser than the sons of light, themselves pilot Tyre prepared for shipwreck.

(Verse 10.) Persians and Lydians [Vulg. Lydia] and Libyans were in your army, your warriors: they hung shield and helmet in you for your ornament (or shields, and helmets they hung in you, they gave your glory). Both sacred and secular history relate that the Persians were very strong, whose king Cyrus, as is predicted in the prophecy of Isaiah (Isa. 45), having overthrown Astyages, king of the Medes, took Babylon. Xenophon writes most fully that the Lydians also were at that time reputed among the most robust nations, whose king Croesus was captured by the same Cyrus. And we read in the book of Chronicles (2 Chron. 12) that the Libyans with the Troglodytes and Ethiopians came against Jerusalem: who, because they were very flourishing in those times, famous as fighters in battles, are recorded as being defenders of the Tyrian city, and for the sake of terrifying the enemies they hung shields and helmets among the ramparts of the walls. But the spiritual understanding sounds thus, that the Persians, who are interpreted as "tempting," or "tempted"; and the Lydians, whom we understand as "begotten"; and the Libyans, who in the Hebrew language are called PHUT, and are turned into "mouth" (from os, oris, not from os, ossis), in vain strive to defend Tyre, since they are overcome by temptation, and serve generation and lust, and multiply only empty words, not having the helmet of salvation, nor the shield of faith (Eph. 6); but they only hold out the glory and noise of words for her ornament.

(Vers. 11.) Filii Aradii cum exercitu tuo [Al. suo] erant super muros tuos in circuitu: sed et Pygmaei qui erant in turribus tuis, pharetras suas [Al. tuas] suspenderunt in muris tuis per gyrum, ipsi compleverunt pulchritudinem tuam. LXX: Filii Aradiorum, et fortitudo tua super muros tuos, in circuitu custodes in turribus tuis erant. Pharetras suas suspenderunt super propugnacula tua per gyrum. Ipsi perfecerunt decorem tuum. Verbum GAMADIM, Aquilae prima editio, Pygmeos: Symmachus, Medos: Septuaginta, custodes: Theodotio Gomadim, ipsum Hebraicum, interpretati sunt. Aradum insulam quae tota sit civitatem, et contra se positum oppidum Antaradum habeat, vicinaque sit Tyro, et praetendat in Phoenicis littore 310 continentis terrae, usque hodie cernimus: hi sunt in exercitu urbis Tyriae custodesque turrium ejus, et suspenderunt pharetras suas per gyrum, complentque pulchritudinem ejus, ut sagittarii esse doceantur, sive pygmaei sunt, hoc est bellatores, et ad bella promptissimi, ἀπὸ τῆς πυγμῆς, quae Graeco sermone in certamen vertitur. Sin autem Aradii deponentes sonant, omnis qui praetendit falsi nominis scientiam, et habet in pharetra pectoris sui ignita diaboli jacula, quibus deceptorum corda vulnerat atque succendit, Aradius appellandus est. Cupit enim deponere eos qui nituntur ad alta conscendere, et complet pulchritudinem Tyri, de qua in Proverbiis scriptum est: Non te decipiat pulchritudinis desiderium, ne capiaris oculis tuis (Prov. VI, 25). Et iterum: Sicut inauris in naribus porcae, sic mulieri male moratae pulchritudo (Ibid. XI, 22).

(Vers. 12.) Carthaginenses negotiatores tui a multitudine cunctarum divitiarum, argento, ferro, stanno, plumboque repleverunt nundinas tuas. Non solum in praesenti loco, sed et in Isaia, ubi scriptum est: Ululate naves Carthaginis (Isai. XXIII, 14), caeteri Interpretes verbum Hebraicum transtulerunt THARSIS, quam coloniam esse Tyriorum nulli dubium est. Ipsi de Occidentis partibus argento, ferro, stanno, et plumbo, Tyri nundinas repleverunt. Tarsis in lingua nostra sonat exploratio gaudii. Exploratores autem hic non in bonam partem debemus intelligere, quales Moyses miserat ad explorandam terram repromissionis (Num. XIII), sed in contrariam, quales et Apostolus vitare se dicit: Propter subintroductos falsos fratres, qui intraverunt explorare libertatem nostram quam habemus in Christo (Galat. II, 4): et de quibus Joseph loquitur: Exploratores estis: considerare vestigia regionis venistis (Gen. XLII, 9). Fratresque ejus intelligentes crimen esse non modicum aliena per insidias explorare, responderunt: Non sunt exploratores servi tui. Isti ergo nundinas Tyri non auro, nec lapide pretioso, sed argento, ferro, stanno, plumboque multiplicant, habentes eloquii venustatem, et arma ad expugnandum; et in stanno eloquii similitudinem quod mentitur argentum; et in plumbo impietatem gravissimam, juxta Zachariam (Zach. V), in quo mulier sedit super talentum plumbi, et Aegyptii demersi sunt in profundum sicut plumbum. Longa singulorum disputatio metallorum, sed brevitati studendum est.

(Verse 11.) The sons of Arvad with your army were upon your walls round about: but also the Pygmies who were in your towers, hung their quivers upon your walls round about, they themselves completed your beauty. LXX: The sons of the Aradians, and your strength upon your walls, round about were guards in your towers. They hung their quivers upon your ramparts round about. They themselves perfected your beauty. The word GAMADIM, the first edition of Aquila interpreted as "Pygmies": Symmachus, "Medes": the Septuagint, "guards": Theodotion interpreted "Gomadim," the Hebrew word itself. We see until today Arvad, an island which is an entire city, and has the town of Antaradus placed opposite it, and is near to Tyre, and extends on the Phoenician shore 310 of the continent, until today: these are guards of the towers of the city of Tyre in her army, and they hung their quivers round about, and they complete her beauty, so that they are shown to be archers, or they are Pygmies, that is warriors, and most ready for wars, from pygme, which in the Greek language is turned into "contest." But if Aradii sound like "deposers," everyone who holds out the knowledge of a false name, and has in the quiver of his heart the fiery darts of the devil, with which he wounds and inflames the hearts of the deceived, is to be called an Aradian. For he desires to depose those who strive to climb to high things, and completes the beauty of Tyre, of which it is written in Proverbs: Let not the desire of beauty deceive you, lest you be captured by your eyes (Prov. 6:25). And again: As an earring in the snout of a pig, so is beauty to a woman of bad character (Ibid. 11:22).

(Verse 12.) The Carthaginian merchants, from the multitude of all riches, filled your fairs with silver, iron, tin, and lead. Not only in the present place, but also in Isaiah, where it is written: "Howl, you ships of Carthage" (Isa. 23:14), the other interpreters translated the Hebrew word THARSIS, which no one doubts to be a colony of the Tyrians. They themselves filled the fairs of Tyre with silver, iron, tin, and lead from the parts of the West. Tarshish in our language sounds like "exploration of joy." But we ought not to understand "explorers" here in a good sense, such as Moses had sent to explore the land of promise (Num. 13), but in the contrary sense, such as the Apostle says he avoids: "Because of false brothers secretly brought in, who entered to explore our liberty which we have in Christ" (Gal. 2:4); and of whom Joseph speaks: "You are explorers: you have come to consider the tracks of the region" (Gen. 42:9). And his brothers, understanding that it is no small crime to explore the affairs of others through snares, answered: "Your servants are not explorers." These, therefore, multiply the fairs of Tyre not with gold, nor with precious stone, but with silver, iron, tin, and lead, having the beauty of eloquence, and weapons for expugnation; and in tin the likeness of eloquence which counterfeits silver; and in lead the most heavy impiety, according to Zechariah (Zech. 5), in which a woman sat upon a talent of lead, and the Egyptians were submerged in the deep like lead. A long discussion of individual metals follows, but brevity must be studied.

(Vers. 13, 14.) Graecia, Thubal, et Mosoch ipsi institores tui, mancipia et vasa aenea adduxerunt populo tuo: de domo Thogorma equos et equites, et mulos adduxerunt ad forum tuum. LXX: Graecia universa, et adjacentia ejus, ipsi negotiatores tui in animabus hominum, et vasa aenea dederunt mercatum tuum: de domo Thorgama, equos et equites, et mulos dederunt nundinas tuas. Jones, inquit, qui Hebraice appellantur Javan, et Thubal, id est, Iberi Orientales, vel de Occidentis partibus Hispani, qui ab Ibero flumine hoc vocabulo nuncupantur, et Mosoch, quos Cappadocas intelligimus, quorum metropolis quae postea ab Augusto Caesare Caesarea appellata est, usque hodie lingua ipsorum Mazaca dicitur: isti pretiosum Tyri fecere commercium, ut mancipia, et aenea vasa ex Corintho adducerent Tyrum, et de domo Thogorma, id est, de Phrygia equos, et equites et mulos, quorum quondam illa provincia maximam habuit copiam. Aiunt Hebraei Graeciam, id est, Javan, interpretari est, et non est: quod proprie refertur ad sapientiam saecularem, in qua si recte aliquid reperiunt, est appellatur; si in contrariam partem, non est. Multa enim naturae bono et ipsi disserunt de officiis, de continentia, de opibus contemnendis: quod proprie sibi Stoici vindicant, et videntur animas hominum quos deceperunt, lucrifacere: habentque vasa aenea, quibus mentiuntur auri similitudinem, quae ingerunt populis Tyri, ut eos falsae doctrinae opinione supplantent. De domo quoque Thogorma, quod interpretatur peregrinus et advena, ad forum et nundinas ejus equi adducentur, et equites et muli, de quibus scriptum est: Fallax equus ad salutem (Ps. XXXII, 17). Et in alio loco: Dormitaverunt omnes qui ascenderunt equos (Ps. LXXV, 7). Et in Psalmis: Nolite fieri sicut equus et mulus, quibus non est intellectus (Ps. XXXI, 9). Quamobrem et Doech accusator et interfector sacerdotum, praefectus multorum fuit (II Reg. XXII), et hos esse de domo advenae atque peregrini, qui non comedunt carnes agni, de quibus scriptum est: Advena et mercenarius non comedent ex eo (Exod. XII, 43); ut omnes nundinae Tyri his mercimoniis compleantur.

Filii Dadan negotiatores tui. Pro quo nescio quid volentes Septuaginta, filios Rhodiorum interpretati sunt: nisi forte primae litterae falsi similitudine (et), ut pro Dadan legerent Radan, quae et ipsa Cycladum maxima est, et in Ionio mari quondam urbs potentissima, navalique certamine gloriosa, et propter tutissimum portum mercatorum omnium receptaculum. Et quia Rhodii in linguam nostram vertuntur videntes judicium, de his nunc tropologice dicitur, qui cernunt judicii veritatem, et ipsi non faciunt, dicente Apostolo: Propter quod inexcusabilis es, o homo omnis, qui judicas.

(Verses 13, 14.) Greece, Tubal, and Meshech, these were your merchants; they brought slaves and vessels of bronze to your people: from the house of Togarmah they brought horses and horsemen, and mules to your market. LXX: All Greece, and its adjacent parts, these were your merchants in the souls of men, and they gave bronze vessels for your market: from the house of Thorgama, they gave horses and horsemen, and mules to your fairs. The Ionians, he says, who are called Javan in Hebrew, and Tubal, that is, the Eastern Iberians, or the Spaniards from the parts of the West, who are called by this name from the river Ebro, and Meshech, whom we understand to be the Cappadocians, whose metropolis, which was later called Caesarea by Augustus Caesar, is until today called Mazaca in their own language: these made precious commerce for Tyre, bringing slaves and bronze vessels from Corinth to Tyre, and from the house of Togarmah, that is, from Phrygia, horses, horsemen, and mules, of which that province once had the greatest abundance. The Hebrews say that Greece, that is, Javan, is interpreted as "it is, and it is not": which properly refers to secular wisdom, in which if they find anything rightly, it is called "it is"; if in the contrary part, "it is not." For they themselves discuss many things by natural good concerning duties, concerning continence, concerning the contempt of wealth: which the Stoics properly claim for themselves, and they seem to gain the souls of men whom they have deceived; and they have bronze vessels, with which they counterfeit the likeness of gold, which they bring to the peoples of Tyre, so that they may supplant them by the opinion of false doctrine. From the house also of Togarmah, which is interpreted as "stranger" and "sojourner," horses will be brought to her market and fairs, and horsemen and mules, of whom it is written: "The horse is deceptive for safety" (Ps. 33:17). And in another place: "All who mounted horses have fallen asleep" (Ps. 76:6). And in the Psalms: "Do not become like the horse and the mule, which have no understanding" (Ps. 32:9). For which reason also Doeg, the accuser and killer of the priests, was prefect of many, and these are from the house of the sojourner and stranger, who do not eat the flesh of the lamb, of whom it is written: "The sojourner and the mercenary shall not eat of it" (Exod. 12:43); so that all the fairs of Tyre are filled with these wares.

The sons of Dedan were your merchants. For which the Septuagint, wishing I know not what, interpreted "the sons of the Rhodians": unless perhaps by a false likeness of the first letter (daleth and resh), so that instead of Dadan they read Radan, which is also the largest of the Cyclades, and once a most powerful city in the Ionian sea, and glorious in naval contest, and a receptacle of all merchants on account of its very safe port. And because the Rhodians are translated into our language as "seeing judgment," it is now said tropologically of these who discern the truth of judgment, and they themselves do not do it, as the Apostle says: On which account you are inexcusable, O every man, who judges.

In quo enim judicas alium, teipsum condemnas. Eadem enim facis quae judicas (Rom. II, 1). Sed melius est DADAN alterius loci nomen accipere, ut et in Hebraico, et apud caeteros interpretes habetur.

(Vers. 15, 16.) Insulae multae negotiatio manus tuae: dentes eburneos et hebeninos commutaverunt in pretio tuo. Syrus negotiator tuus, propter multitudinem operum tuorum, guttam, purpuram, et scutulata, et byssum et sericum, et Chodchod proposuerunt in mercatu tuo. LXX: Ex insulis multiplicaverunt negotiationem tuam: dentes elephantinos, et his qui introducebantur reddebas mercedes tuas. Homines negotiationem tuam a multitudine mercatus tui: in aphec, stacten, et polymita de Tharsis et Ramoth et Chodchod dederunt in nundinas tuas. Multum ab Hebraico in praesenti loco Septuaginta editio discrepat; ideo juxta utramque pauca dicenda sunt: ne in Tyri mercimoniis occupati, ad reliquas prophetias tardius transeamus. Filii Dadan negotiatores Tyri, de multis insulis multiplicaverunt negotiationem ejus, ita ut dentes elephantorum darent his qui veniebant ad commercium ejus, et haberent homines in nundinis propter negotiationis multitudinem. Haberent autem in Aphech, quod de Theodotionis editione in Septuaginta additum est: pro quo Symmachus vertit, polymita. Stacten quoque, pro quo omnes alii purpuram interpretati sunt, quae Hebraice dicitur ARGAMAN: et varietates ex Tharsis, pro quo in Hebraeo BUS dicitur, quae ab omnibus in byssum translata est. Tharsis autem in praesenti loco penitus non habetur. Et ramoth, inquiunt, et chodchod dederunt in nundinis tuis; quod ita habetur in Hebraeo, nisi quod pro ramoth, Aquila serica, vel subtilia, interpretatus est. Chodchod vero omnes interpretes, ita ut in Hebraeo positum est, transtulerunt. Igitur, juxta Septuaginta, filii Rhodiorum negotiatores Tyri, de insulis plurimis multiplicaverunt negotiationem ejus: juxta Hebraicum, post filios Dadan negotiatores ejus, insulae quoque diversarum gentium auxerunt in mercimonium ejus, afferentes dentes eburneos ex India, et ligna hebenina, quae nigri coloris pretiosissima sunt, et commutaverunt cum aliis Tyri mercibus. Syrus quoque fuit negotiator Tyri: pro quo in Hebraeo positum est ARAM, in cujus loco Septuaginta homines interpretati sunt, pro ARAM legentes ADAM, et RES et DALETH litterarum, sicut supra, decepti similitudine. Usque hodie autem permanet in Syris ingenitus negotiationis ardor, qui per totum mundum lucri cupiditate discurrunt, et tantam mercandi habent vesaniam, ut, occupato nunc orbe Romano, inter gladios, et miserorum neces quaerant divitias, et paupertatem periculis fugiant. Istiusmodi homines negotiatores Tyri sunt, qui polymita, purpuram et scutulata mercantur: byssum quoque et sericum, et chodchod proponunt in mercatu ejus. Pro purpura, quam omnes interpretati sunt; stacten, id est, guttam, Septuaginta transtulerunt. Chodchod autem quid significet, usque in praesentiarum invenire non potui.

For in what you judge another, you condemn yourself. For you do the same things which you judge (Rom. 2:1). But it is better to take DADAN as the name of another place, as it is held both in the Hebrew and among the other interpreters.

(Verses 15, 16.) Many islands were the merchandise of your hand: they exchanged ivory tusks and ebony for your price. Syria was your merchant, because of the multitude of your works, they proposed stacte, purple, and checkered garments, and fine linen and silk, and Chodchod in your market. LXX: From the islands they multiplied your merchandise: elephant tusks, and to those who were brought in you gave your rewards. Men were your merchandise from the multitude of your market: in Aphek, stacte, and embroidered garments from Tarshish and Ramoth and Chodchod they gave into your fairs. The Septuagint edition differs much from the Hebrew in the present place; therefore a few things must be said according to both: lest being occupied in the wares of Tyre, we pass more slowly to the remaining prophecies. The sons of Dedan were merchants of Tyre, from many islands they multiplied her merchandise, so that they gave elephant tusks to those who came to her commerce, and they had men in the fairs because of the multitude of merchandise. But they had in Aphek, which was added in the Septuagint from the edition of Theodotion: for which Symmachus translated, embroidered garments. Also stacte, for which all others interpreted purple, which in Hebrew is called ARGAMAN: and varieties from Tarshish, for which in Hebrew it is called BUS, which was translated by all into fine linen (byssus). But Tarshish in the present place is not found at all. And they say Ramoth and Chodchod they gave in your fairs; which is so held in the Hebrew, except that for Ramoth, Aquila interpreted silk, or subtle things. But all the interpreters translated Chodchod just as it is placed in the Hebrew. Therefore, according to the Septuagint, the sons of the Rhodians were merchants of Tyre, from very many islands they multiplied her merchandise: according to the Hebrew, after the sons of Dedan her merchants, the islands also of diverse nations increased in her merchandise, bringing ivory tusks from India, and ebony wood, which are most precious of a black color, and they exchanged them with other wares of Tyre. Syria also was a merchant of Tyre: for which ARAM is placed in the Hebrew, in whose place the Septuagint interpreted men, reading ADAM for ARAM, deceived by the similarity of the letters RES and DALETH, as above. But until today there remains in the Syrians an innate ardor for merchandise, who run about through the whole world from greed for gain, and have such a madness for trading that, the Roman world being now occupied, they seek riches among swords and the slaughters of the wretched, and flee poverty through perils. Men of this kind are the merchants of Tyre, who trade in embroidered garments, purple, and checkered garments: they also propose fine linen and silk, and Chodchod in her market. For purple, which all interpreted, the Septuagint translated stacte, that is, a drop. But what Chodchod signifies, I have not been able to find until the present time.

Aiunt Hebraei, omnes pretiosissimas merces hoc nomine significari, vel speciem quamdam esse pretiosarum mercium, quam Romanus sermo non resonet, vel communi vocabulo scruta vendentium.

De multis autem insulis, ut transeamus ad anagogen, quae salsis et amaris hujus saeculi tunduntur fluctibus, deferunt negotiatores Dadan dentes eburneos, candorem eloquentiae pollicentes; de quibus scriptum est: A domibus eburneis ex quibus delectaverunt te filiae regum in honore tuo (Ps. LIV, 9). Sed non sunt candidi, nec imitantur sponsam, de qua dicitur: Quae est ista quae ascendit dealbata, innitens super fratruelem suum (Cant. VIII, 5)? verum hebenini nigri coloris, qui non possunt suam mutare nigredinem, Jeremia dicente: Si mutabit Aethiops pellem suam, et pardus varietatem suam (Jer. XIII, 21). Syrus quoque, id est, Aram, qui interpretatur excelsus, et tumet superbia, negotiator Tyri est, et in multitudine operum Tyriorum defert falsi nominis scientiam, multas varietates, et stacten odoris optimi repromittens, et purpuram regiae dignitatis, et scutulata ex arte dialectica, et byssum, pro qua Septuaginta Tharsis interpretati sunt terrae operibus deditus: et sericum, pro quo in Hebraeo scriptum est RAMOTH, quod interpretatur visio mortis. Omnia enim opera terrena ad interitum properant; et chodchod, quidquid illud est quod intelligitur, proponens in nundinis Tyri. Dadan autem ex his mercibus quae a negotiatoribus ejus insulisque dicuntur afferri, vel Indiae regio intelligenda est, vel Idumaeorum ac vastae solitudinis, ut nonnulli aestimant, sonatque cognationem, ut similitudinem divinorum dogmatum in haereticis cognoscamus.

(Vers. 17.) Juda et terra Israel ipsi institores tui, in frumento primo: balsamum et mel, et oleum, et resinam proposuerunt in nundinis tuis. LXX: Judas et filii Israel, isti negotiatores tui in frumenti commercio et unguentis: primum mel et oleum, et resinam dederunt in nundinis tuis. Verbum Hebraicum PHANAG () Aquila, Symmachus et Theodotio ita, ut apud Hebraeos positum est, transtulerunt: pro quo LXX unguenta, nos balsamum vertimus. Dicitur autem, quibus terra Judaea, quae nunc appellatur Palaestina, abundet copiis, frumento, balsamo, melle et oleo, et resina, 315 quae a Juda, et Israel ad Tyri nundinas deferuntur.

Cumque manifesta sit littera, juxta spiritualem sensum dicemus, non debere terram confessionis, et sensum cernentis Deum qui refertur ad Ecclesiam, deferre Tyro primum triticum, quod cadens in terram multiplicatur, et accipitur pro verbo Dei: Non enim in pane solo vivit homo, sed in omni sermone Dei (Deut. VIII, 3). Deinde balsamum quod nascitur in vineis Engaddi, sive unguentum, de quo scriptum est: Sicut unguentum in capite, quod descendit in barbam, barbam Aaron (Ps. CXXXII, 2). Et mel super quo loquitur et Salomon: Mel invenisti, comede quantum satis est.

The Hebrews say that all the most precious wares are signified by this name, or that it is a certain kind of precious wares which the Roman speech does not resonate, or by a common name the trash of those who sell.

But from the many islands, to pass to the anagoge, which are beaten by the salt and bitter waves of this world, the merchants of Dedan bring ivory tusks, promising the whiteness of eloquence; of which it is written: "From the ivory houses by which the daughters of kings have delighted you in your honor" (Ps. 45:8). But they are not white, nor do they imitate the bride, of whom it is said: "Who is this that comes up whitened, leaning upon her cousin?" (Cant. 8:5). Truly they are ebony of a black color, who cannot change their blackness, as Jeremiah says: "If the Ethiopian will change his skin, and the leopard his spots" (Jer. 13:21). Syria also, that is, Aram, which is interpreted as "exalted," and swells with pride, is a merchant of Tyre, and in the multitude of the works of the Tyrians he brings the knowledge of a false name, promising many varieties, and stacte of the best odor, and the purple of royal dignity, and checkered garments from the dialectical art, and fine linen, for which the Septuagint interpreted Tarshish, given to the works of the earth: and silk, for which in Hebrew it is written RAMOTH, which is interpreted as "vision of death." For all earthly works hasten to destruction; and Chodchod, whatever that is which is understood, proposing in the fairs of Tyre. But Dedan from these wares which are said to be brought by her merchants and the islands, either the region of India is to be understood, or of the Edomites and the vast solitude, as some estimate, and it sounds like "kinship," so that we may recognize the likeness of divine dogmas in the heretics.

(Verse 17.) Judah and the land of Israel were themselves your merchants; for the first wheat: balsam and honey, and oil, and resin they set forth in your markets. LXX: Judah and the sons of Israel, these were your merchants in the trade of wheat and ointments: first honey and oil, and resin they gave in your markets. The Hebrew word PHANAG, Aquila, Symmachus, and Theodotion translated just as it is placed among the Hebrews: for which the LXX turned into "ointments," and we into "balsam." Moreover, it is said in what resources the land of Judea, which is now called Palestine, abounds: with wheat, balsam, honey, and oil, and resin, which are brought from Judah and Israel to the markets of Tyre.

And since the letter is manifest, we shall speak according to the spiritual sense, that the land of confession, and the sense of one seeing God which is referred to the Church, ought not to bring to Tyre the first wheat, which falling into the earth is multiplied, and is taken for the word of God: For man does not live by bread alone, but by every word of God (Deut. 8:3). Then the balsam which is born in the vineyards of En-Gedi, or the ointment, of which it is written: Like the ointment upon the head, which descends into the beard, the beard of Aaron (Ps. 132:2). And the honey about which Solomon also speaks: You have found honey, eat as much as is enough.

Si enim plus comederis, evomes illud (Prov. XXV, 16), dum saturitate nimia mel vertitur in absynthium. Oleum quoque de quo in tabernaculo Dei lucerna accenditur, ne aptetur nobis illud propheticum: Oleum in Aegypto venundabas (Osee XII, 1). Quod si in Aegypto, et in Tyro fuerit, vertetur in contrarium, et dicetur de eo, Oleum autem peccatoris non impinguet caput meum (Ps. CXL, 5). Sed et resina lenis [Al. levis] est, apta corporibus, et pro medicina accipitur. Unde et in Jeremia scriptum est: Numquid resina non est in Galaad: aut medicus non est ibi? Quare non ascendit curatio filiae populi mei (Jer. VIII, 22). Hanc resinam habebat et Jacob, quam mittebat filio suo Joseph cum melle, et terebintho, nucibus thymiamate, et stacte (Gen. XLIII). Ismaelitae quoque qui emerunt Joseph de terra Israel, has easdem res de terra Galaad in Aegyptum portabant.

(Vers. 18.) Damascenus negotiator tuus in multitudine operum tuorum: in copia [Vulg. multitudine] diversarum opum: in vino pingui, in lanis coloris optimi. LXX: Damascus negotiator 316 tuus in multitudine operum tuorum, ex multitudine omnis fortitudinis tuae: vinum ex Chelbon, et lanas de Mileto. Pro vino pingui, quod interpretatus est Symmachus, et apud Aquilam et Theodotionem, et in ipso Hebraico habet, vinum de HELBON (). Rursumque ubi nos posuimus lanis coloris optimi, sive splendentibus, et Aquila et Theodotio transtulerunt in lanis Soor. Significat autem quod inter caeteras negotiationes Tyri, ad nundinas ejus de Damasco deferebatur vinum pinguissimum, et lana praecipua: quod usque hodie cernimus. Sin autem Damascus interpretatur sanguinem bibens, et Hebraeorum vera traditio est, campum in quo interfectus est Abel a parricida Cain (Gen. IV), fuisse in Damasco, unde et locus hoc insignitus vocabulo sit, juste et Paulus post interfectionem Stephani primi in Christo martyris perrexit Damascum, ut credentes in Christo vinctos duceret Jerusalem: Deique misericordia, qui fecit videntem et caecum, oculos carnis amisit, ut mentis acciperet: cecideruntque squamae draconis ex oculis ejus, quibus lumen perdiderat veritatis, ut iret ad vicum qui appellatur rectus, et inveniret Ananiam, qui in lingua nostra interpretatur obediens (Act. IX). De hac igitur terra, cui dictum est: Maledicta terra quae aperuit os suum, et hausit sanguinem fratris tui (Gen. IV, 11). Tyri nundinae congregantur, et vinum pingue, et lanae splendentes: sive vinum de Chelbon quod interpretatur lacteus. Septuaginta pro lanis coloris optimi, lanae de Mileto, sive Soor senserunt. Miletum in Hebraico non habetur; sed quia inde lanae praecipuae deferuntur, pro SOOR, Miletum interpretati sunt. Ex quo perspicuum, quod Tyrus lacte vescatur infantiae, et vestimenta non habeat propria, sed aliunde et ex variis congesta provinciis. Illud quod Damascus interpretatur sanguis cilicii, et sanguis osculi, praes...

For if you eat more, you will vomit it (Prov. 25:16), while from too much satiety honey is turned into wormwood. Also the oil from which the lamp is lit in the tabernacle of God, lest that prophetic word be fitted to us: You were selling oil in Egypt (Hosea 12:1). For if it should be in Egypt, and in Tyre, it will be turned into the contrary, and it will be said of it: But let not the oil of the sinner fatten my head (Ps. 140:5). But resin also is smooth [Al. light], fit for bodies, and is taken for medicine. Whence also it is written in Jeremiah: Is there no resin in Gilead: or is there no physician there? Why has the healing of the daughter of my people not gone up (Jer. 8:22)? This resin Jacob also had, which he sent to his son Joseph with honey, and turpentine, nuts, incense, and stacte (Gen. 43). The Ishmaelites also who bought Joseph from the land of Israel, were carrying these same things from the land of Gilead to Egypt.

(Verse 18.) Damascus was your merchant in the multitude of your works: in the abundance [Vulg. multitude] of various riches: in rich wine, in wools of the best color. LXX: Damascus was your merchant in the multitude of your works, from the multitude of all your strength: wine from Helbon, and wools from Miletus. For "rich wine," which Symmachus interpreted, both in Aquila and Theodotion, and in the Hebrew itself it has "wine of HELBON." And again where we placed "wools of the best color," or "shining," both Aquila and Theodotion translated "in the wools of Soor." Moreover, it signifies that among the other trades of Tyre, most rich wine and special wool were brought from Damascus to her markets: which we see even to this day. But if Damascus is interpreted as "drinking blood," and there is a true tradition of the Hebrews that the field in which Abel was killed by the parricide Cain (Gen. 4) was in Damascus, whence also the place is marked by this name, justly also Paul, after the killing of Stephen the first martyr in Christ, proceeded to Damascus, so that he might lead those believing in Christ bound to Jerusalem: and by the mercy of God, who made the seeing and the blind, he lost the eyes of the flesh so that he might receive those of the mind: and the scales of the dragon fell from his eyes, by which he had lost the light of truth, so that he might go to the street which is called Straight, and find Ananias, who in our language is interpreted as "obedient" (Acts 9). From this land, therefore, to which it was said: Cursed is the earth which opened its mouth and drank the blood of your brother (Gen. 4:11). The markets of Tyre are gathered, and rich wine and shining wools: or wine of Helbon which is interpreted as "milky." The Seventy, instead of "wools of the best color," understood "wools from Miletus," or "Soor." Miletus is not found in the Hebrew; but because special wools are brought from there, for SOOR they interpreted "Miletus." From which it is clear that Tyre is fed on the milk of infancy, and has no garments of her own, but they are collected from elsewhere and from various provinces. That which Damascus is interpreted as "blood of haircloth," and "blood of a kiss," [presents...]

(Vers. 19.) Dan et Graecia et Mozel in nundinis tuis posuerunt [Vulg. proposuerunt] ferrum fabrefactum: stacte 317 et calamus in negotiatione tua. LXX: + Dan et Javan et Mozel in nundinis tuis ** quae in editione eorum de Theodotione addita sunt. Ferrum factum opere, et rota in commixtione tua est. Ex nomine patriarchae Dan et tribus, et locus in quo habitavit tribus, nomen accepit, ubi hodie Paneas, quae quondam Caesarea Philippi vocabatur. Unde et Jordanis fluvius sortitus est vocabulum, Jor, rivus videlicet, Dan, qui fluit de Libano. Javan autem Graeciam sonat, quae interpretatur, ut diximus, est, et non est. Pro Mozel quoque Symmachus transtulit deferens, ut sit sensus: Dan et Graecia detulerunt in nundinis tuis ferrum fabrefactum, et caetera. Aquila vero pro Mozel, posuit de Uzal. De quibus credendum est regionibus, ferrum et stacten et calamum ad Tyri nundinas deportata. Dicamusque quod Graecia, id est, Javan, ferrum habeat fabrefactum, et ad bella promptissimum, dialecticaque arte constructum jactans se cuncta judicio et ratione proferre: vocalemque sonum, qui interpretatur in calamo, et stacten odoris optimi repromittat, sive ferrum fabrefactum, et rotam quae verborum compositione volvatur, et cursum habeat orationis.

(Vers. 20.) Dadan institores tui, in tapetibus ad sedendum. LXX: Dedan negotiatores tui, cum jumentis electis ad currus. Multum Hebraicum et Septuaginta in praesenti loco discrepant, praeter nomen regionis quod vicinum est Dedan, et Dadan. Infinita quippe distantia in tapetibus ad sedendum, et jumentis electis ad currus: nec dubium quin quadrigae currus et equi, in malam partem accipiantur, si terreni sint. Alioquin et Elias ad coelestia curru rapitur, appellaturque ab Elisaeo pater, pater, auriga et currus Israel (IV Reg. II, 12). Et Giezi aperiuntur oculi, ut currus in monte, et equos videat sine ascensoribus, sessioni Domini praeparatos (Ibid. 6). In tapetibus autem, sermonum pulchritudo monstratur; in quibus vehuntur et requiescunt institores Dedan sessione composita, venientes ad nundinas Tyri.

(Vers. 21.) Arabia et universi principes Cedar, ipsi 318 negotiatores manus tuae, cum agnis, et arietibus et haedis venerunt ad te . Pro agnis, arietibus et haedis, Septuaginta camelos et arietes, et agnos interpretati sunt. Arabia autem et principes Cedar (quae hodie Sarracenorum regio est, sicut in Jeremiae sermone, qui adversum Cedar scribitur, plenissime demonstratum est) abundant his animantibus, agnis videlicet, et arietibus, et haedis, et Tyri nundinas hac illatione multiplicant (Jerem. XLIX).

(Verse 19.) Dan and Greece and Mozel set forth in your markets wrought iron: stacte and calamus were in your merchandise. LXX: + Dan and Javan and Mozel in your markets ** which in their edition were added from Theodotion. Iron wrought by work, and a wheel is in your mixture. From the name of the patriarch Dan and the tribe, both the tribe and the place in which the tribe dwelt received its name, where today is Paneas, which formerly was called Caesarea Philippi. Whence also the river Jordan obtained its name, Jor, namely "a stream," and Dan, which flows from Lebanon. Javan, moreover, sounds like "Greece," which is interpreted, as we have said, as "is, and is not." For Mozel also Symmachus translated "carrying down," so that the sense is: Dan and Greece carried down into your markets wrought iron, and the rest. Aquila indeed for "Mozel" placed "from Uzal." From which regions it is to be believed that iron and stacte and calamus were brought to the markets of Tyre. And let us say that Greece, that is, Javan, has wrought iron, and most ready for wars, and constructed with dialectical art, boasting that she brings forth all things by judgment and reason: and she promises again a vocal sound, which is interpreted in the calamus, and stacte of the best odor, or wrought iron, and a wheel which is turned by the composition of words, and has the course of a speech.

(Verse 20.) Dedan were your merchants, in tapestries for sitting. LXX: Dedan were your merchants, with chosen beasts for chariots. Much do the Hebrew and the Seventy differ in the present place, besides the name of the region which is near, Dedan and Dadan. Indeed, there is an infinite distance between tapestries for sitting and chosen beasts for chariots: nor is there any doubt that teams of chariots and horses are taken in a bad part if they are earthly. Otherwise, Elijah also is snatched to the heavenly places by a chariot, and is called by Elisha: "Father, father, the charioteer and the chariot of Israel" (4 Kings 2:12). And the eyes of Gehazi are opened, so that he may see chariots on the mountain, and horses without riders, prepared for the session of the Lord (Ibid. 6). In the tapestries, however, the beauty of speeches is shown; in which the merchants of Dedan are carried and rest with a composed sitting, coming to the markets of Tyre.

(Verse 21.) Arabia and all the princes of Kedar, they were 318 the merchants of your hand, with lambs, and rams, and goats they came to you. For lambs, rams, and goats, the Seventy interpreted camels and rams and lambs. Arabia, moreover, and the princes of Kedar (which today is the region of the Saracens, as in the speech of Jeremiah which is written against Kedar, has been most fully demonstrated) abound in these animals, namely lambs, and rams, and goats, and they multiply the markets of Tyre by this bringing in (Jer. 49).

Sed et camelorum fertilissima regio est ob pascuorum [Al. pascuarum] eremi latitudinem, aerisque temperiem, quibus hoc animal delectatur. Arabia autem interpretatur vespera: et Cedar, tenebrae. De qua et in Psalmis dicitur: Habitavi cum habitantibus Cedar (Ps. CXIX, 5). Quae regiones deferunt Tyro camelos, gravissimis peccatorum oneribus praegravatos, sive agnos, et arietes, et haedos, quos immolant in altaribus suis, quae de iniquo ac rebelli corde simularunt. Sed et in hoc eodem propheta in visione pastorum, arietes aquas purissimas conturbantes, et impingentes lateribus oves, et cornibus dimicantes legimus (Infra XXXIV): haedos quoque, qui ad sinistram stare consueverunt, et agnos qui mentiuntur agnum (Mat. XXV): de quo scriptum est: Ecce agnus Dei, ecce qui tollit peccata mundi (Joan. I, 29). In bonam autem partem camelos scribit Isaias (Isa. LX), de Madian, quod interpretatur Domini judicium, venire Jerusalem, et Epha, et arietes de Nabajoth, et Saba deferentes aurum et thus: quorum duo ultima etiam a Magis offeruntur Domino (Matth. II). Istique cameli, deposito onere peccatorum, possunt intrare arctam et angustam viam, quae ducit ad vitam (Matth. VII et XIX).

(Vers. 22.) Venditores Saba et Reama [Al Rema], ipsi negotiatores tui cum universis primis aromatibus, et lapide pretiosissimo [Vulg pretioso], et auro quod proposuerunt in mercatu tuo. In Psalmis ubi scriptum est: Reges Arabum, et Saba munera offerent tibi (Ps. LXXI, 10), in Hebraeo habet, reges Saba et Saba munera offerent tibi: quorum unum Saba per SIN litteram scribitur, alterum per SAMECH, quae nostrae litterae similis est. Quia igitur Saba interpretatur conversio, hoc dicendum est, quod in praesenti loco non conversionem significet, sed aversionem, 319 de qua Tyro munera deferuntur cum universis aromatibus, et odoribus optimis, et lapide pretioso, et auro quae omnia in Tyri nundinas proponuntur. Et ipsi enim mentiuntur odorem optimum, lapidemque pretiosum, quo exstruere perversitatis suae nituntur Ecclesias, et aurum quod pollicetur in sensu, omniaque perversa sunt. Nihil enim gratuito accipiunt, nec gratis tribuunt, sed universa mercantur, cum reges Arabum, et Saba gratis Christo munera offerant. Hi sunt qui omnia turpis lucri causa faciunt: et ab eo haec munera susceperunt, qui dicit in Evangelio: Haec enim tradita sunt mihi: quae dabo tibi, si procidens adoraveris me (Matth. IV, 9). Reama, sive juxta Septuaginta Rhegma, in nullo alio Scripturarum loco invenire potui, nec quae regio sit, quidve significet; nisi quod manifestum est, et ex eo quod jungitur, Saba vicinam huic provinciae esse regionem.

But it is also a most fertile region for camels because of the breadth of the desert pastures [Al. pastures], and the temperance of the air, in which this animal delights. Arabia, moreover, is interpreted as "evening": and Kedar, as "darkness." Of which it is also said in the Psalms: "I dwelt with those inhabiting Kedar" (Ps. 119:5). Which regions bring to Tyre camels, weighed down with most heavy burdens of sins, or lambs, and rams, and goats, which they sacrifice on their altars, which they have fashioned from an iniquitous and rebellious heart. But also in this same prophet in the vision of the shepherds, we read of rams disturbing the most pure waters, and pushing the sheep with their sides, and fighting with their horns (Infra 34): and goats also, who are accustomed to stand at the left, and lambs who lie about being the lamb (Matt. 25): concerning which it is written: "Behold the Lamb of God, behold Him who takes away the sins of the world" (John 1:29). In a good part, however, Isaiah writes that camels (Isa. 60), from Midian, which is interpreted as "judgment of the Lord," come to Jerusalem, and Ephah, and rams from Nebaioth, and Sheba bringing gold and incense: the last two of which are also offered by the Magi to the Lord (Matt. 2). And these camels, having laid down the burden of sins, can enter the narrow and tight way which leads to life (Matt. 7 and 19).

(Verse 22.) The sellers of Sheba and Raamah [Al Rema], they were your merchants with all the chief spices, and most precious stone [Vulg precious], and gold which they set forth in your market. In the Psalms where it is written: "The kings of the Arabians, and Sheba shall offer gifts to you" (Ps. 71:10), in the Hebrew it has: "the kings of Sheba and Seba shall offer gifts to you": one of which, Sheba, is written with the letter SIN, the other with SAMECH, which is similar to our letter. Because therefore "Seba" is interpreted as "conversion," this is to be said: that in the present place it signifies not conversion, but aversion, 319 from which gifts are brought to Tyre with all spices and best odors, and precious stone, and gold, all of which are set forth in the markets of Tyre. For they themselves also lie about the best odor and the precious stone, with which they strive to build up the churches of their perversity, and the gold which is promised in the sense, and all things are perverse. For they receive nothing freely, nor do they bestow freely, but they trade everything, while the kings of Arabia and Sheba offer gifts freely to Christ. These are they who do all things for the sake of base gain: and they received these gifts from him who says in the Gospel: "For these things have been delivered to me: which I will give to you, if falling down you will adore me" (Matt. 4:9). Raamah, or according to the Seventy, Rhegma, I have not been able to find in any other place of the Scriptures, nor what region it is, or what it signifies; except that it is manifest, both from that which is joined to it, that Sheba is a region neighboring this province.

(Vers. 23, 24.) Aran, et Channe, et Eden, negotiatores tui Saba, Assur, Chelmad, venditores tui: ipsi negotiatores tui multifariam involucris hyacinthi, et polymitorum gazarumque pretiosarum, quae obvolutae et astrictae erant funibus. LXX: Charran, et Chana, et Edne, isti negotiatores tui: Sabba, Assur, et Chalman, institores tui, deferentes negotiationem + in Machalim, et in Galima ** hyacinthum, et + polymita ** thesauros electos funibus colligatos. Et istae gentes diversorum locorum nomina continentes. Quod autem de Theodotione in Septuaginta additum est, in Machalim, et in Galima, Symmachus interpretatus est pretiosis involucris. Polymita quoque, quae Theodotio varia interpretatus est, de Aquila et Symmacho addidimus. Tam pretiosae autem vestes negotiatorum involucris ferebantur, ut funibus hyacinthinis stringerentur. Aran, sive, ut Septuaginta dixere, Charran, in nostra lingua sonat foramina: Channe, praeparationem: Eden, delicias: pro quo apud Septuaginta Edne, quod in Hebraico non habetur, qui sonet ignoramus: et ficti nominis etymologiam quaerere non debemus. In negotiatione ergo Tyri per carneos sensus qui indicantur in foraminibus, tota saeculi hominum praeparatio est qui solas delicias putant si augean Tyriae urbis commercia. 320 De Saba supra diximus. Assur interpretatur, dirigens: Chelmad, sive ut in quibusdam exemplaribus continetur, Cherma, transfertur in vineas: haud dubium quin Sodomorum, qui veniunt in mercatu Tyri, ut prava dirigant, immo arguant poenis, et corrigant quae fuerant depravata, juxta illud quod in Psalmis dicitur: Ut destruas inimicum et ultorem (Ps. VIII, 3). Habentque multifariam supellectilem, et incredibili varietate distinctam, quae involucris hyacinthi astricta est; sive thesauri eorum funibus constringuntur, quos thesaurizaverunt sibi in terra, juxta illud quod scriptum est: Funibus peccatorum suorum unusquisque constringitur (Prov. V, 22). Nec habuerunt negotiationem liberam, sed cuncta peccatorum vinculis innexuerunt. Cedros quoque habebant in negotiationibus tuis. Naves maris (sive ut in Hebraico continetur, Tharsis), principes tui in negotiatione tua. Pro cedris, Septuaginta cyparissos transtulerunt. Et quia supra de utroque diximus, superfluum est lectoris augere fastidium.

(Verses 23, 24.) Haran, and Canneh, and Eden, were your merchants; Sheba, Assur, Chilmad, were your sellers: they were your merchants in many ways in wrappings of hyacinth, and of embroidered garments and of precious treasures, which were wrapped and bound with cords. LXX: Charran, and Canneh, and Eden, these were your merchants: Sheba, Assur, and Chilmad, were your merchants, bringing merchandise + in Machalim, and in Galima ** hyacinth, and + embroidered garments ** chosen treasures bound with cords. And these nations containing the names of various places. But as for what was added from Theodotion in the Seventy, "in Machalim and in Galima," Symmachus interpreted as "in precious wrappings." Embroidered garments also, which Theodotion interpreted as "various," we have added from Aquila and Symmachus. Moreover, such precious garments were carried in the wrappings of the merchants, that they were bound with hyacinth cords. Haran, or, as the Seventy said, Charran, in our language sounds as "openings": Canneh, "preparation": Eden, "delights": for which among the Seventy is "Edne," which is not found in the Hebrew, and we know not what it sounds like: and we ought not to seek the etymology of a fictitious name. In the merchandise of Tyre, therefore, through the fleshly senses which are indicated in the openings, is the whole preparation of the men of the world, who think only delights if they increase the trades of the Tyrian city. 320 Concerning Sheba we have spoken above. Assur is interpreted as "directing": Chilmad, or as it is contained in certain copies, "Cherma," is translated into "vineyards": no doubt those of the Sodomites, who come into the market of Tyre, that they may direct perverse things, or rather argue with punishments, and correct what had been depraved, according to that which is said in the Psalms: "That you may destroy the enemy and the avenger" (Ps. 8:3). And they have multifaceted furniture, and distinguished with incredible variety, which is bound in wrappings of hyacinth; or their treasures are bound with cords, which they have treasured up for themselves on earth, according to that which is written: "Each one is bound by the cords of his sins" (Prov. 5:22). Nor did they have free trade, but they bound all things with the bonds of sins. They also had cedars in your merchandise. Ships of the sea (or as it is contained in the Hebrew, Tarshish), were your princes in your merchandise. For "cedars," the Seventy translated "cypresses." And because we have spoken of both above, it is superfluous to increase the disgust of the reader.

(Vers. 25.) Et repleta es, et glorificata (sive aggravata) nimis in corde maris. Nihil, inquit, tibi defuit quod ad divitias pertinet insularum. Quae tamen glorificatio, fuit aggravatio possidentis, dum non potes moderate ferre divitias, quamquam et paupertatis saepe tentatio sit (Prov. XXX). Unde et Salomon necessaria tantum postulat; et divitias, et paupertatem pariter detestatur, ne in altero superbia, in altero subrepat impatientia atque mendacium.

(Vers. 26.) In aquis multis adduxerunt te remiges tui. Supra remiges Tyriae civitatis Sidonios legimus, et Aradios, quorum alteri venatores, alteri interpretantur deponentes. Venantur enim eorum animas, quos inter saeculi hujus fluctus suo ducunt arbitrio, et non ad excelsa sublevant, sed in profunda demergunt: nec imitantur eos qui usque ad matutinam vigiliam navigantes, fregerunt insanos maris fluctus, et Dominum Salvatorem suscipere meruerunt, statimque tali vectore et comite pervenerunt ad portum quietis. De quo in Evangelio plenius scribitur.

Ventus Auster contrivit te in corde maris (Matth. XIV). 321 Omnes divitiae Tyri, Austro flante dispereunt, qui significantius CADIM (), Graece καύσων interpretatur; quem nos in ventum urentem transferre possumus. De quo dicebat sanctus David: Per diem sol non uret te, neque luna per noctem (Ps. CXX, 6). Hoc vento Jacob exustus erat, et tamen non contritus, dum loquitur: Fui per diem exustus aestu, et gelu noctis (Genes. XXXI, 40). Illi quoque qui ab hora prima conducti sunt, totius diei calorem et aestus tulerunt, et tamen accipiunt denarium, quia exusti sunt, et non contriti. Unde et sponsa dicit in Cantico: Nigra sum, sed formosa, quia despexit me sol (Cant. I, 4): sive, ut melius in Hebraico continetur, decoloravit me sol.

Divitiae tuae et thesauri tui, et multiplex instrumentum tuum. Multi ita legunt: In corde maris divitiae tuae et thesauri tui, et multiplex instrumentum tuum; ut omnes Tyri divitiae et thesauri, universaque substantia in corde maris sit posita, et saeculi fluctibus obruatur, nihilque habeant stabile habitatores ejus atque perpetuum, impleto illo Evangelico: Stulte, hac nocte auferent animam tuam a te, quae autem praeparasti cujus erunt (Luc. XII, 20)? Et illo apostolico: Qui volunt divites fieri, incidunt in tentationem et muscipulas multas, et trahuntur in profundum (I Tim. VI, 9). Manifesta est historia; et propterea singulis pene versiculis breves sententiolas coaptamus. Jam enim ad finem libri festinat oratio.

(Verse 25.) And you were filled, and glorified (or weighed down) exceedingly in the heart of the sea. Nothing, he says, was lacking to you that pertains to the riches of the islands. Which glorification, however, was a weighing down of the possessor, while you cannot bear riches with moderation, although there is often a temptation of poverty also (Prov. 30). Whence also Solomon asks only for necessary things; and he detests riches and poverty equally, lest in the one pride, in the other impatience and lying creep in.

(Verse 26.) Into many waters your rowers have brought you. Above we read that the rowers of the Tyrian city were Sidonians and Aradians, of whom the one are interpreted as "hunters," the others as "deposers." For they hunt their souls, whom among the waves of this world they lead by their own will, and they do not lift them up to high things, but plunge them into the depths: nor do they imitate those who, sailing until the morning watch, broke the insane waves of the sea, and deserved to receive the Lord Savior, and immediately with such a carrier and companion arrived at the port of rest. Concerning which it is written more fully in the Gospel.

The South wind has crushed you in the heart of the sea (Matt. 14). 321 All the riches of Tyre perish when the South wind blows, which more significantly is interpreted as KADIM, in Greek "kauson"; which we can translate as "burning wind." Concerning which holy David used to say: "By day the sun shall not burn you, nor the moon by night" (Ps. 120:6). By this wind Jacob had been burnt, and yet not crushed, while he says: "I was by day burnt by the heat, and by the frost of the night" (Gen. 31:40). Those also who were hired from the first hour bore the heat and the scorchings of the whole day, and yet they receive a denarius, because they were burnt, and not crushed. Whence also the bride says in the Song of Songs: "I am black, but beautiful, because the sun has looked down upon me" (Cant. 1:4): or, as it is better contained in the Hebrew, "the sun has discolored me."

Your riches and your treasures, and your multiple equipment. Many read it thus: "In the heart of the sea are your riches and your treasures, and your multiple equipment"; so that all the riches and treasures of Tyre, and the whole substance, are placed in the heart of the sea, and are overwhelmed by the waves of the world, and her inhabitants have nothing stable and perpetual, that Gospel word being fulfilled: "Fool, this night they shall take your soul from you; but whose shall those things be which you have prepared?" (Luke 12:20). And that apostolic word: "Those who wish to become rich fall into temptation and many snares, and are dragged into the deep" (1 Tim. 6:9). The history is manifest; and therefore to almost every single verse we fit brief little sentences. For now the discourse hastens to the end of the book.

(Vers. 27). Nautae (sive remiges) tui, et gubernatores tui, qui tenebant supellectilem tuam, et populo tuo praeerant: virique bellatores tui qui erant in te, cum universa multitudine tua quae est in medio tui, cadent in corde maris in die ruinae tuae. Remiges sive nautas urbis Tyriae, Sidonios legimus et Aradios, de quibus jam dictum est; et juxta editionem Septuaginta consiliarios Bybli, quae Hebraice appellatur GEBAL (): viros quoque bellatores ejus Persas, Lydos, et Libyas, qui omnes cadent, et esse nihili monstrabuntur, cum ceciderit Tyrus, et universa gloria ejus finem habuerit ruinarum. Multitudinem autem quam commixtionem Septuaginta transtulerunt, exceptis principibus, vulgus significat; qui absque nomine dignitatum, 322 simili judicio conterentur. Mixtaque prophetia est inter urbem et navem, ut ex altero alterum intelligas: et tamen utrumque ad consummationem saeculi pertineat, atque in naufragium.

(Vers. 28, 29.) A sonitu clamoris gubernatorum tuorum conturbabuntur classes, et descendent de navibus suis omnes qui tenebant remum. Nautae, et universi gubernatores maris vectoresque et proretae in terra stabunt, et ejulabunt super te voce magna, et clamabunt amare: et superjacient pulverem capitibus suis, et cinere conspergentur (sive cinerem sternent sibi).

Quod autem sequitur: Et radent super te calvitium, et accingentur ciliciis: et plorabunt te in amaritudine animae ploratu amarissimo, et assument super te carmen lugubre, et plangent te, in Septuaginta non habetur, sed de Theodotionis Editione additum est. Quando Tyrus ceciderit, gubernatores illius turbabuntur, descendentque de classibus, et remiges vectoresque ac proretae sive nautae, et universi gubernatores maris jactati fluctibus, stabili aliquando consistent gradu; et ejulabunt super ea voce magna, quam prius suis locupletabant mercibus, et mentis amaritudinem clamore signabunt: pulverem quoque sive terram jacient super capita sua, pro terrenis operibus agentes poenitentiam.

Et cinere conspergentur vel vitulae, juxta Legem (Num. XX), ut purificentur: vel certe substernent cinerem sibi, juxta illud quod dicitur ad Jerusalem: Sparge terram super caput tuum, et cinerem substerne tibi, et fac planctum (Jerem. VI, 16). Et in Evangelio scriptum est: Si in Tyro et Sidone facta essent signa haec, olim in sacco et cinere egissent poenitentiam (Luc. X, 13). Et Psalmista dicit: Cinerem quasi panem manducavi (Psal. CI, 10). Radentque super Tyro caput, et facient calvitium, quod in luctu fieri solet, eo tempore quo magnitudo doloris omnem excluserit laetitiam.

(Verse 27). Your sailors (or rowers), and your pilots, who were holding your furniture, and were presiding over your people: and your men of war who were in you, with all your multitude which is in the midst of you, shall fall into the heart of the sea in the day of your ruin. We read that the rowers or sailors of the Tyrian city were Sidonians and Aradians, concerning whom it has already been said; and according to the edition of the Seventy, the counselors of Byblos, which in Hebrew is called GEBAL: also her men of war, Persians, Lydians, and Libyans, who all shall fall, and shall be shown to be as nothing, when Tyre shall fall, and all her glory shall have the end of ruins. Moreover, the multitude which the Seventy translated as "mixture," except for the princes, signifies the common people; who without the name of dignities, 322 shall be crushed by a similar judgment. And the prophecy is mixed between the city and a ship, so that from the one you may understand the other: and yet both pertain to the consummation of the age, and into shipwreck.

(Vers. 28, 29.) At the sound of the cry of your pilots, the fleets shall be troubled, and all who held the oar shall descend from their ships. The sailors, and all the pilots of the sea, the passengers and the proretae shall stand on the land, and they shall wail over you with a great voice, and shall cry out bitterly: and they shall cast dust upon their heads, and be sprinkled with ashes (or they shall spread ashes for themselves).

What follows: "And they shall shave baldness over you, and shall be girded with haircloth: and they shall weep for you in bitterness of soul with most bitter weeping, and shall take up a mournful song over you, and shall lament you," is not found in the Seventy, but was added from the Edition of Theodotion. When Tyre shall have fallen, her pilots shall be troubled, and shall descend from the fleets, and the rowers and passengers and proretae or sailors, and all the pilots of the sea tossed by the waves, shall at some point stand with a steady step; and they shall wail over her with a great voice, whom they previously enriched with their merchandise, and shall signal the bitterness of mind with a cry: they shall also cast dust or earth upon their heads, performing penance (poenitentia) for earthly works.

And they shall be sprinkled with ashes either of a heifer, according to the Law (Num. 20), that they may be purified: or certainly they shall spread ashes under themselves, according to that which is said to Jerusalem: "Sprinkle earth upon your head, and spread ashes under you, and make lamentation" (Jer. 6:16). And in the Gospel it is written: "If these signs had been done in Tyre and Sidon, they would have performed penance (poenitentia) long ago in sackcloth and ashes" (Luke 10:13). And the Psalmist says: "I ate ashes like bread" (Ps. 101:10). And they shall shave the head over Tyre, and make baldness (calvitium), which is accustomed to be done in mourning, at that time when the greatness of sorrow shall have excluded all joy.

Apostolorum vero capilli numerati erant, quia crinem suum instar Nazaraenorum Domino consecrarant (Matth. X; Luc. VI). Et Samson quamdiu crines habuit, possedit fortitudinem, ablata vero caesarie, captus est ab Allophylis (Judic. XVI). Quando autem dicitur, et accingentur ciliciis, vetus lumborum libido damnatur, ut qui vixerant in deliciis, postea poenitentes vivant in austeritate atque duritia. Ninivitae habuere saccos (Jon. III). Et iterum ad Jerusalem dicitur: Plange ad me quasi sponsa accincta cilicio super virum suum virginalem (Joel I, 8).

Et plorabunt te, inquit, in amaritudine animae ploratu amarissimo. Melius est enim ingredi in domum luctus, quam in domum convivii (Eccli. VII): ut plangant Tyrum, et carmen lugubre congeminent, quod sequens Scriptura subjungit. Ut autem sciamus profectum esse eorum, qui plangunt ruentem, et qui prius in maris corde, et in medio illius versabantur, prophetae nos doceat exemplum: qui et ipse plangere jubetur Tyrum, ut, expleto tempore poenitentiae, restituatur in antiquum statum, et, assumpta cithara, Domino personet. Lege Isaiam.

Quidam ridicule (sed tamen quod legimus est dicendum) gubernatores episcopos haereticorum, consiliatores presbyteros, proretas archidiaconos, remiges atque nautas diaconos interpretantur, vectores vero ad cunctum populum referunt, quod si addidissent nauclerum diabolum, implessent tragoediam. Qui omnes ejulabunt pariter, et flebunt amarissime, et agent poenitentiam, postquam naufragium senserint navis suae, et in terra steterint, omnemque decorem falsi nominis scientiae amiserint; et pro gaudio atque laetitia, in cordis amaritudine poenitentiam moerore signaverint.

(Vers. 33 seqq.) Quae est ut Tyrus, quae obmutuit (sive conticuit) in medio maris? (Quod in LXX non habetur.) Quae in exitu negotiationum tuarum (sive quam invenisti mercedem) de mari, implesti populos multos. In multitudine divitiarum tuarum, et populorum ditasti reges multos. Nunc contrita es a mari (sive in mari) in profundis aquarum opes tuae (sive negotiatio tua) et omnis multitudo tua, quae erat in medio tui ceciderunt. Universi habitatores insularum obstupuerunt (sive contriti sunt) super te, et reges earum omnes tempestate perculsi (sive versi in amentiam) mutaverunt vultus (vel fleverunt). Negotiatores gentium (sive populorum) sibilaverunt super te, ad nihilum deducta es (sive facta perditio es: et non eris ultra usque in saeculum (sive in perpetuum).

But the hairs of the Apostles were numbered, because they had consecrated their hair to the Lord like the Nazirites (Matt. 10; Luke 6). And as long as Samson had his hair, he possessed strength; but when his locks were taken away, he was captured by the Allophyli (Judg. 16). When, however, it is said, "and they shall be girded with haircloth (ciliciis)," the old lust of the loins is condemned, so that those who had lived in delights might afterwards live as penitents in austerity and hardness. The Ninevites had sacks (Jonah 3). And again it is said to Jerusalem: "Lament to me like a bride girded with haircloth over her virginal husband" (Joel 1:8).

"And they shall weep for you," he says, "in bitterness of soul with most bitter weeping." For it is better to enter the house of mourning than the house of feasting (Eccl. 7): so that they may lament Tyre, and redouble the mournful song, which the following Scripture subjoins. But that we may know the progress of those who lament the one falling, and who previously were occupied in the heart of the sea and in its midst, let the example of the prophet teach us: who himself is commanded to lament Tyre, so that, the time of penance being completed, she may be restored to her ancient state (antiquum statum), and, taking up the lyre, may sound to the Lord. Read Isaiah.

Some ridiculously (but yet what we read must be said) interpret the pilots as the bishops of heretics, the counselors as priests, the proretae as archdeacons, the rowers and sailors as deacons, and refer the passengers to the whole people; which if they had added the devil as the shipmaster, they would have completed the tragedy. All of these shall wail together, and weep most bitterly, and perform penance (poenitentia), after they have felt the shipwreck of their ship, and have stood on land, and have lost all the beauty of the knowledge of a false name; and instead of joy and gladness, they shall have signaled penance in the bitterness of heart with sorrow.

(Vers. 33 seqq.) Who is like Tyre, which has been silent (or has become still) in the midst of the sea? (Which is not found in the Seventy.) Who in the exit of your negotiations (or what reward you found) from the sea, you filled many peoples. In the multitude of your riches and of peoples, you enriched many kings. Now you are crushed by the sea (or in the sea) in the depths of the waters; your wealth (or your negotiation) and all your multitude, which was in your midst, have fallen. All the inhabitants of the islands were astounded (or were crushed) over you, and all their kings, struck by the tempest (or turned into madness), changed their countenances (or wept). The merchants of the nations (or of the peoples) hissed over you; you have been reduced to nothing (or you have become perdition: and you shall be no more until the age (or forever).

Gubernatores, remiges, proretae, atque vectores, in planctu Tyri ista memorabunt, quae alia civitatum ita conticuit, ut loquendi fiduciam non haberet; et audiret illud Evangelicum, Tace, et obmutesce (Marc. IV, 39). Et de Psalmis: Peccatori autem dixit Deus, Quare tu enarras justitias meas, et assumis testamentum meum per os tuum (Ps. XLVI, 16)? Quantis mercibus, o Tyre, ditata es? Et quid tanto labore quaesisti, ut diebus ac noctibus peritura naufragio congregares? Implesti quidem populos multos, et opibus tuis locupletasti reges, de quibus scriptum est: Astiterunt reges terrae, et principes convenerunt in unum, adversum Dominum et adversus Christum ejus (Psal. II, 2).

Sed nunc contrita es in mari, et in aquarum profundis, juxta illud quod de Pharaone scriptum est: Currus Pharaonis, et fortitudinem ejus projecit in mare (Exod. XV, 4). Qui demersus est in profundum quasi lapis, et dicere poterat: Veni in profundum maris, et tempestas demersit me (Ps. XIV, 4). Omnes insulae, vel habitatores insularum, quae saeculi hujus fluctibus verberantur, stupebunt super te, et reges earum, tempestate perculsi, sentient interitum suum, imitantesque vocem colubri, sibilabunt et dicent: Ad nihilum deducta es, sive facta perditio es; ut non naturam perditionis habueris, sed voluntatem.

Et non eris. Quod si hucusque dixisset, magna quaestio nasceretur, quomodo non esset, quam nunc videmus exstructam. Sed ex eo quod sequitur: Usque in saeculum, unius saeculi tempus ostendit, quod juxta aetatem hominis annorum septuaginta circulo supputatur. Sive non eris Deo, dicente Apostolo: Qui vocavit ea quae non erant (Rom. IV, 17). Et Isaias propheta: Ecce confundentur, et erubescent omnes adversarii tui. Erunt enim quasi non sint (Isa. XLI, 11): Et Esther juxta Septuaginta Interpretes: Ne tradas sceptrum tuum his qui non sunt (Esther XIV, 11). Et in psalmo: Dimitte mihi ut refrigerer priusquam abeam, et amplius non ero (Ps. XXXV, 14). Quae testimonia quo sensu accipienda sint, supra diximus.

Omnia autem haec ad haereticorum possumus referre personam, qui in contritione Tyri atque naufragio, sentient errorem suum, et in medio maris positi, liberare suas animas concupiscent, plangentque male divitias congregatas, quibus multos ditaverant reges, patriarchas videlicet suos, et vulgus ignobile, quorum opes in medio corruent mari.

The pilots, rowers, proretae, and passengers shall mention these things in the lamentation of Tyre: which other of the cities was so silent that it did not have the confidence to speak, and heard that Gospel word, "Be silent, and be still" (Mark 4:39)? And from the Psalms: "But to the sinner God said, Why do you declare my justices, and take my testament through your mouth?" (Ps. 49:16). With how much merchandise, O Tyre, were you enriched? And what did you seek with so much labor, that you might gather things destined to perish in shipwreck by day and night? You indeed filled many peoples, and with your wealth you enriched kings, concerning whom it is written: "The kings of the earth stood up, and the princes assembled together into one, against the Lord and against his Christ" (Ps. 2:2).

But now you are crushed in the sea, and in the depths of the waters, according to that which is written of Pharaoh: "He cast the chariots of Pharaoh and his strength into the sea" (Exod. 15:4). Who was submerged into the deep like a stone, and could say: "I have come into the depth of the sea, and the tempest submerged me" (Ps. 68:3). All the islands, or inhabitants of the islands, which are beaten by the waves of this age, shall be amazed over you, and their kings, struck by the tempest, shall feel their destruction, and imitating the voice of the serpent, shall hiss and say: "You have been reduced to nothing, or you have become perdition"; so that you did not have the nature of perdition, but the will.

"And you shall not be." If he had said only this far, a great question would arise, how she would not be, whom we now see constructed. But from that which follows: "Until the age (usque in saeculum)," he shows the time of one age, which according to the life of a man is computed in a circle of seventy years. Or you shall not be to God, as the Apostle says: "Who called those things which were not" (Rom. 4:17). And Isaiah the prophet: "Behold, all your adversaries shall be confounded and ashamed. For they shall be as if they were not" (Isa. 41:11). And Esther according to the Seventy Interpreters: "Do not deliver your scepter to those who are not" (Esther 14:11). And in the psalm: "Forgive me that I may be refreshed before I go away, and I shall be no more" (Ps. 38:14). In what sense these testimonies are to be received, we have said above.

But all these things we can refer to the person of heretics, who in the crushing of Tyre and the shipwreck, shall feel their error, and being placed in the midst of the sea, shall desire to free their souls, and shall lament the riches wickedly gathered, with which they had enriched many kings, namely their patriarchs, and the ignoble common people, whose wealth shall fall in the midst of the sea.

Habitatores quoque omnium insularum [si tamen voluerimus ad bonam partem referre quae dicta sunt] obstupescent super contritione Tyri, et reges insularum omnium, vel ipsi quasi tempestate perculsi, mutabunt vultus, vel certe cordis moerorem fletu, et lacrymis indicabunt, stuporisque magnitudinem, admiratione et sibilo testabuntur quomodo nihili facta sit, et perierit quae salutem multis gentibus promittebat. Et ultra non erit, nequaquam certo tempore, ut Î±á¼°á¿¶Î½Î± interpretemur in saeculo; sed in perpetuum: quia idem sermo utrumque significat.

Also the inhabitants of all the islands [if however we wish to refer what has been said to the good part] shall be astounded over the crushing of Tyre, and the kings of all the islands, or they themselves as if struck by the tempest, shall change their countenances, or certainly shall indicate the sorrow of the heart by weeping and tears, and shall testify to the magnitude of the stupor by admiration and hissing, how she who was promising salvation to many nations has been made into nothing and has perished. "And it shall be no more," by no means for a certain time, as if we should interpret aiōna in the age; but forever: because the same word signifies both.

LIBER NONUS.

325-326 Consequens erat, filia Eustochium, ut prophetiam Tyri, et principis Tyri, uno volumine comprehenderem, et tam locis quam vaticinatione conjunctos, nequaquam librorum ordine separarem. Sed quia plura sunt quae dicuntur, et modum prolixitatis excedunt: ideo in nonum librum dilata est explanatio, quam orationibus tuis omniumque sanctorum ad calcem credimus perventuram: ut contra Pharaonem quoque, et universam Aegyptum, quae in Ezechiel scripta sunt, disseramus. Quae et ipsa nobis longitudine, sui, in librum decimum dividenda sunt: quo et voluminum inter se mensura servetur; et divisus dictantis, scribentisque, et legentis labor respiret in partibus.

(Cap. XXVIII.---Vers. 1 seqq.) «Et factus est sermo Domini ad me, dicens: Fili hominis, dic principi Tyri: Haec dicit Dominus Deus: Eo quod elevatum est cor tuum, et dixisti: Deus ego sum, et in cathedra Dei sedi in corde maris: cum sis homo, et non Deus, et dedisti cor tuum quasi cor Dei: ecce sapientior es tu Daniele? Omne secretum non est absconditum a te. In sapientia et prudentia tua fecisti tibi fortitudinem et acquisisti aurum et argentum in thesauris tuis. In multitudine sapientiae tuae, et in negociatione tua multiplicasti tibi fortitudinem, et elevatum est cor tuum in robore tuo. Propterea haec dicit Dominus: Eo quod elevatum est cor tuum quasi cor Dei: idcirco ecce ego adducam super te alienos robustissimos gentium, et nudabunt gladios suos super pulchritudinem sapientiae tuae, et polluent decorem tuum. Interficient et tradent te, et morieris in interitu occisorum in corde maris. Numquid dicens loqueris: Deus ego sum, coram interficientibus te, cum sis homo et non Deus, in manu occidentium te? Morte incircumcisorum morieris in manu alienorum, quia ego locutus sum, ait Dominus Deus. LXX: Et factus est sermo Domini ad me, dicens: Et tu, fili hominis, dic principi Tyri: Haec dicit Dominus Deus: Pro eo quod exaltatum est cor tuum, et dixisti: Deus ego sum, habitationem Dei habitavi in corde maris: tu autem es homo, et non Deus, et dedisti cor tuum quasi cor Dei, numquid sapientior es Daniele? Sapientes non erudierunt te disciplina sua: numquid in eruditione tua, aut prudentia tua fecisti tibi fortitudinem, et fecisti aurum et argentum in thesauris tuis, aut in multa eruditione tua, 327 et negotiatione tua multiplicasti fortitudinem tuam?

BOOK NINE.

325-326 It was consequential, daughter Eustochium, that I should comprise the prophecy of Tyre and the prince of Tyre in one volume, and by no means separate them by the order of books, since they are joined as much by place as by prophecy. But because the things that are said are many, and exceed the measure of prolixity: therefore the explanation has been delayed to the ninth book, which we believe will reach the end through your prayers and those of all the saints: so that we may also discuss those things which were written in Ezekiel against Pharaoh and all Egypt. And these themselves must be divided by us into the tenth book on account of their length: so that both a measure of the volumes among themselves may be preserved; and the divided labor of the one dictating, writing, and reading may rest in parts.

(Chap. XXVIII.---Vers. 1 seqq.) "And the word of the Lord came to me, saying: Son of man, say to the prince of Tyre: Thus says the Lord God: Because your heart has been lifted up, and you have said: I am a god, and I have sat on the chair of God in the heart of the sea: since you are a man, and not God, and you have given your heart as the heart of God: behold, are you wiser than Daniel? No secret is hidden from you. In your wisdom and your prudence you have made strength for yourself and have acquired gold and silver in your treasuries. In the multitude of your wisdom, and in your negotiation, you have multiplied strength for yourself, and your heart has been lifted up in your vigor. Therefore thus says the Lord God: Because your heart has been lifted up as the heart of God: therefore behold, I will bring upon you strangers, the most robust of the nations, and they shall strip their swords upon the beauty of your wisdom, and shall pollute your decor. They shall kill and deliver you, and you shall die in the destruction of the slain in the heart of the sea. Will you saying speak: I am a god, before those who kill you, since you are a man and not God, in the hand of those who slay you? By the death of the uncircumcised you shall die in the hand of strangers, because I have spoken, says the Lord God. LXX: And the word of the Lord came to me, saying: And you, son of man, say to the prince of Tyre: Thus says the Lord God: Because your heart has been exalted, and you have said: I am a god, I have inhabited the habitation of God in the heart of the sea: but you are a man, and not God, and you have given your heart as the heart of God, are you wiser than Daniel? Wise men did not instruct you by their discipline: have you in your erudition, or your prudence, made strength for yourself, and made gold and silver in your treasuries, or in your much erudition, 327 and your negotiation have you multiplied your strength?

Elatum est cor tuum in fortitudine tua, propterea haec dicit Dominus Deus: Quia dedisti cor tuum quasi cor Dei, propter hoc ecce ego adducam super te alienos pestilentes de gentibus, et evaginabunt gladios suos in te super pulchritudine doctrinae tuae, et humiliabunt pulchritudinem tuam in perditione, et deducent te, et disponent te, et morieris morte vulneratorum in corde maris. Numquid loquens dices, Deus ego sum, in conspectu interficientium te? Tu autem es homo, et non Deus, in multitudine vulnerantium te. Mortibus incircumcisorum morieris in manibus alienorum, quia ego locutus sum, dicit Adonai Dominus.»

Ubicumque juxta Septuaginta secundo ponitur, Dominus, Dominus, primum nomen tetragrammaton est (), quod proprie ad Deum pertinet, et ineffabile dicitur: secundum commune (), quod saepe in hominibus invenitur.

Quomodo autem Tyriae urbis sub figura navis primum divitiae, deinde ruina planctusque descriptus est: sic ad principem Tyri primum sermo fit prophetalis, quod erectus sit per superbiam, nec bene abusus opibus quas habebat: deinde luctus et lamentatio, de quantis bonis ad mala quanta pervenerit. Primum igitur prima dicenda sunt.

Scriptum est in Isaia (Isa. IV) ad regem Babylonis Nabuchodonosor, quod se Dei potentiae coaequarit, et in tantam elatus sit arrogantiam, ut auderet dicere: Super sidera coeli ascendam, et ero similis Altissimo. Praecipitatusque de solio, meruit audire: Quomodo cecidit Lucifer qui mane oriebatur? Et de Pharaone in hoc eodem propheta: Mea sunt flumina, et ego feci ea (Infra XXIX, 9). Et de principe Tyri, quod elato corde dixerit arroganter: Deus ego sum, et in cathedra Dei sedi, sive in habitaculo Dei habitavi, cum sit homo, et non Deus.

Quae quamquam videantur vires humanae fragilitatis excedere, et non tam hominum verba esse quam insanientium daemonum, tamen hyperbolen debemus accipere, quod intantum intumuerint, et nescierint mensuram suam, 328 ut elati felicitate saeculi, et regni potentia, dum praesentia bona putant esse perpetua, homines se esse nescierint, et aeternum sibi imperium vendicarint.

Licet sub typo principum, regum, et singularum urbium, vel provinciarum, potestates adversariae demonstrentur, de quibus scribit et apostolus Paulus: Non est nobis pugna adversum carnem, et sanguinem, sed contra principes, et potestates rectoresque tenebrarum istarum, et spiritualia nequitiae in caelestibus (Ephes. VI, 12). Et in alio loco: Sapientiam loquimur inter perfectos: Sapientiam vero non mundi hujus, neque principum saeculi istius, qui destruuntur (I Cor. II, 6). Et iterum de sapientia disputans, ait, quam nullus de principibus hujus mundi cognovit. Si enim cognovissent, numquam Dominum gloriae crucifixissent (I Cor. II, 8).

Your heart has been elated in your strength, therefore thus says the Lord God: Because you have given your heart as the heart of God, for this behold, I will bring upon you strangers pestilent from the nations, and they shall unsheathe their swords against you upon the beauty of your doctrine, and shall humble your beauty into perdition, and they shall lead you down, and dispose you, and you shall die the death of the wounded in the heart of the sea. Will you speaking say, I am a god, in the sight of those who kill you? But you are a man, and not God, in the multitude of those who wound you. By the deaths of the uncircumcised you shall die in the hands of strangers, because I have spoken, says Adonai the Lord."

Wherever according to the Seventy "Lord, Lord" is placed a second time, the first name is the tetragrammaton, which properly pertains to God and is called ineffable; the second is the common one (Adonai), which is often found among men.

Just as first the riches, then the ruin and lamentation of the Tyrian city were described under the figure of a ship: so first a prophetic word is made to the prince of Tyre, because he was raised up through pride and did not well abuse the riches he had: then mourning and lamentation, from what great goods he arrived at what great evils. First, therefore, the first things must be said.

It is written in Isaiah (Isa. 14) to the king of Babylon, Nebuchadnezzar, that he equaled himself to the power of God, and was lifted up into such great arrogance that he dared to say: "Above the stars of heaven I will ascend, and I will be like the Most High." And precipitated from his throne, he deserved to hear: "How has Lucifer fallen who was arising in the morning?" And concerning Pharaoh in this same prophet: "Mine are the rivers, and I made them" (Below 29:9). And concerning the prince of Tyre, that with an elated heart he said arrogantly: "I am a god, and I sat on the chair of God," or "I inhabited the habitation of God," since he is a man, and not God.

Although these things seem to exceed the forces of human fragility, and to be not so much the words of men as of insane demons, yet we ought to receive the hyperbole, that they became swollen to such an extent, and did not know their measure, 328 so that elated by the happiness of the age and the power of the kingdom, while they think present goods to be perpetual, they did not know themselves to be men, and claimed eternal empire for themselves.

Although under the type of princes, kings, and individual cities or provinces, adversary powers are shown, concerning whom the apostle Paul also writes: "Our struggle is not against flesh and blood, but against princes and powers and rulers of these darknesses, and spiritual things of wickedness in the celestial places" (Eph. 6:12). And in another place: "We speak wisdom among the perfect: but not the wisdom of this world, nor of the princes of this age, who are destroyed" (1 Cor. 2:6). And again disputing concerning wisdom, he says, "which none of the princes of this world knew. For if they had known, they would never have crucified the Lord of glory" (1 Cor. 2:8).

In Danielis quoque prophetia perspicue legitur, Princeps Israelitici populi Michael, et princeps Graeciae, princepsque Persarum (Dan. X). Et Moyses apertius scribit in Deuteronomii Cantico: Quando dividebat Altissimus gentes, et disseminabat filios Adam, constituit terminos nationum, juxta numerum angelorum Dei (Deut. XXXII, 8); sive ut melius habetur in Hebraico: juxta numerum filiorum Israel. Et facta est pars Domini populus ejus Jacob, funiculus haereditatis ejus in Israel.

Nor mirabimur in parte contraria pessimos reges in typo praevaricatorum praecedere principum, cum optimos reges David, et Salomonem, et Josiam, et patriarchas, ac prophetas, in figura Domini Salvatoris praecessisse doceamus. Igitur juxta utramque intelligentiam, regum pariter superborum et apostatarum principum, quae scripta sunt, disseramus. Ait ergo: Licet in medio maris, et insulae tenearis angustiis, plus dicam, cum sis homo, et humanae carnis fragilitate circumdatus, tumore cordis elatus, in solio Dei, in coelis te habitare arbitratus es.

Simulque quia jactas sapientiam, in tantum ut regni tui homines, Salomonem aenigmatibus provocarent: numquid sapientior es Daniele, qui Dei gratia vicit omnes magos et hariolos, 329 et nunc in Babylone sapientissimus est? Sive ita intelligendum: Etiam si sapientior sis Daniele, qui omnium confessione sapientissimus est, et divitiarum ac potentiae magnitudine Dei te cupias potentiae coaequare: tamen capieris ab adversariis, et urbe perdita, multis confodieris vulneribus: et ultra non dices, Deus ego sum: sed doctus interitu, hominem te esse cognosces, non Deum.

Sin autem voluerimus principem Tyri eamdem dicere potestatem, cui a Deo tradita est ipsa civitas, sive provincia, illud assumamus testimonium. Ego dixi, dii estis, et filii Excelsi omnes. Vos autem sicut homines moriemini, et sicut unus de principibus cadetis (Psal. LXXXI, 7). Traditae enim illis sunt ad regendum provinciae quasi judicibus ab Imperatore. Qui obliti honorem suum ex alterius jussione pendere, qualis nuper Heraclianus in Africa fuit, erecti sunt mente tyrannica contra regem et Dominum suum: ut in toto orbe dispersi, sub nominibus idololatriae, deorum sibi nomina assumerent, et inflati superbia, in judicium diaboli inciderent et laqueum. De quo et Salvator locutus in Evangelio est: Vidi Satanam quasi fulgur cadentem de coelo (Luc. X, 18).

In the prophecy of Daniel also is clearly read, Michael the prince of the Israelite people, and the prince of Greece, and the prince of the Persians (Dan. 10). And Moses writes more openly in the Song of Deuteronomy: "When the Most High divided the nations, and disseminated the sons of Adam, he established the terms of the nations according to the number of the angels of God" (Deut. 32:8); or as it is better held in the Hebrew: "according to the number of the sons of Israel." And the portion of the Lord became his people Jacob, the cord of his inheritance in Israel.

Nor shall we wonder if in the contrary part the worst kings precede in the type of prevaricating princes, since we teach that the best kings David, and Solomon, and Josiah, and the patriarchs and prophets preceded in the figure of the Lord Savior. Therefore, according to both understandings, of proud kings and apostate princes alike, let us discuss those things which were written. He says therefore: Although you are held in the middle of the sea and in the narrows of an island, I will say more, since you are a man and surrounded by the fragility of human flesh, elated by the swelling of the heart, you thought that you dwell on the throne of God in the heavens.

And at the same time, because you boast of wisdom, to such an extent that the men of your kingdom challenged Solomon with enigmas: are you wiser than Daniel, who by the grace of God conquered all the magi and soothsayers, 329 and is now most wise in Babylon? Or it is to be understood thus: Even if you are wiser than Daniel, who by the confession of all is most wise, and by the magnitude of riches and power you desire to equal yourself to the power of God: yet you shall be captured by adversaries, and with the city lost, you shall be pierced by many wounds: and you shall no more say, I am a god: but taught by destruction, you shall know yourself to be a man, not God.

If, however, we wish to say that the prince of Tyre is that same power to which the city itself or the province was delivered by God, let us assume that testimony: "I said, you are gods, and all of you sons of the Most High. But you shall die like men, and you shall fall like one of the princes" (Ps. 81:7). For provinces were delivered to them to rule as if judges from the Emperor. Who, forgetting that their honor depends on the command of another, such as recently Heraclianus was in Africa, were raised up with a tyrannical mind against their king and Lord: so that dispersed in the whole world, under the names of idolatry, they assumed the names of gods for themselves, and inflated with pride, fell into the judgment and snare of the devil. Concerning which also the Savior spoke in the Gospel: "I saw Satan falling like lightning from heaven" (Luke 10:18).

(Vers. 11 seqq.) Et factus est sermo Domini ad me, dicens: Fili hominis, leva planctum super regem Tyri, et dices ei: Haec dicit Dominus Deus: Tu signaculum similitudinis, plenus sapientiae, et perfectus decore: in deliciis paradisi Dei fuisti. Omnis lapis pretiosus, operimentum tuum: sardius, topazius, et jaspis, chrysolythus, onyx, et berillus, sapphirus, carbunculus, et smaragdus. Aurum opus decoris tui, et foramina tua in die qua conditus es, praeparata sunt. Tu Cherub extentus et protegens, et posui te in monte sancto Dei. In medio lapidum ignitorum ambulasti: perfectus in viis tuis, a die conditionis tuae: donec inventa est iniquitas in te. In multitudine negotiationis tuae repleta sunt interiora tua iniquitate, et peccasti, et ejeci te de monte Dei, et perdidi te, o Cherub, protegens de medio lapidum ignitorum. Et levatum est cor tuum in decore tuo: perdidisti sapientiam in pulchritudine tua [Vulg. tuam in decore tuo], in terram projeci te: ante faciem regum dedi te, ut cernerent te. In multitudine iniquitatum tuarum et iniquitate 330 negotiationis tuae polluisti sanctificationem tuam. Producam ergo ignem de medio tui, qui comedat te, et dabo te in cinerem super terram, in conspecto de todos los que te ven. Omnes qui viderint te in gentibus, obstupescent super te. Nihili factus es, et non eris in perpetuum. LXX: Et factus est sermo Domini ad me, dicens: Fili hominis, sume planctum super principem Tyri, et dices ei: Haec dicit Dominus Deus: Tu signaculum similitudinis, plenus sapientia, et corona decoris: in deliciis paradisi Dei fuisti. Omni lapide bono circumdatus es: sardio et topazio, et smaragdo, et carbunculo, et sapphiro, et jaspide, et argento, et auro, et ligurio, et achate, et amethysto, et chrysolitho, et berillo, et onychino, et auro replesti thesauros tuos, et horrea tua in te, a die qua conditus es, paraverunt cum Cherub uncto a Deo, et habitante in tabernaculo, dedi te in monte sancto Dei: factus es in medio lapidum ignitorum. Fuisti immaculatus in diebus tuis, a die qua creatus es: donec inventae sunt iniquitates in te, a multitudine negotiationis tuae replesti cellaria tua iniquitate, et peccasti, et vulneratus es a monte Dei, et adduxit te Cherub obumbrans de medio lapidum ignitorum: Elatum est cor tuum in decore tuo: corrupta est disciplina tua cum decore tuo. Propter multitudinem peccatorum tuorum in terram projeci te: in conspectu regum dedi te, ut dehonestareris. Propter multitudinem peccatorum tuorum, et iniquitates negotiationis tuae contaminavi sancta tua. Et educam ignem in medio tui, hic devorabit te. Et dabo te in cinerem super terram in conspectu omnium videntium te, et omnes qui noverunt te in gentibus, contristabuntur super te. Perditio factus es: et non eris ultra in saeculum.

(Vers. 11 seqq.) And the word of the Lord came to me, saying: Son of man, take up a lamentation over the king of Tyre, and you shall say to him: Thus says the Lord God: You are the seal of resemblance, full of wisdom, and perfect in beauty: you were in the delights of the paradise of God. Every precious stone was your covering: sardius, topaz, and jasper, chrysolite, onyx, and beryl, sapphire, carbuncle, and emerald. Gold was the work of your beauty, and your holes were prepared in the day that you were founded. You are the extended and protecting Cherub, and I set you on the holy mountain of God. You walked in the middle of fiery stones: perfect in your ways, from the day of your founding: until iniquity was found in you. In the multitude of your business your interiors were filled with iniquity, and you sinned, and I cast you out from the mountain of God, and I destroyed you, O protecting Cherub, from the middle of the fiery stones. And your heart was lifted up in your beauty: you lost your wisdom in your beauty [Vulg. *your wisdom in your beauty*], I cast you onto the earth: I gave you before the face of kings, that they might behold you. In the multitude of your iniquities and the iniquity of your business you polluted your sanctification. Therefore I will bring forth a fire from the middle of you, which shall devour you, and I will give you into ashes upon the earth, in the sight of all who see you. All who see you among the nations shall be astonished over you. You are made into nothing, and you shall not be forever. LXX: And the word of the Lord came to me, saying: Son of man, take up a lamentation over the prince of Tyre, and you shall say to him: Thus says the Lord God: You are the seal of resemblance, full of wisdom, and a crown of beauty: you were in the delights of the paradise of God. You were surrounded by every good stone: sardius and topaz, and emerald, and carbuncle, and sapphire, and jasper, and silver, and gold, and ligure, and agate, and amethyst, and chrysolite, and beryl, and onyx, and with gold you filled your treasures, and your storehouses in you, from the day that you were founded, they prepared with the Cherub anointed by God, and dwelling in the tabernacle, I gave you on the holy mountain of God: you were made in the middle of fiery stones. You were immaculate in your days, from the day that you were created: until iniquities were found in you, from the multitude of your business you filled your cellars with iniquity, and you sinned, and you were wounded from the mountain of God, and the overshadowing Cherub led you out from the middle of the fiery stones: Your heart was lifted up in your beauty: your discipline was corrupted with your beauty. On account of the multitude of your sins I cast you onto the earth: I gave you in the sight of kings, that you might be honored. On account of the multitude of your sins, and the iniquities of your business I contaminated your holy things. And I will bring out a fire in the middle of you, this shall devour you. And I will give you into ashes upon the earth in the sight of all who see you, and all who knew you among the nations shall be saddened over you. You are made into perdition: and you shall be no more forever.

Quia diximus, qui sit princeps Tyri, et quomodo corruerit per superbiam, lamentationes ejus super pristina gloria cognoscamus. Primum commonetur quid fuerit, ut doleat se perdidisse quod habuit. Tu, inquit, signaculum similitudinis; juxta illud, quod proprie de Salvatore dicit Joannes Evangelista: Hunc enim Deus signavit Pater (Joan. VI, 27). Et de hominibus: Signavit, quoniam Deus verax est (Joan. III, 33). Et in Psalmis: Signatum est super nos lumen vultus tui, Domine (Psal. IV, 7). Et in alio loco: Charissimi, nunc filii Dei sumus, et nec dum 331 apparuit quid futuri sumus. Scimus quoniam cum apparuerit, similes ei erimus (I Joan. III, 2). Unde et ad Deum dicitur: Quis similis erit tibi? (Ps. XXXIV, 10). Aliud est enim similitudo, aliud aequalitas. Unde saevissima haeresis est, quae in Christo tantum Patris similitudinem confitetur, aufert naturam. Nos autem in Filio non solum similitudinem dicimus, sed aequalitatem. Propterea enim eum persequebantur Judaei: quia non solum solvebat sabbatum, sed et aequalem se faciebat Deo (Joan. V). Ubi autem aequalitas est, ibi eadem natura unaque substantia. Hoc est illud quod de similitudine loquitur et Apostolus: Filioli mei, quos iterum parturio: donec Christus formetur in vobis (Galat. IV, 19), ut recipiatis, videlicet similitudinem ejus, quam vestro vitio perdidistis. Et quia in Latinis codicibus pro signaculo, resignaculum legitur, dum κακοζήλως verbum e verbo exprimens, qui interpretatus est juxta Septuaginta translationem ἀποσφράγισμα, id est, resignaculum posuit. Unde quidam sic intelligunt, quod signaculum Dei et figuram quae velut in cera mollissima expressa sit, rex Tyri resignaverit atque perdiderit, ut pro signaculo fecerit resignaculum, nequaquam habens imaginem et similitudinem Dei, juxta quam et primus homo conditus est, dicente Deo: Faciamus hominem ad imaginem et similitudinem nostram (Genes. I, 26). Et notandum, quod imago tunc facta sit tantum, similitudo in Christi baptismate compleatur. Et consequenter ei cui dictum est: Tu signaculum similitudinis, jungitur, plenus sapientia, perfectus decore, sive, corona decoris. Ubi enim similitudo Dei est, ibi et plenitudo sapientiae, et perfectus decor, sive quasi diversis floribus ornata, atque composita corona virtutum, quam proprio studio auget diligens, dum naturae bonum nutrit industria, et negligens minuit, juxta illud quod in Proverbiis sub figura mulieris pulchrae, et male moratae dicitur: Sicut inauris in naribus porcae, sic mulieri male moratae pulchritudo (Prov. XI, 22). Sequitur: In deliciis paradisi Dei fuisti: pro quo in Hebraico habetur EDEN () quod et Geneseos narrat historia. Eden autem vertitur in delicias.

Since we have said who the prince of Tyre is, and how he fell through pride, let us learn his lamentations over his former glory. First he is reminded of what he was, so that he may grieve that he has lost what he had. You, he says, are the seal of resemblance; according to that which John the Evangelist says properly of the Savior: "For him the Father God has sealed" (John 6:27). And concerning men: "He has sealed, because God is true" (John 3:33). And in the Psalms: "The light of your countenance, O Lord, is sealed upon us" (Ps. 4:7). And in another place: "Beloved, now we are sons of God, and it has not yet appeared what we shall be. We know that when he appears, we shall be like him" (1 John 3:2). Whence also it is said to God: "Who will be like to you?" (Ps. 35:10). For resemblance is one thing, equality another. Whence it is a most cruel heresy which confesses only the resemblance of the Father in Christ, and takes away the nature. We, however, say in the Son not only resemblance, but equality. For on this account the Jews persecuted him: because he not only broke the sabbath, but also made himself equal to God (John 5). But where there is equality, there is the same nature and one substance. This is that which the Apostle also speaks concerning resemblance: "My little children, for whom I labor in birth again: until Christ be formed in you" (Gal. 4:19), so that you may receive, namely, his resemblance, which you lost by your own vice. And because in the Latin codices resignaculum is read for signaculum, while with bad zeal (kakozelos) expressing word for word, he who interpreted according to the Septuagint translation put aposphragisma, that is, resignaculum. Whence some understand it thus, that the king of Tyre unsealed (resignavertit) and lost the seal of God and the figure which was expressed as if in the softest wax, so that instead of a seal he made an unsealing, by no means having the image and resemblance of God, according to which also the first man was founded, God saying: "Let us make man according to our image and resemblance" (Gen. 1:26). And it is to be noted, that the image was made then only, but the resemblance is completed in the baptism of Christ. And consequently to him to whom it was said: You are the seal of resemblance, is joined, full of wisdom, perfect in beauty, or, a crown of beauty. For where the resemblance of God is, there is also the fullness of wisdom, and perfect beauty, or as if adorned with diverse flowers, and a crown of virtues composed, which the diligent one increases by his own study, while industry nourishes the good of nature, and the negligent one diminishes it, according to that which is said in Proverbs under the figure of a beautiful woman of bad character: "As an earring in the nostrils of a sow, so is beauty to a woman of bad character" (Prov. 11:22). It follows: You were in the delights of the paradise of God: for which in the Hebrew is held EDEN which the history of Genesis also relates. Eden, however, is turned into delights.

Et pulchre ad distinctionem paradisum Dei nominat; ut ostendat esse et contrarium paradisum non Dei, apud eos qui veritatem mutant mendacio (Rom. I), et paradisum 332 habere se jactant. Quo sermone demonstrat, nequaquam hominem esse de quo scribitur, sed contrariam fortitudinem, quae quondam in Dei paradiso commorata sit: licet Judaei hoc per τρόπον, quae appellatur ὑπερβολὴ, de Hiram rege Tyri aestiment prophetari. Cui autem dicitur: In deliciis paradisi Dei fuisti, sive factus es, quid habuerit, ostendit, quidve perdiderit. Porro quod habitationi paradisi copulatur, omnis lapis pretiosus operimentum tuum, sive colligatio tua, et circumdatio, sardius, topazius, et jaspis, chrysolithus, et onyx, et berillus, sapphirus, et carbunculus, et smaragdus, sive, ut in LXX, diverso ordine nominibusque aliis, duodecim lapides continentur, hoc observandum est, non omni lapide pretioso regem Tyri fuisse circumdatum, sive opertum, et ut Symmachus transtulit, vinctum atque constrictum: sed omnem lapidem quem habuit princeps Tyri, fuisse pretiosum. Alioquin multi sunt pretiosi lapides quos in praesenti loco Scriptura non nominaat, chalcedonius, sardonyx, chrysoprasus, hyacinthus, crystallus quoque, et pretiosissimum margaritum. Sed et Aquila et Symmachus ac Theodotio in praesenti loco multum inter se, et LXX Interpretes non solum ordine, sed et numero discrepant atque nominibus. In Apocalypsi quoque Joannis, ubi de vivis lapidibus Jerusalem exstructa memoratur, paululum in extremis partibus ordine commutato, iidem in fundamentis ejus ponuntur lapides, ita ut portae illius crystalli lumine scribantur aedificatae (Apoc. XXI). Sed et in pectore pontificis, per quatuor ordines in Rationali (Exod. XXVIII), iidem lapides describuntur, et in humeris ejus duo lapides onychini, in quibus duodecim patriarcharum scripta sunt nomina, quos verus pontifex, de quo scriptum est: Tu es sacerdos in aeternum, secundum ordinem Melchisedech (Ps. CIX, 4), portat in pectore, portat in humeris, ut in duodecim lapidibus apostolorum numerum; et in duobus utriusque Testamenti sacramenta demonstret, quorum unus Joannes Evangelista recubuit in pectore ejus, ut hauriret fluenta sapientiae, et posset dicere: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum: hoc erat in principio apud Deum (Joan. I, 1, 2). Isti sunt vivi lapides, de quibus aedificatur Ecclesia, et 333 de quibus scribit Apostolus Petrus: Si credidistis, quia suavis est Dominus: ad quem accedentes lapidem viventem, ab hominibus quidem reprobatum, a Deo autem electum honorabilem, et ipsi sicut lapides viventes, aedificamini domus spirituales in Sacerdotium sanctum, offerre spirituales victimas placentes Deo per Jesum Christum:

And beautifully he names the paradise of God for distinction; so that he may show that there is also a contrary paradise, not of God, among those who change the truth into a lie (Rom. 1), and boast that they have a paradise. By which speech he demonstrates, that it is by no means a man of whom it is written, but a contrary power, which formerly dwelt in the paradise of God: although the Jews think this is prophesied through the trope which is called hyperbole, concerning Hiram king of Tyre. But to him to whom it is said: You were, or were made, in the delights of the paradise of God, he shows what he had, or what he lost. Furthermore, that which is coupled to the habitation of paradise, every precious stone was your covering, or your binding, and surrounding, sardius, topaz, and jasper, chrysolite, and onyx, and beryl, sapphire, and carbuncle, and emerald, or, as in the LXX, in a different order and with other names, twelve stones are contained, this is to be observed, that the king of Tyre was not surrounded or covered with every precious stone, and as Symmachus translated, bound and constricted: but every stone which the prince of Tyre had was precious. Otherwise there are many precious stones which the Scripture does not name in the present place, chalcedony, sardonyx, chrysoprase, hyacinth, also crystal, and the most precious pearl. But both Aquila and Symmachus and Theodotion in the present place differ much among themselves, and from the LXX Interpreters not only in order, but also in number and names. In the Apocalypse of John also, where the Jerusalem built of living stones is remembered, with the order changed a little in the extreme parts, the same stones are placed in its foundations, so that its gates are written to be built with the light of crystal (Apoc. 21). But also on the breast of the priest, through four orders in the Rational (Exod. 28), the same stones are described, and on his shoulders two onyx stones, in which the names of the twelve patriarchs are written, which the true priest, of whom it is written: "You are a priest forever according to the order of Melchizedek" (Ps. 110:4), carries on his breast, carries on his shoulders, so that in the twelve stones he may show the number of the apostles; and in the two the sacraments of both Testaments, of whom one, John the Evangelist, lay on his breast, so that he might draw forth the flows of wisdom, and could say: "In the beginning was the Word, and the Word was with God, and the Word was God: this was in the beginning with God" (John 1:1, 2). These are the living stones, from which the Church is built, and concerning which the Apostle Peter writes: If you have believed, because the Lord is sweet: approaching whom as a living stone, rejected indeed by men, but chosen by God and honorable, you yourselves also as living stones are built up into spiritual houses for a holy Priesthood, to offer spiritual victims pleasing to God through Jesus Christ:

quoniam dicit Scriptura (Isa. XXVIII, 16): Ecce ponam in Sion lapidem angularem, electum, pretiosum, et qui credit in eo, non confundetur (I Petr. II, 3 et seqq.). Super quo et vas electionis pari voce consentit, dicens: super aedificati in fundamento apostolorum et prophetarum, ipso angulari lapide Christo Jesu Domino nostro, in quo omnis aedificatio constructa, crescit in templum sanctum Dei (Ephes. II, 10). Hi sunt lapides, de quibus et in alio loco legimus: Lapides sancti volvuntur super terram instar rotarum (Zach. IX, 16), paululum tangentes humum, et volubilitate sua ad coelestia festinantes. De quibus et Scriptura commemorat: Ecce ego praeparo carbunculum lapidem tuum: et fundamenta tua sapphirum, et ponam propugnacula tua jaspidem, et portas tuas lapide crystallo, et murum tuum lapidibus electis: et omnes filios tuos doctos a Deo, et in multa pace filios tuos, et in justitia aedificaberis (Isa. LIV, 11-13). Super quo quid nobis videretur, in ejusdem prophetae explanationibus diximus. De hujuscemodi lapidibus et vigesimus psalmus canit: Domine, in virtute tua laetabitur rex, et super salutare tuum exultavit vehementer. Desiderium animae ejus tribuisti ei, et voluntate labiorum ejus non fraudasti eum. Quoniam praevenisti eum in benedictionibus dulcedinis: posuisti in capite ejus coronam de lapide pretioso (Psal. XX. 1 seqq.). Istae sunt margaritae prophetarum et apostolorum quae comparatione Christi, omnes venundantur in Evangelio (Matth. XIV), ut ematur pretiosissimum margaritum, et lapis de quo Zacharias scribit, quod septem habeat oculos, id est, septem gratias Spiritus sancti (Zach. III et IV). Lege Isaiam. Et ponitur per apostolum Paulum in fundamento Ecclesiae, super quo aedificentur aurum, argentum, et lapides pretiosi (I Cor. III): quorum colores atque naturas et efficientias singulorum, non est hujus temporis disserere; sed proprium volumen desiderant: ita ut in Ezechiel, et in Exodo, et in Apocalypsi et in Isaia, 334 sibi omnes lapides, et lapidum ordines comparati, magnam et legenti, et disserenti faciant quaestionem. Super quibus et vir sanctus Epiphanius episcopus proprium volumen mihi praesens tradidit. Et XXXVII liber Plinii Secundi, Naturalis Historiae, post multiplicem omnium rerum scientiam, de gemmis et lapidibus disputat. Ad quorum notitiam diligens à nobis mittendus est lector. Porro Symmachi interpretatio, istum principem Tyri, quasi pretiosissimum monile lapidibus scribit esse distinctum. Denique auri tympanum vocat, in quo infixi sint lapides. Unde et juxta Hebraicum sequitur: Aurum opus decoris tui, et foramina tua in die qua conditus es, praeparata sunt.

since the Scripture says (Isa. 28:16): Behold, I place in Sion a cornerstone, chosen, precious, and he who believes in him shall not be confounded" (1 Pet. 2:3 seqq.). Upon which also the vessel of election agrees with a like voice, saying: "built upon the foundation of the apostles and prophets, Christ Jesus our Lord being the cornerstone itself, in whom every building constructed grows into a holy temple of God" (Eph. 2:20). These are the stones, concerning which we read in another place: "Holy stones are rolled upon the earth like wheels" (Zech. 9:16), touching the ground a little, and by their volubility hastening to celestial things. Concerning which also the Scripture commemorates: "Behold I prepare your carbuncle stone: and your foundations sapphire, and I will place your bulwarks jasper, and your gates crystal stone, and your wall chosen stones: and all your sons taught by God, and in much peace your sons, and in justice you shall be built" (Isa. 54:11-13). Upon which what seemed to us, we have said in the explanations of the same prophet. Of this kind of stones the twentieth psalm also sings: "Lord, in your strength the king shall rejoice, and over your salvation he has exulted vehemently. You have given him the desire of his soul, and you have not defrauded him of the will of his lips. For you have prevented him with blessings of sweetness: you have placed on his head a crown of precious stone" (Ps. 21:1 seqq.). These are the pearls of the prophets and apostles which, in comparison with Christ, are all sold in the Gospel (Matt. 13), so that the most precious pearl may be bought, and the stone of which Zechariah writes, that it has seven eyes, that is, the seven graces of the Holy Spirit (Zech. 3 and 4). Read Isaiah. And it is placed by the apostle Paul in the foundation of the Church, upon which are built gold, silver, and precious stones (1 Cor. 3): whose colors and natures and efficiencies of each, it is not of this time to discuss; but they require a volume of their own: so that in Ezekiel, and in Exodus, and in the Apocalypse, and in Isaiah, all the stones and orders of stones compared among themselves, make a great question both for the reader and the discusser. Upon which also the holy man Epiphanius the bishop handed over to me in person a volume of his own. And the 37th book of Pliny the Second, Natural History, after a multiple science of all things, disputes concerning gems and stones. To whose notice the diligent reader is to be sent by us. Furthermore, the interpretation of Symmachus writes that this prince of Tyre was distinguished as if with a most precious necklace of stones. Finally he calls it a drum (tympanum) of gold, in which the stones are fixed. Whence also according to the Hebrew it follows: Gold was the work of your beauty, and your holes were prepared in the day that you were founded.

Pro quo posuere Septuaginta: Auro replesti thesauros tuos et apothecas tuas, ad sensum mentemque referentes, quod cogitatio ejus divinis patuerit sacramentis, et congregaverit sibi divitias spirituales, de quibus Dominus praecepit: Thesaurizate vobis thesauros in coelo: ubi nec aerugo, nec tinea demolitur, nec fures effodiunt et furantur. Ubi est enim thesaurus tuus, ibi est et cor tuum (Matth. VI, 21). Iste est thesaurus absconditus, de quo et in Evangelio loquitur: Simile est regnum coelorum thesauro abscondito in agro, quem qui invenerit, abscondit, et prae gaudio suo vadit; et vendit omnia quae habet, et emit agrum illum (Ibid., 13). Apothecae autem sunt, sive horrea, de quibus in alio loco scriptum est: Benedictae apothecae tuae, et reliquiae tuae (Deut. XXVIII, 5). Post haec dicitur, juxta Hebraicum: Tu Cherub extentus et protegens, subauditur arcam Dei et propitiatorium, vel juxta Septuaginta, quod ipse cum Cherub unctus sit et creatus. Ex quo ostenditur ad hominem urbis Tyriae principem hoc pertinere non posse: sed ad sanctam quondam et praecipuam fortitudinem, quae urbis Tyriae princeps posita sit. Et posui [Al. additur te], inquit in monte sancto Dei; haud dubium quin paradisum significet, ad quem post coelum tertium Paulus apostolus raptum esse se dicit (I Cor. XII). Cherub autem genere masculino, numero singulari: et plurali dicuntur Cherubim, qui interpretantur scientiae multitudo: super quibus requiescit, et sedet Deus, et hoc curru utitur, dicente propheta 335 ad eum: Qui sedes super Cherubim, manifestare (Ps. LXXIX, 2.). Et in alio loco: Ascendit super Cherubim, et volavit: volavit super pennas ventorum, (Ps. XVII, 11). Iste autem Cherub, sive creatus cum Cherub, extentus et protegens sacramenta, positus est in monte sancto Dei, de quo crebro diximus. Et Paulus apostolus loquitur, si quis tamen ad Hebraeos Epistolam suscipit: Accessistis ad Sion montem et civitatem Dei viventis, Jerusalem coelestem, et millia angelorum (Hebr. XII, 22). Vel certe mons sanctus Dei, paradisus (ut diximus) intelligendus est. Ambulavit quoque in medio ignitorum lapidum, de quibus scriptum est: Qui facit angelos suos spiritus, et ministros suos ignem urentem (Ps. CIII, 4). Et non solum Dei qui vocatur ignis consumens, fenum, ligna, stipulamque consumat (Deut. IV): sed et angeli qui vocantur igniti lapides, spirituque ferventes. Unde et Dominus: Ignem, inquit, veni mittere super terram, et quam volo ut ardeat (Luc. XII). Quodque sequitur: Perfectus in viis tuis a die conditionis tuae (pro quo posuere LXX: Fuisti immaculatus in diebus tuis, a die qua conditus es), donec inventa est iniquitas in te, ostendit omnem creaturam bonam a Deo conditam, et perfectam habuisse virtutem, et per hoc principem quoque Tyri fuisse immaculatum, ut deinceps macula non naturae sit, sed voluntatis. Donec inventa est iniquitas in te.

For which the Seventy put: With gold you filled your treasures and your storehouses, referring to the sense and mind, that his thought lay open to divine sacraments, and he gathered for himself spiritual riches, concerning which the Lord commanded: "Lay up for yourselves treasures in heaven: where neither rust nor moth destroys, and where thieves do not dig through and steal. For where your treasure is, there is also your heart" (Matt. 6:21). This is the hidden treasure, concerning which also he speaks in the Gospel: "The kingdom of heaven is like a hidden treasure in a field, which when a man finds, he hides, and for joy of it he goes and sells all that he has, and buys that field" (Ibid., 13). The storehouses, however, or barns, are those concerning which it is written in another place: "Blessed are your storehouses, and your remains" (Deut. 28:5). After these things it is said, according to the Hebrew: You are the extended and protecting Cherub, the ark of God and the propitiatory is understood, or according to the Seventy, that he himself was anointed and created with the Cherub. From which it is shown that this cannot pertain to the man who was prince of the Tyrian city: but to a formerly holy and principal power, which was placed as prince of the Tyrian city. And I set [you], he says, on the holy mountain of God; without doubt he signifies paradise, to which after the third heaven Paul the apostle says he was caught up (2 Cor. 12). Cherub, however, in the masculine gender, singular number: and in the plural they are called Cherubim, which are interpreted multitude of knowledge: upon which God rests and sits, and uses this chariot, the prophet saying to him: "You who sit upon the Cherubim, manifest yourself" (Ps. 80:1). And in another place: "He ascended upon the Cherubim, and flew: he flew upon the wings of the winds" (Ps. 18:10). This Cherub, however, or one created with the Cherub, extended and protecting the sacraments, was placed on the holy mountain of God, of which we have often spoken. And Paul the apostle speaks, if anyone however receives the Epistle to the Hebrews: "You have approached Mount Sion and the city of the living God, the celestial Jerusalem, and thousands of angels" (Heb. 12:22). Or certainly the holy mountain of God is to be understood as paradise (as we said). He also walked in the middle of fiery stones, concerning which it is written: "Who makes his angels spirits, and his ministers a burning fire" (Ps. 104:4). And not only God, who is called a consuming fire, consumes hay, wood, and stubble (Deut. 4): but also the angels, who are called fiery stones, and fervent in spirit. Whence also the Lord: "I have come," he says, "to send fire upon the earth, and how I wish that it were kindled" (Luke 12). And that which follows: Perfect in your ways from the day of your founding (for which the LXX put: You were immaculate in your days, from the day that you were founded), until iniquity was found in you, shows that every creature was founded good by God, and had perfect virtue, and through this the prince of Tyre also was immaculate, so that henceforth the stain is not of nature, but of the will. Until iniquity was found in you.

Inventa a Deo, quae in thesauris pectoris tui per superbiam et abusionem potestatis quam acceperas, tenebatur inclusa. In multitudine quoque negotiationis ejus repleta sunt interiora illius, sive cellaria, iniquitate. Dum enim multa conquirit, et non est contentus scientia quam acceperat, nec potestate qui praepositus erat, replevit cellaria, et interiora pectoris sui: ut saturatus, et incrassatus calcitraret contra Creatorem suum. Manducavit enim Jacob, et saturatus est, et recalcitravit dilectus, incrassatus et impinguatus, et dilatatus, et dereliquit Deum qui fecerat eum (Deut. XXXII, 15). Et de corde procedunt cogitationes pessimae (Matth. XV, 19): propter quas dicit Deus: Peccasti, et ejeci te de monte Dei, sive vulneratus es a monte Dei, quod legentes, timere compellimur. Si enim Cherub extentus et protegens, positus in monte sancto Dei, et in medio 336 ignitorum lapidum perfectus, et immaculatus, propter multitudinem negotiationis replevit interioria sua iniquitate, et peccavit, et ejectus est de monte Dei, hoc est, de habitatione paradisi, sive vulneratus a monte Dei, qui perspicue Christus intelligitur, aut certe in monte Dei constitutus et habitans, a semetipso vulneratus est, et conscientiae compunctus malo, dum se intelligit habitatione montis indignum: quid de nobis aestimandum est? Propter quod dicitur ei: Et perdidi te, Cherub, protegens de medio lapidum ignitorum: ut nequaquam inter ignitos lapides consisteres, sed perires. O ipse Cherub, sive Cherubim qui te protegebat, eduxi te de medio lapidum ignitorum: juxta illud quod et de Adam scriptum est: Ejecit Adam, et constituit eum (Al. Cherubim) contra paradisum deliciarum (Genes. III, 24). Causasque reddit, cur eductus sit, sive projectus de medio lapidum ignitorum. Elevatum est enim cor tuum in decore tuo: dum tuum putas esse quod Dei est. Unde et apostolus, stimulum carnis et angelum Satanae accepisse se dicit, qui eum colaphizaret, ne revelationum magnitudine superbiret, et in judicium incideret diaboli (II Cor. XII). Et idcirco corrupta est, inquit, doctrina tua cum decore tuo, sive, perdidisti sapientiam tuam in decore tuo: ut dum plus vis esse quam conditus es, et magis sapere quam a Deo acceperas, etiam id perderes quod habebas, et pro pulchritudine atque doctrina, deformitas te et stultitia possideret: unde in terram projectus es, qui ante habitabas in monte Dei. De quo et Isaias scribit: Quomodo cecidit Lucifer, qui mane oriebatur (Isa. XIV, 12)? Et Salvator in Evangelio: Videbam, inquit, Satanam quasi fulgur de coelo cadentem (Luc. X). Quod et Jeremias loquitur ad Jerusalem. Quomodo obscuravit Dominus in ira sua filiam Sion: projecit de coelo in terram gloriam Israel (Thren. II, 1)?

Found by God, which was held included in the treasures of your breast through pride and abuse of the power which you had received. Also in the multitude of his business his interiors were filled, or his cellars, with iniquity. For while he seeks many things, and is not content with the knowledge which he had received, nor with the power over which he was placed, he filled the cellars and the interiors of his breast: so that saturated and fattened he kicked against his Creator. For Jacob ate, and was saturated, and the beloved kicked, fattened and gross and dilated, and he left the God who made him (Deut. 32:15). And from the heart proceed worst thoughts (Matt. 15:19): on account of which God says: You sinned, and I cast you out from the mountain of God, or you were wounded from the mountain of God, which reading, we are compelled to fear. For if the extended and protecting Cherub, placed on the holy mountain of God, and perfect and immaculate in the middle of fiery stones, on account of the multitude of business filled his interiors with iniquity, and sinned, and was cast out from the mountain of God, that is, from the habitation of paradise, or wounded by the mountain of God, who is clearly understood to be Christ, or certainly established and dwelling on the mountain of God, was wounded by himself, and compuncted by the evil of conscience, while he understands himself unworthy of the habitation of the mountain: what is to be thought of us? On account of which it is said to him: And I destroyed you, O protecting Cherub, from the middle of the fiery stones: so that by no means would you consist among the fiery stones, but would perish. O Cherub itself, or the Cherubim that protected you, I led you out from the middle of the fiery stones: according to that which is also written of Adam: "He cast out Adam, and established him [or the Cherubim] against the paradise of delights" (Gen. 3:24). And he renders the causes why he was led out, or cast forth from the middle of the fiery stones. For your heart was lifted up in your beauty: while you think that which is God's to be yours. Whence also the apostle says that he received a sting of the flesh and an angel of Satan, who should buffet him, lest he should be proud in the magnitude of revelations, and fall into the judgment of the devil (2 Cor. 12). And therefore your doctrine was corrupted, he says, with your beauty, or, you lost your wisdom in your beauty: so that while you wish to be more than you were founded, and to know more than you had received from God, you would even lose that which you had, and instead of beauty and doctrine, deformity and foolishness would possess you: whence onto the earth you were cast forth, who before dwelt on the mountain of God. Of which also Isaiah writes: "How has Lucifer fallen, who rose in the morning" (Isa. 14:12)? And the Savior in the Gospel: "I saw," he says, "Satan falling from heaven like lightning" (Luke 10). Which also Jeremiah speaks to Jerusalem: "How has the Lord obscured in his anger the daughter of Sion: he has cast forth from heaven onto the earth the glory of Israel" (Lam. 2:1)?

Projectus es autem in conspectu omnium regum, ut tuo terrerentur exemplo, vel bonorum regum, quorum cor in manu Dei est (Prov. XXI), vel malorum, quorum regna ostendit diabolus Salvatori (Matth. IV): qui occurrerunt regi Babylonio, dicentes: Et tu captus es sicut nos, atque inter nos reputatus es. Quamobrem et polluit sanctificationem 337 suam quam habuerat, quando habitabat in monte, et conversabatur in medio ignitorum lapidum. Sequitur: Producam ignem in medio tui qui devoret te. Istum ignem in Tyri regis corde succenderat ille cujus ignita sunt jacula, et de quo scriptum est: Omnes adulterantes quasi clibanus corda eorum (Osee). De quo igne loquitur et Isaias: Ambulate in lumine ignis vestri, et in flamma quam succendistis (Isai. L), ut foras egrediens, devoret possidentem, juxta illud quod in eodem Isaia scriptum est: Devoravit sicut fenum materiam (Isai. V). In die illa exstinguentur montes, et colles, et saltus, et devorabit ab anima usque ad carnes. Hunc ignem qui alienus appellatur, Nadab et Abiu ad altare Domini obtulerant, et idcirco divino igne consumpti sunt (Levit. X). Unde et Moyses ait: Hoc est verbum quod dixit Dominus: In his, qui appropinquant mihi sanctificabor. Sanctificatio autem Dei est poena peccantium. Post haec dicitur: Et dabo te in cinerem, ut omnia quae superaedificasti, malae conscientiae tuae ignis absumat. Qui cum debueras requiescere in sabbato, et nequaquam opus facere servile, ligna in sabbato collegisti: ut haberet quod in pectore tuo devoraret incendium. Perdet quoque omnia mala opera, convertens in cinerem, ut ignis noxius penitus exstinguatur, ut omnes conspiciant et obstupescant perisse regem Tyrium, et nihili factum esse, non in multis saeculis, sed in uno, vel certe in perpetuum, ut impleatur illud quod scriptum est: Non parcam tibi, et non miserebor. Solent Hebraei inter caeteras fabulas suas et genealogias atque interminabiles quaestiones, haec contra Hiram regem Tyri dicta intelligere, cum a Salomone usque ad Ezechielem anni sint plurimi, quos eo tempore homines non vixisse perspicuum est: et sic pronuntiare, quasi per ironiam propheta ad eum loquatur: Numquid tu es signaculum similitudinis Dei, plenus sapientia, et perfectus decore: tu cunctis ornatus lapidibus, tu Cherub, vel creatus cum Cherub: cum econtrario peccaveris, et in cinerem dissolvendus sis? Adduntque fabulae suae miraculum, ut 338 contra Scripturam, immo sine Scripturae auctoritate, dicant, Hiram mille vixisse annis. Verum haec quam violenta sit interpretatio, absque nostro judicio prudens lector intelligit.

You were cast forth, however, in the sight of all kings, that they might be terrified by your example, either of good kings, whose heart is in the hand of God (Prov. 21), or of bad kings, whose kingdoms the devil showed to the Savior (Matt. 4): who met the Babylonian king, saying: "And you are captured as we are, and are reputed among us." For which reason also he polluted his sanctification which he had had, when he dwelt on the mountain, and conversed in the middle of fiery stones. It follows: I will bring forth a fire in the middle of you which shall devour you. He had kindled this fire in the heart of the king of Tyre, he whose darts are fiery, and of whom it is written: "All adulterating like an oven their hearts" (Hosea). Of which fire Isaiah also speaks: "Walk in the light of your fire, and in the flame which you have kindled" (Isa. 50), so that going out doors, it may devour the possessor, according to that which is written in the same Isaiah: "He has devoured the matter like hay" (Isa. 5). In that day the mountains and hills and forests shall be extinguished, and he shall devour from the soul even to the flesh. This fire which is called strange, Nadab and Abihu had offered at the altar of the Lord, and therefore were consumed by divine fire (Lev. 10). Whence also Moses says: "This is the word which the Lord spoke: In those who approach me I will be sanctified." For the sanctification of God is the punishment of those who sin. After these things it is said: And I will give you into ashes, so that the fire may consume all things which you built upon your bad conscience. Who when you ought to have rested on the sabbath, and by no means to have done servile work, collected wood on the sabbath: so that the fire might have what to devour in your breast. It shall also lose all evil works, turning them into ashes, so that the noxious fire may be inwardly extinguished, so that all may behold and be astonished that the Tyrian king has perished, and has been made into nothing, not in many ages, but in one, or certainly forever, so that that which is written may be fulfilled: "I will not spare you, and I will not have mercy." The Hebrews are accustomed, among their other fables and genealogies and interminable questions, to understand these things spoken against Hiram king of Tyre, although from Solomon until Ezekiel there are very many years, which it is clear that men did not live at that time: and thus to pronounce, as if through irony the prophet speaks to him: Are you indeed the seal of the resemblance of God, full of wisdom, and perfect in beauty: you adorned with all stones, you the Cherub, or created with the Cherub: when on the contrary you have sinned, and are to be dissolved into ashes? They add also to their fable a miracle, so that against the Scripture, or rather without the authority of Scripture, they say that Hiram lived a thousand years. But how violent this interpretation is, the prudent reader understands without our judgment.

(Vers. 20 seq.) Et factus est sermo Domini ad me, dicens: Fili hominis, pone (sive obfirma) faciem tuam contra Sidonem, et prophetabis de ea, et dices: Haec dicit Dominus Deus: Ecce ego ad te, Sidon, et glorificabor in te (sive in medio tui): et scient quia ego Dominus, cum fecero in ea (sive in te) judicia, et sanctificatus fuero in te (sive in ea). Et immittam in eam (sive in te) pestilentiam, et sanguinem in plateis ejus (sive tuis): et corruent interfecti (sive vulnerati) in medio ejus in gladio (sive in gladiis) per circuitum, et scient quia ego Dominus. Et non erit ultra domui Israel offendiculum amaritudinis, et spina dolorem inferens undique per circuitum eorum qui adversantur eis (sive qui fecerint contumeliam): et scient quia ego Dominus Deus: Haec dicit Dominus Deus: Quando congregavero domum Israel, de populis (sive de gentibus), in quibus dispersi sunt, sanctificabor in eis coram gentibus. Et habitabunt in terra sua, quam dedi servo meo Jacob, et habitabunt in ea securi (sive in spe): et aedificabunt domos, et plantabunt vineas, et habitabunt confidenter (sive in spe) cum fecero judicia in omnibus qui adversantur [Vulg. addit eis] per circuitum (sive fecerint eis contumeliam): et scient quia ego Dominus Deus eorum.

Quodque sequitur juxta LXX: Et tu Deus patrum eorum, in Hebraico non habetur. Consequenter autem post Tyrum, sermo fit ad Sidonem; unius enim utraque urbs provinciae est. Et in Evangelio Tyrus et Sidon pariter nominantur: Si in Tyro et Sidone factae essent virtutes quae factae sunt [Al. fuerunt] in te (Matth. XI, 21). Praedicit autem sermo divinus quod a Babyloniis, et ipsa capienda sit, et malorum cognoscat pondere, quod ipse sit Dominus: cum judicaverit eam, et sanctificatus fuerit in illa, et fame eam ac pestilentia, gladioque consumpserit: ita ut corruat in plateis illius, et nequaquam ultra sit domui Israel offendiculum amaritudinis et spina doloris. Hoc autem melius de spirituali Israel intelligitur, cum congregatus fuerit de gentibus in quibus dispersus erat, et cum sanctificatus fuerit Dominus in eis, et habitaverint in terra sua, videlicet in confessione verae fidei, et in Scripturarum haereditate, quam dedit servo suo Jacob, qui suplantator vitiorum dicitur. Et habitabunt in ea in spe (pro quo Vulgata posuit securi): quamdiu enim sumus in corpore, peregrinamur a Domino, et per fidem ambulamus, non per speciem (II Cor. V); et in spe salvi facti sumus: spes autem quae videtur, non est spes (Rom. VIII).

(Vers. 20 seq.) And the word of the Lord came to me, saying: Son of man, set (or strengthen) your face against Sidon, and you shall prophesy concerning it, and you shall say: Thus says the Lord God: Behold I am against you, Sidon, and I will be glorified in you (or in the middle of you): and they shall know that I am the Lord, when I shall have done judgments in it (or in you), and I shall have been sanctified in you (or in it). And I will send into it (or into you) pestilence, and blood in its streets (or yours): and the slain (or wounded) shall fall in the middle of it by the sword (or by swords) all around, and they shall know that I am the Lord. And there shall be no more for the house of Israel a stumbling block of bitterness, and a thorn bringing pain on every side around those who oppose them (or who have done insult): and they shall know that I am the Lord God: Thus says the Lord God: When I shall have gathered the house of Israel from the peoples (or from the nations) in which they were dispersed, I will be sanctified in them before the nations. And they shall dwell in their own land, which I gave to my servant Jacob, and they shall dwell in it secure (or in hope): and they shall build houses, and plant vineyards, and they shall dwell confidently (or in hope) when I shall have done judgments on all who oppose [Vulg. adds *them*] all around (or have done insult to them): and they shall know that I am the Lord their God.

And that which follows according to the LXX: And you the God of their fathers, is not held in the Hebrew. Consequently after Tyre, the word is made to Sidon; for both cities are of one province. And in the Gospel Tyre and Sidon are named together: "If in Tyre and Sidon the virtues had been done which were done in you" (Matt. 11:21). The divine word predicts, however, that it itself is to be taken by the Babylonians, and it may know by the weight of evils that he himself is the Lord: when he shall have judged it, and shall have been sanctified in it, and shall have consumed it by hunger and pestilence and the sword: so that it may fall in its streets, and by no means be more a stumbling block of bitterness and a thorn of pain to the house of Israel. This however is understood better concerning the spiritual Israel, when it shall have been gathered from the nations in which it was dispersed, and when the Lord shall have been sanctified in them, and they shall have dwelt in their land, namely in the confession of the true faith, and in the inheritance of the Scriptures, which he gave to his servant Jacob, who is called a supplanter of vices. And they shall dwell in it in hope (for which the Vulgate put *secure*): for as long as we are in the body, we travel from the Lord, and walk by faith, not by sight (2 Cor. 5); and we save ourselves in hope: for hope which is seen is not hope (Rom. 8:24).

juxta illud quod legitur in Isaia: Qui ablactati estis a lacte, qui abstracti ab ubere, tribulationem super tribulationem exspectate, et spem super spem (Isa. LX). Aedificabunt autem domos, quas et in Evangelio aedificat, qui non super arenam, sed super petram fundamenta constituit (Matth. VII). De quibus scriptum est: Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam (Ps. CXXVI, 1). Et in Exodo, juxta Septuaginta: Quia timebant obstetrices Dominum, fecerunt sibi domos (Exod. I, 21), et multa hujusmodi. Cum autem fecerit Dominus judicium contra eos qui adversantur, sive contumeliis afficiunt Israel in circuitu: tunc omnis creatura cognoscet quod ipse sit Dominus, cujus vera judicia sunt, et justificata in semetipsis. Unde et Chananaea, cujus filia a daemonio vexabatur quia egressa est de finibus Tyri et Sidonis, quod postulaverat, impetravit (Ibid., 15).

(Cap. XXIX.---Vers. 1, 2.) In anno decimo (sive juxta LXX, duodecimo), in decimo mense (sive, juxta Hebraicum, duodecimo), in prima (sive una) mensis die, factum est verbum Domini ad me, dicens: Fili hominis, pone (sive ob firma faciem tuam contra Pharaonem regem Aegypti, et prophetabis de eo, et de Aegypto universa loqueris, et dices: Haec dicit Dominus Deus.

Post Sidonem, quae et ipsa in Phoenicis littore constituta est, sermo fit ad prophetam decimo anno captivitatis regis Joacim, et duodecimo mense, et una die mensis, ut ponat faciem suam, sive obfirmet contra Pharaonem regem Aegypti, et loquatur de eo, et de universa Aegypto, sive ad omnem Aegyptum: ex alia enim parte Judaeae in eodem littore constituta Aegypti provincia est, 341 et quae illi ventura sint, prophetet. Sin autem oportet de numeris aliquid dicere, quem locum habeat inter decem dies una: unde et in principio Geneseos non est dictum: Factum est vespere et mane dies prima, sed una (Gen. I), ut eamdem diem revolvi semper doceat: eumdem ordinem inter decem decadas, hoc est, centenarium numerum decimus numerus possidebit, quod ad victimam agnus assumitur, ut immoletur die quartadecima, atque hoc modo usque ad mille et decem millia, et centum millia, et ultra per decadas suas numerorum ordo procedit. Post decimum autem annum, mensis duodecimus ponitur, ut perfectus duodecim apostolorum ac prophetarum (qui in uno volumine continentur) numerus demonstretur. Porro juxta LXX, decimus mensis qui Hebraice appellatur TEBETH (), et apud Aegyptios τυβὶ, apud Romanos Januarius dicitur, eo quod apud illos anni sit janua: omni calore sublato, hiberni frigoris continet principatum. Hoc de numeris dixisse sufficiat.

according to that which is read in Isaiah: "You who are weaned from milk, who are drawn away from the breast, expect tribulation upon tribulation, and hope upon hope" (Isa. 28:9 seqq.). They shall build houses, however, which also he builds in the Gospel, who does not establish foundations upon sand, but upon rock (Matt. 7). Concerning which it is written: "Unless the Lord build the house, those who build it have labored in vain" (Ps. 127:1). And in Exodus, according to the Septuagint: "Because the midwives feared the Lord, they made houses for themselves" (Exod. 1:21), and many things of this kind. When however the Lord shall have done judgment against those who oppose, or affect Israel with insults all around: then every creature shall know that he himself is the Lord, whose judgments are true, and justified in themselves. Whence also the Canaanite woman, whose daughter was vexed by a demon because she had gone out from the borders of Tyre and Sidon, obtained what she had asked (Ibid., 15).

(Chap. 29.---Vers. 1, 2.) In the tenth year (or according to the LXX, the twelfth), in the tenth month (or, according to the Hebrew, the twelfth), on the first (or one) day of the month, the word of the Lord came to me, saying: Son of man, set (or strengthen) your face against Pharaoh king of Egypt, and you shall prophesy concerning him, and you shall speak concerning all Egypt, and you shall say: Thus says the Lord God.

After Sidon, which itself also is established on the Phoenician shore, the word is made to the prophet in the tenth year of the captivity of king Jehoiachin, and in the twelfth month, and on one day of the month, that he should set his face, or strengthen it against Pharaoh king of Egypt, and should speak concerning him, and concerning all Egypt, or to all Egypt: for from another part of Judea on the same shore the province of Egypt is established, and he should prophesy what things are to come to it. But if it is necessary to say something about numbers, what place one has among ten days: whence also in the beginning of Genesis it was not said: "There was made evening and morning the first day," but "one" (Gen. 1), so that it might teach the same day to be always revolved: the tenth number will possess the same order among ten decades, that is, the centenary number, because a lamb is assumed for a victim, so that it may be immolated on the fourteenth day, and in this way the order of numbers proceeds up to a thousand and ten thousand, and a hundred thousand, and beyond through its decades. After the tenth year, however, the twelfth month is placed, so that the perfect number of the twelve apostles and prophets (who are contained in one volume) may be demonstrated. Furthermore according to the LXX, the tenth month which in Hebrew is called TEBETH, and among the Egyptians *Tybi*, among the Romans is called January, because among them it is the door (*janua*) of the year: all heat having been removed, it contains the principal place of winter cold. Let it suffice to have said this about numbers.

Caeterum illud vel maxime requirendum est, utrum ipse sit Pharao qui in Exodo, et Isaia, et Jeremia, et Ezechiel, multisque aliis in locis, et in Cantico Canticorum nominatur: Equitatui meo in curribus Pharaonis assimilavi te proxima mea (Cant. I): an alius atque alius? Videturque mihi non esse unus, sed multi, secundum locorum distantiam: Pharao autem interpretatur denudans, eo quod subjectos sibi nudet omnibus bonis operibus, non mittens oculos ad coelum levare; sed juxta Evangelium et exemplum mulieris illius, quam decem et octo annis diabolus incurvaverat, semper ad terrena demergens (Luc. XIII). Videamus igitur quae sit comminatio contra Pharaonem et omnem Aegyptum.

(Vers. 3 seq.) Ecce ego ad te, Pharao rex Aegypti, draco magne, qui cubas (sive sedes) in medio fluminum tuorum, et dicis: Meus est fluvius, et ego feci memetipsum (sive eos). Et ponam frenum (sive laqueum) in maxillis tuis, et agglutinabo pisces fluminum tuorum squamis (sive pennis) tuis, et extraham te de medio fluminum tuorum: et universi pisces tui, squamis tuis adhaerebunt. Et projiciam (sive deponam) te velociter (sive in desertum): et omnes pisces fluminis tui, super faciem terrae (sive campi tui) cades. Nec colligeris, neque congregaberis; bestiis terrae et volatilibus coeli dedi te ad devorandum. Et scient omnes habitatores Aegypti, quia ego sum Dominus: pro eo quod factus es (sive fuisti) baculus (sive virga arundinea) domui Israel, quando apprehenderunt (sive apprehendit) te manu sua [Vulg. tacet sua], et confractus es, et lacerasti omnem humerum eorum, et innitentibus eis super te, comminutus es, et dissolvisti (sive confregisti) omnes renes eorum.

Studio brevitatis editionem utramque miscemus, ubi non multum inter se discrepant. Alioquin ubi magna diversitas est, utramque proponimus. Dicit autem contra Pharaonem principem Aegypti, et sub figura ejus ad magnam loquitur potestatem, cui Aegyptus tradita est ad regendum, et nihilominus superbit contra Creatorem suum, sibi dominationem terrae vendicans, et se colendam Aegyptiis gentibus tradens. Loquiturque juxta situm provinciae, quasi ad regem, quod in Nili inundatione confidat, et pluvias de coelo non magnopere desideret, auctoremque sui seipsum putet, vel fluvios, hoc est, διωρυχὰς, et rivos Nili a se factos jactitet. 343 Non, inquit, Angelum mittam, sed, o draco magne, qui cubas et resides in medio fluminum tuorum, ipse ad te veniam puniendum. Ausus es enim dicere: Meus est Nilus fluvius, et ego mei conditor sum: vel, ipse feci flumen, quo omnis Aegyptus irrigatur.

For the rest, that is especially to be required, whether it is the same Pharaoh who is named in Exodus, and Isaiah, and Jeremiah, and Ezekiel, and in many other places, and in the Song of Songs: "I have likened you, my neighbor, to my cavalry in the chariots of Pharaoh" (Cant. 1): or another and another? And it seems to me not to be one, but many, according to the distinction of the places: Pharaoh, however, is interpreted as "denuder" (*denudans*), because he makes those who are subject to him naked of all good works, not permitting them to lift their eyes to heaven; but according to the Gospel and the example of that woman, whom the devil had bent over for eighteen years, always sinking down to earthly things (Luke 13). Let us see therefore what is the commination against Pharaoh and all Egypt.

(Vers. 3 seq.) Behold I am against you, Pharaoh king of Egypt, great dragon, who lie (or sit) in the middle of your rivers, and say: The river is mine, and I made myself (or them). And I will set a bridle (or a snare) in your jaws, and I will glue the fish of your rivers to your scales (or wings), and I will extract you from the middle of your rivers: and all your fish shall adhere to your scales. And I will cast (or depose) you quickly (or into the desert): and all the fish of your river, you shall fall upon the face of the earth (or of your field). You shall not be collected, nor shall you be gathered; I have given you to be devoured by the beasts of the earth and the birds of heaven. And all the inhabitants of Egypt shall know that I am the Lord: because you have been made (or you were) a staff (or a reed rod) to the house of Israel, when they took (or it took) you with their hand [Vulg. silent *their*], and you were broken, and you tore all their shoulder, and as they leaned upon you, you were crushed, and you dissolved (or broke) all their kidneys.

For the sake of brevity we mix both editions where they do not differ much among themselves. Otherwise where there is great diversity, we propose both. He speaks, however, against Pharaoh the prince of Egypt, and under his figure he speaks to a great power, to whom Egypt was handed over to be ruled, and who nevertheless is proud against his Creator, claiming for himself the domination of the earth, and handing himself over to be worshiped by the Egyptian nations. And he speaks according to the site of the province, as if to a king, because he trusts in the inundation of the Nile, and does not greatly desire rains from heaven, and thinks himself to be his own author, or boasts that the rivers, that is, the canals (*diorychas*), and streams of the Nile were made by him. I will not, he says, send an Angel, but, O great dragon, who lie and reside in the middle of your rivers, I myself will come to punish you. For you have dared to say: The Nile river is mine, and I am my own founder: or, I myself made the river, by which all Egypt is irrigated.

Cumque venero, ponam frenum in maxillis tuis: sive constringam laqueis os tuum, quo magnifice loquebaris, et omnes socios ac duces tuos, qui vocantur pisces fluminum, squamis tuis agglutinabo, id est, superbiae tuae, qua te putas volare. Habet enim draco pennas, immo habuit quando in paradiso Dei et in medio lapidum ignitorum fuit, de quo Isaias dicit: Inducet Dominus gladium super draconem serpentem volantem (Isa. XXVII, 1). Sunt et alii fluvii, quos sibi Pharao vendicat, de quibus David canit: Fluminis impetus laetificat civitatem Dei (Ps. XLV, 4): haud dubium quin Ecclesiam significet. Consideremus ergo, quae draconis poena, quodve supplicium sit. Sequitur: Et ponam frenum, vel laqueum in maxillis tuis. Cui simile est illud Job: Adduces autem draconem in hamo, et pones capistrum circa nares ejus. Confidit quod introeat Jordanis in os ejus: in oculo suo suscipiet illum. Perforabit autem nares ejus armilla, et labia illius (Job. XL, 19). Ponit autem Dominus in maxillis draconis istius frenum, et perforat labia ejus atque constringit armillae circulo, quando per Ecclesiasticos viros, qui in Scripturis sanctis eruditi sunt, imponit ei silentium, et universa perversitatis dogmata dissolvuntur. Agglutinatque pisces fluminum ejus pennis ipsius, vel squamis, quibus haeretici per superbiam ad alta festinant, ut et ipsi vincti cum dracone, unum cum eo corpus efficiant, et copulentur ei vel in erroris consortio, vel in poenae similitudine: quomodo qui adhaeret Domino, unus spiritus est (I Cor. VI, 17). Neque vero unum 345 habet flumen draco Aegyptius, sed multa flumina, quibus irrigat Aegyptum humilem atque dejectam nihil in se habentem montium: nec aquas Siloe, quae vadunt cum silentio, sed turbidas et coenosas (Isa. VIII). Unde et extrahit eum Dominus de medio fluminum suorum, ut nequaquam eis incubet, nec sedeat in eis: et omnes pisces squamis illius adhaereant, pro qualitate vitiorum per totum corpus draconis, vel capiti, vel ventri, vel caudae, et extremis partibus adhaerentes: ut extracto dracone, pisces quoque, qui adhaerent ei, pariter extrahantur. Et: Projiciam te, inquit, in desertum, ut nequaquam reperias quos decipias. Vel certe deponam te de culmine superbiae tuae, et deponam velociter, juxta illud Apostoli: Deus autem pacis conterat Salanam sub pedibus vestris velociter (Rom. XVI, 20); ut dracone contrito atque deposito, pisces quoque fluminis illius deponantur, et cadat auctor criminum, qui prius stare se arbitrabatur, et in toto orbe discurrere.

And when I come, I will set a bridle in your jaws: or I will constrict with snares your mouth, with which you spoke magnificently, and all your associates and leaders, who are called fish of the rivers, I will glue to your scales, that is, to your pride, by which you think you fly. For the dragon has wings, or rather he had them when he was in the paradise of God and in the middle of fiery stones, of whom Isaiah says: "The Lord will bring a sword upon the dragon, the flying serpent" (Isa. 27:1). There are also other rivers, which Pharaoh claims for himself, concerning which David sings: "The impulse of the river gladdens the city of God" (Ps. 46:4): without doubt he signifies the Church. Let us consider therefore, what is the dragon's punishment, or what is his supplication. It follows: And I will set a bridle, or a snare in your jaws. To which that of Job is similar: "But you shall draw out the dragon with a hook, and you shall set a halter around his nostrils. He trusts that the Jordan enters into his mouth: in his eye he shall receive him. A bracelet shall pierce his nostrils, and his lips" (Job 40:19 seqq.). The Lord sets a bridle in the jaws of this dragon, and pierces his lips and constricts them with the circle of a bracelet, when through Ecclesiastical men, who are learned in the holy Scriptures, he imposes silence on him, and all the dogmas of perversity are dissolved. And he glues the fish of his rivers to his wings, or scales, by which heretics through pride hasten to the heights, so that they themselves being bound with the dragon, may effect one body with him, and be coupled to him either in the consort of error, or in the resemblance of punishment: just as "he who adheres to the Lord, is one spirit" (1 Cor. 6:17). Nor indeed does the Egyptian dragon have one river, but many rivers, with which he irrigates Egypt, humble and dejected, having nothing of mountains in itself: nor the waters of Shiloah, which go with silence, but turbid and muddy (Isa. 8). Whence also the Lord extracts him from the middle of his rivers, so that he may by no means lie upon them, nor sit in them: and all the fish adhere to his scales, adhering according to the quality of vices through the whole body of the dragon, either to the head, or to the belly, or to the tail, and extreme parts: so that the dragon being extracted, the fish also, who adhere to him, may be extracted likewise. And: I will cast you, he says, into the desert, so that you may by no means find those whom you may deceive. Or certainly I will depose you from the summit of your pride, and I will depose you quickly, according to that of the Apostle: "May the God of peace crush Satan under your feet quickly" (Rom. 16:20); so that the dragon being crushed and deposed, the fish also of that river may be deposed, and the author of crimes may fall, who before thought that he stood, and ran through the whole world.

Cadat autem super faciem terrae suae, ad quam de coelo praecipitatus est, ut nequaquam ultra in haereticorum Ecclesiis colligatur, neque congregetur, sive sepeliatur in his qui crediderint ei, cum ab eo fuerint liberati, sed detur ad devorandum bestiis terrae, et volatilibus coeli. Bestiis, de quibus scriptum est: Ne tradas bestiis animam confitentem tibi (Ps. LXXIII, 19). Et volatilibus coeli, quae juxta viam sementem comedunt, et a Salvatore interpretantur esse diaboli (Matth. XIII). Non solum enim princeps malitiae, sed et discipuli ejus, diaboli nominantur, juxta illud quod de Juda dicitur: Nonne ego vos duodecim elegi, et unus de vobis diabolus est (Joan. VI, 71)? Coeli autem vocantur volatilia, quia sibi sublimia repromittunt, ut postquam draco cum piscibus suis depositus fuerit atque projectus, et traditus ad devorandum bestiis terrae, quae nihil in se habent mansuetudinis, et his qui circumferuntur omni vento doctrinae (Ephes. IV), tunc intelligant omnes habitatores istius saeculi, quod ipse sit Dominus. Omnis autem causa poenarum est, quod frustra domui Israel promisit auxilium, et fuit ei virga, vel baculus arundineus, vacuus et inanis, nihilque in se habens plenitudinis, quia non poterat dicere: Nos autem omnes de plenitudine ejus accepimus (Joan. I, 16); cum Scriptura praeceperit: 346 Non apparebis in conspectu Domini Dei tui vacuus, aut inanis (Exod. XXIII, 15). Quod autem non debeamus ab Aegypto auxilium postulare, et alibi Scriptura testatur: Vae eis qui descendunt in Aegyptum ad auxilium (Isa. XXXI, 1). De istiusmodi baculo arundineo et Rabsaces frustra exprobrat Ezechiae regi Judae dicens: Ecce confidis in virga arundinea atque confracta ista, super Aegypto: cui: qui innixus fuerit, ingreditur in manum ejus. Sic est Pharao rex Aegypti omnibus [Al. et omnes] qui confidunt in eo (Isa. XXXVI, 6). Et ille quidem de justo rege mentiebatur ista commemorans, qui interpretatur multus poculo. Inebriatus enim erat de aureo calice Babylonis, et idcirco quae sua erant, ingerebat populo Dominum confitenti. Hic vero exprobratur Pharaoni, quod fueruit domui Israel, virga, sive baculus arundineus, vanum eis et fragile et cito comminuendum auxilium repromittens. Ut autem scire valeamus, qui sit baculus arundineus, super quo domus Israel confidere non debeat, ex contrario baculo et virga Domini intelligere poterimus, de qua ad Dominum dicitur: Virga tua et baculus tuus, ipsa me consolata sunt (Psal. XXII, 4). Hanc virgam habuit et Aaron, quae dracones Aegyptios devoravit, et quando percussit aggeres Nili, et Cyniphes in tota Aegypto generatae sunt (Exod. VII, VIII).

Let him fall, however, upon the face of his earth, to which he was precipitated from heaven, so that he may by no means be collected more in the Churches of heretics, nor be gathered, or be buried in those who shall have believed in him, when they shall have been liberated from him, but be given to be devoured by the beasts of the earth, and the birds of heaven. The beasts, concerning which it is written: "Do not hand over to the beasts the soul confessing to you" (Ps. 74:19). And the birds of heaven, which eat the seed along the way, and are interpreted by the Savior to be devils (Matt. 13). For not only the prince of malice, but also his disciples, are named devils, according to that which is said of Judas: "Did I not choose you twelve, and one of you is a devil" (John 6:71)? They are called birds of heaven, however, because they promise sublime things to themselves, so that after the dragon with his fish shall have been deposed and cast forth, and handed over to be devoured by the beasts of the earth, which have nothing of mildness in them, and by those who are carried around by every wind of doctrine (Eph. 4), then all the inhabitants of this age may understand, that he himself is the Lord. But the whole cause of punishments is, that in vain he promised help to the house of Israel, and was to it a rod, or a reed staff, empty and vain, and having nothing of fullness in itself, because he could not say: "But we have all received of his fullness" (John 1:16); since the Scripture commanded: "You shall not appear in the sight of the Lord your God empty, or vain" (Exod. 23:15). That we ought not to ask help from Egypt, the Scripture also testifies elsewhere: "Woe to those who descend into Egypt for help" (Isa. 31:1). Concerning this kind of reed staff Rabshakeh also in vain reproaches Hezekiah king of Judah saying: "Behold you trust in that reed staff and broken one, upon Egypt: upon which: he who has leaned, it enters into his hand. So is Pharaoh king of Egypt to all who trust in him" (Isa. 36:6). And he indeed was lying concerning the just king, commemorating these things, who is interpreted "much in cup" (*multus poculo*). For he was inebriated from the golden cup of Babylon, and therefore what things were his own, he was pressing upon the people confessing the Lord. Here however Pharaoh is reproached, because he was to the house of Israel a rod, or a reed staff, promising them a vain and fragile help and one soon to be crushed. That we may be able to know, however, who is the reed staff, upon which the house of Israel ought not to trust, we will be able to understand from the contrary staff and rod of the Lord, concerning which it is said to the Lord: "Your rod and your staff, they have comforted me" (Ps. 23:4). This rod Aaron also had, which devoured the Egyptian dragons, and when it struck the embankments of the Nile, and gnats were generated in all Egypt (Exod. 7, 8).

Moyses quoque, juxta LXX, extendit hanc virgam, et levavit in coelum, et Dominus induxit ventum austrum super terram toto illo die et tota nocte, et mane levavit ventus, et adduxit locustas super omnem terram Aegypti. De hac puto virga scribi et in Numerorum libro, quod floruerit, et nuces sive amygdalas germinarit (Num. XVII). Hanc habebat et Apostolus cum dicebat: Quid vultis, in virga veniam ad vos (I Cor. IV, 21)? Et qui Pascha celebrabant, baculos tenebant manibus, sine quibus imbecillitatem humani corporis sustentantibus, carnes agni comedere non poterant. Haec est virga de radice Jesse, super quam septem spiritus requieverunt. Sed non talis Pharao, nec baculus Aegypti et virga arundinea quae decipit apprehendentes se, et lacerat humeros eorum, id est, fortitudinem. Et quicumque super eam fuerit innixus, dissolvuntur lumbi ejus et stare non potest: nec accinctus renibus Pascha celebrare. Quod his congruit, quorum scrutatur corda et renes Deus.

(Vers. 8 seqq.) 347 Propterea haec dicit Dominus Deus: Ecce ego adducam super te gladium, et interficiam de te hominem et jumentum. Et erit terra Aegypti in desertum (sive perditio) et solitudo: et scient quia ego sum Dominus: eo quod dixerit (sive dixeris) fluvius meus est, et ego feci eum (sive fluvii mei sunt, et ego feci illos). Idcirco ecce ego ad te et ad flumina tua: daboque terram Aegypti in solitudines, gladio dissipatam (sive disperditam) a turre Syenes (sive a Magdalo et Syene) usque ad terminum Aethiopiae. Non transibit per eam pes hominis, neque pes jumenti gradietur in ea, et non habitabitur quadraginta annis. Daboque terram Aegypti desertam in medio terrarum desertarum, et civitates ejus in medio urbium subversarum erunt [Vulg. et erunt] desolatae quadraginta annis. Et dispergam (sive disseminabo) Aegyptios in nationes, et ventilabo eos in terras. Quia haec dicit Dominus Deus: Post finem quadraginta annorum, congregabo Aegyptum (sive Aegyptios) de populis (vel gentibus) in quibus dispersi fuerant. Et reducam captivitatem Aegypti, et collocabo eos in terra Phatures, in terra nativitatis suae (sive in terra de qua assumpti sunt). Et erunt ibi in regnum (sive principatum) humile, inter regna caetera erit humillima [Al. humillimum]. Et non elevabitur ultra super nationes, et imminuam eos, ne ipmerent gentibus (sive ne plures sint inter gentes). Neque erunt ultra domui Israel in confidentia (sive in spe) docentes iniquitatem, ut fugiant, et sequantur eos (sive reducant eos in memoriam iniquitatis ut sequantur illos) et scient quia ego sum Dominus Deus.

Moses also, according to the LXX, extended this rod, and lifted it to heaven, and the Lord brought a south wind upon the earth all that day and all that night, and in the morning the wind lifted, and brought locusts upon all the land of Egypt. Concerning this rod I think it is written also in the book of Numbers, that it flourished, and germinated nuts or almonds (Num. 17). This the Apostle also had when he said: "What do you wish, shall I come to you in a rod" (1 Cor. 4:21)? And those who celebrated the Passover, held staffs in their hands, without which supporting the imbecility of the human body, they could not eat the flesh of the lamb. This is the rod from the root of Jesse, upon which seven spirits rested. But not such is Pharaoh, nor the staff of Egypt and the reed rod which deceives those taking hold of it, and tears their shoulders, that is, their strength. And whoever shall have leaned upon it, his loins are dissolved and he cannot stand: nor girded in his kidneys celebrate the Passover. Which suits those, whose hearts and kidneys God searches.

(Vers. 8 seqq.) Therefore thus says the Lord God: Behold I will bring upon you the sword, and I will kill from you man and beast. And the land of Egypt shall be in a desert (or perdition) and a solitude: and they shall know that I am the Lord: because he said (or you said) the river is mine, and I made it (or the rivers are mine, and I made them). Therefore behold I am against you and against your rivers: and I will give the land of Egypt into solitudes, dissipated by the sword (or destroyed) from the tower of Syene (or from Migdol and Syene) even to the border of Ethiopia. The foot of man shall not pass through it, nor shall the foot of beast walk in it, and it shall not be inhabited for forty years. And I will give the land of Egypt deserted in the middle of deserted lands, and its cities in the middle of subverted cities shall be [Vulg. and shall be] desolate for forty years. And I will disperse (or disseminate) the Egyptians among the nations, and I will fan them into the lands. Because thus says the Lord God: After the end of forty years, I will gather Egypt (or the Egyptians) from the peoples (or nations) in which they had been dispersed. And I will bring back the captivity of Egypt, and I will place them in the land of Pathros, in the land of their birth (or in the land from which they were assumed). And they shall be there in a humble kingdom (or principate), among the rest of the kingdoms it shall be the humblest. And it shall not be lifted up more over the nations, and I will diminish them, lest they rule over the nations (or lest they be more among the nations). Nor shall they be more for the house of Israel in confidence (or in hope) teaching iniquity, that they may flee, and follow them (or bring them back into the memory of iniquity that they may follow them) and they shall know that I am the Lord God.

Junge prioribus quae sequuntur. Quia fuisti baculus arundineus domui Israel, et non solum confractus es in manu ejus, sed juxta Isaiam (Isa. XXXVI), perforasti manum ejus, et nunc lacerasti humerum, et ipse comminutus es, et innitentium super te dissolvisti lumbos: idcirco ego inducam super te hostium gladium, et cum hominibus jumenta vastabo, et redigetur terra Aegypti in solitudines, et secundo scient Aegyptii quod ipse sit Dominus. Et tunc cognoscent homines et jumenta, et terra disperdita quod ipse sit Dominus: illo sensu quo in septuagesimo septimo Psalmo scriptum est: Cum interficeret illos, tunc quaerebant eum (Ps. LXXVII, 34). Omnis enim qui quaerit, inveniet. Dei quidem misericordiae est, ut mundi hujus pereat abundantia, et Aegypti fluenta siccentur, immo terra eorum sit in solitudines, et sententia Domini dissipetur a turre Syene, quae interpretatur gyrus: ut nihil in se recti habeat, usque ad terram Aethiopum, qui humiles appellantur: ut videlicet omnis superbia quae se contra Dei scientiam erexerat, destruatur, et humilietur in salutem suam. Nec pes hominis, hoc est, rationale quippiam transeat per Aegyptum, neque pes jumenti gradietur in ea: ut simplices quosque non teneat, quos dimissis hominibus, Pharao in Aegypto tenere cupiebat, Moyse contradicente, et volente jumenta quoque de Aegypti captivitate liberari. Et non, inquit, habitabitur quadraginta annis, qui numerus semper afflictionis et poenae est. Unde et Moyses, et Elias, et ipse Salvator, quadraginta diebus jejunaverunt et noctibus, et per quadraginta annos populus erat in solitudine, ut postea circumcisus in Galgalis, opprobrio et ignominia Aegypti liberaretur (Exod XXXIV; III Reg IX; Matth IV; Num XIV). In cujus numeri sacramento, et hic idem propheta pro tribu Juda quadraginta diebus dormit in dextro latere, et quadringintis annis populus serviturus in Aegypto nuntiatur (Gen. VII): qui faciunt quadraginta 350 decadas, sive quatuor ἑκατοντάδας. Pluviae quoque diluvii quadraginta diebus inferunt orbi naufragium. Justum enim erat, ut qui per quatuor elementa mundi, quibus omnia constare dicuntur, dum ea diligit et fovet, Deum offendat, in ipso numero puniretur: et Israel qui peccaverat in sabbatum, septem decadarum, hoc est, septuaginta annorum supplicium sustineret. Daturque terra Aegypti deserta, et civitates ejus in medio terrarum et urbium subversarum, quae non sunt exstructae de lapidibus, sed latere et paleis, ut dispergatur Aegyptus quae male sibi fuerat copulata, et ventiletur in terras, quo scilicet frumentum a paleis separetur, et quadraginta annorum fine completo, sit restitutio Aegypti, et reducatur captivitas ejus, et collocetur in terra Phatures, quae interpretatur panis conculcatus; ubi panis ille qui dixerat: Ego sum panis qui de coelo descendi (Joan. VI, 5), pravitate haeretica conculcatus est:

Join to the prior things those which follow. Because you were a reed staff to the house of Israel, and not only were you broken in its hand, but according to Isaiah (Isa. 36), you pierced its hand, and now you have torn the shoulder, and you yourself were crushed, and you dissolved the loins of those leaning upon you: therefore I will bring upon you the sword of the enemies, and with men I will lay waste the beasts, and the land of Egypt shall be reduced into solitudes, and for a second time they shall know that he himself is the Lord. And then men and beasts and the destroyed land shall know that he himself is the Lord: in that sense in which it is written in the seventy-seventh Psalm: "When he was killing them, then they sought him" (Ps. 78:34). For everyone who seeks, shall find. It is indeed of God's mercy, that the abundance of this world should perish, and the flows of Egypt be dried up, or rather their land be in solitudes, and the sentence of the Lord be dissipated from the tower of Syene, which is interpreted "circle" (*gyrus*): so that it has nothing of right in itself, even to the land of the Ethiopians, who are called humble: namely that all pride which had erected itself against the knowledge of God, may be destroyed, and be humbled for its own salvation. Nor may the foot of man, that is, anything rational, pass through Egypt, nor the foot of beast walk in it: so that he may not hold any of the simple ones, whom Pharaoh was desiring to hold in Egypt, the men having been dismissed, Moses contradicting, and wishing the beasts also to be liberated from the captivity of Egypt. And it shall not, he says, be inhabited for forty years, which number is always of affliction and punishment. Whence also Moses, and Elijah, and the Savior himself, fasted for forty days and nights, and for forty years the people were in the solitude, so that afterwards circumcised in Gilgal, they might be liberated from the reproach and ignominy of Egypt (Exod 34; 1 Kings 19; Matt 4; Num 14). In the sacrament of which number, also this same prophet sleeps on his right side for forty days for the tribe of Judah, and the people are announced to serve in Egypt for four hundred years (Gen. 15): which make forty decades, or four hundreds (*hekatontadas*). The rains of the flood also bring shipwreck to the world for forty days. For it was just, that he who offends God through the four elements of the world, by which all things are said to consist, while he loves and cherishes them, should be punished in the same number: and Israel who had sinned against the sabbath, should sustain the supplication of seven decades, that is, seventy years. And the land of Egypt is given deserted, and its cities in the middle of deserted lands and subverted cities, which were not built of stones, but of brick and chaff, so that Egypt which had been badly coupled to itself may be dispersed, and be fanned into the lands, namely by which the wheat may be separated from the chaff, and the end of forty years being completed, there may be a restitution of Egypt, and its captivity be brought back, and it be placed in the land of Pathros, which is interpreted "conculcated bread" (*panis conculcatus*); where that bread who had said: "I am the bread who descended from heaven" (John 6:51), was conculcated by heretical depravity:

ut cum venerint ad Ecclesiam, habitent in pane conculcato, et nequaquam eleventur in superbiam, sed sint in regnum humile. Et ut etiam cum restituti fuerint in pristinum statum, se per humilitatem dejiciant, quod in Aegypto vixerint, et latericias exstruxerint civitates, et inter multa regna Ecclesiae sint humiles, et sciant in quem peccaverint, et ultra non elevetur Aegyptus super Ecclesias in toto orbe divisas, sed redigatur in paucitatem, et pauci in ea remaneant inter gentes, juxta illud quod scriptum est: Da illis, Domine. Quid dabis illis? Da illis vulvam sterilem, et ubera arentia (Osee IX, 4): ut nequaquam gaudeant et extollant se in multitudinem deceptorum, sed redigantur in paucos: Multi enim vocati, pauci vero electi (Matth. XX). Et ultra non decipiant domum Israel, id est, Ecclesiam; nec vanam eis spem confidentiamque repromittant, docentes iniquitatem, ut fugiant Ecclesiasticam disciplinam, et sequantur Aegyptias voluptates. Haec autem fient, ut tertio cognoscant Aegyptii, quod ipse sit Dominus. Quod mihi propterea videtur dici, ut cognitio prima Aegyptiorum in carne sit, secunda in anima, tertia in spiritu. Primo, super terram, secundo, mundi hujus conversatione finita, tertio, post resurrectionem.

(Vers. 17 seq.) 351 Et factum est in vicesimo et septimo anno, in primo, et una die mensis, factum est verbum Domini ad me, dicens: Fili hominis, Nabuchodonosor rex Babylonis servire fecit exercitum suum servitute magna adversum Tyrum: omne caput decalvatum, et omnis humerus depilatus est, et merces non est reddita ei, neque exercitui ejus super Tyro, pro servitute qua servivit mihi adversum eam.

Propterea haec dicit Dominus Deus: Ecce ego dabo Nabuchodonosor regem Babylonis in terra Aegypti, et auferet [Vulg. accipiet] multitudinem ejus, et depraedabitur manubias ejus, et diripiet spolia ejus, et erit in mercedem exercitui illius et operi, pro quo servivit mihi adversum eam: dedi ei terram Aegypti, pro eo quod laboraverunt [Vulg. laboraverit] mihi, ait Dominus Deus.

In die illo pullulabit cornu domus Israel, et tibi dabo apertum os in medio eorum, et scient, quia ego Dominus.

Quaeritur quomodo post decimum annum superioris sermonis, statim vicesimus et septimus ponatur annus, et in consequentibus decimus duodecimusque, et in extrema descriptione templi, vicesimus quintus.

Sed facilis solutio est. Quia enim de Aegypto et superior, et haec quae nunc dicitur, prophetia contexitur, licet diversis sit facta temporibus: tamen quia de una provincia prophetatur, junctae sibi sunt.

so that when they come to the Church, they may dwell in conculcated bread, and by no means be lifted up into pride, but be in a humble kingdom. And so that even when they shall have been restored into their former state, they may cast themselves down through humility, because they lived in Egypt, and built brick cities, and among the many kingdoms of the Church they may be humble, and know against whom they sinned, and Egypt may no more be lifted up over the Churches divided in the whole world, but be reduced into a fewness, and few remain in it among the nations, according to that which is written: "Give to them, Lord. What will you give to them? Give to them a sterile womb, and dry breasts" (Hosea 9:14): so that by no means they may rejoice and extol themselves in the multitude of the deceived, but be reduced into few: "For many are called, but few chosen" (Matt. 20). And no more may they deceive the house of Israel, that is, the Church; nor promise them a vain hope and confidence, teaching iniquity, so that they may flee Ecclesiastical discipline, and follow Egyptian pleasures. These things however shall be done, so that for a third time the Egyptians may know, that he himself is the Lord. Which seems to me to be said for this reason, that the first knowledge of the Egyptians may be in the flesh, the second in the soul, the third in the spirit. First, upon the earth, second, the conversation of this world having been finished, third, after the resurrection.

(Vers. 17 seq.) 351 And it came to pass in the twenty-seventh year, in the first month, and on the first day of the month, the word of the Lord came to me, saying: Son of man, Nebuchadnezzar king of Babylon caused his army to serve with a great service against Tyre: every head was made bald, and every shoulder was peeled, and wages were not rendered to him, nor to his army for Tyre, for the service by which he served me against it.

Therefore thus says the Lord God: Behold, I will give Nebuchadnezzar king of Babylon the land of Egypt, and he shall take [Vulg. receive] its multitude, and shall take its spoils as prey, and shall seize its plunder, and it shall be for wages to his army and for the work by which he served me against it: I have given him the land of Egypt, because they labored [Vulg. he labored] for me, says the Lord God.

In that day the horn of the house of Israel shall bud forth, and I will give you an open mouth in the midst of them, and they shall know that I am the Lord.

It is asked how, after the tenth year of the previous discourse, the twenty-seventh year is immediately placed, and in what follows the tenth and twelfth, and in the final description of the temple, the twenty-fifth.

But the solution is easy. For since the prophecy concerning Egypt, both the previous one and this one which is now spoken, is woven together, although it was made at different times: nevertheless, because it is prophesied concerning one province, they are joined together.

Quod et in Jeremia crebro legimus, ut praepostero ordine tempora describantur. Prius enim Sedeciae in quibusdam gesta referuntur, et postea Joachim qui ante eum fuit.

In Psalmis autem quia carmen est lyricum, historiae ordo non quaeritur. Dicamus ergo prius juxta litteram.

Nabuchodonosor cum oppugnaret Tyrum, et arietes, machinas, vineasque eo quod cincta esset mari, muris non posset adjungere, infinitam exercitus multitudinem jussit saxa et aggeres comportare, et expleto medio mari, immo freto angustissimo, vicinum littus insulae fecit continuum [Al. contiguum].

Quod cum viderent Tyrii jam jamque perfectum, et percussione arietum, murorum fundamenta quaterentur, quidquid pretiosum in auro, argento, vestibusque, et varia supellectili nobilitas habuit, impositum navibus, ad insulas asportavit: ita ut capta urbe, nihil dignum labore suo inveniret Nabuchodonosor.

Et quia Dei in hac parte obedierat voluntati, post aliquot annos captivitatis Tyriae, datur ei Aegyptus; multoque saevior Tyrus Aegypto.

Illa enim oppugnabat Jerusalem; haec vanum pollicebatur auxilium. Aliud est enim spe imbecillitatem decipere: aliud adversum populum Dei dimicare.

Hoc est ergo quod dicit Nabuchodonosor rex Babylonis, in oppugnatione Tyri suum mihi servire fecit exercitum, ut implerem voluntatem meam: Omne caput decalvatum, et omnis humerus depilatus est, gestantium cophinos terrae, et lapides quibus raduntur humeri, et decalvatur caput; et tamen nec ipse, nec exercitus ejus aliquid dignum invenit in Tyro.

Et cum in hoc mihi servierit, et meam contra Tyrum impleverit voluntatem, idcirco dabo ei terram Aegypti.

Quod quidam dicunt sub Nabuchodonosor esse completum: alii sub Cambyse filio Cyri, qui Aegyptum usque ad Aethiopiam vastavit, ita ut Apim interficeret, et omnia illorum simulacra deleret.

Quam ob causam putant eum versum in amentiam casu equi, et proprio pugione confossum.

Plenissime hanc historiam narrat Herodotus: ubi et omnis Aegyptus per pagos et castella et vicos describitur, et Nili origo gentisque illius populi, et mensura terrae per circuitum usque ad desertum Aethiopiae et littora Magni maris, Libiaeque et Arabiae confinia demonstrantur.

Causa autem irae Domini contra Aegyptum, illa est, quod populum Dei suo deceperit auxilio, ne speraret in Deum, et illum ad iracundiam provocaret.

In illo, inquit, die quo Aegyptus capta fuerit, pullulabit cornu domus Israel: haud dubium quin regium genus significet.

This we also read frequently in Jeremiah, that the times are described in a reversed order. For first the deeds of Zedekiah are related in certain parts, and afterwards Jehoiakim who was before him.

In the Psalms, however, because it is a lyric song, the order of history is not sought. Let us speak therefore first according to the letter.

Nebuchadnezzar, when he was besieging Tyre, and because it was surrounded by the sea, could not bring battering rams, machines, and vineae against the walls, ordered an infinite multitude of the army to carry stones and mounds, and having filled up the middle of the sea, or rather a very narrow strait, he made the neighboring shore of the island continuous [Al. contiguous].

When the Tyrians saw this already completed, and the foundations of the walls were shaken by the stroke of the battering rams, whatever precious thing the nobility had in gold, silver, clothes, and various furniture, having been placed on ships, they carried away to the islands: so that when the city was captured, Nebuchadnezzar found nothing worthy of his labor.

And because he had obeyed the will of God in this part, after some years of the Tyrian captivity, Egypt is given to him; and Tyre was much more cruel than Egypt.

For the former was attacking Jerusalem; the latter was promising a vain help. For it is one thing to deceive weakness with hope: another to fight against the people of God.

This is therefore what he says, Nebuchadnezzar king of Babylon, in the siege of Tyre, made his army serve me, that I might fulfill my will: every head was made bald, and every shoulder was peeled, of those carrying baskets of earth, and stones by which the shoulders are rubbed and the head is made bald; and yet neither he himself nor his army found anything worthy in Tyre.

And since in this he served me, and fulfilled my will against Tyre, therefore I will give him the land of Egypt.

Which some say was completed under Nebuchadnezzar: others under Cambyses the son of Cyrus, who devastated Egypt as far as Ethiopia, so that he killed Apis, and destroyed all their idols.

For which cause they think he was turned into madness by the fall of a horse, and pierced by his own dagger.

Herodotus narrates this history most fully: where also all Egypt is described by villages and forts and hamlets, and the origin of the Nile and of the people of that nation, and the measure of the land in circuit as far as the desert of Ethiopia and the shores of the Great Sea, and the confines of Libya and Arabia are shown.

But the cause of the wrath of the Lord against Egypt is this, that it deceived the people of God by its help, lest they should hope in God, and provoked him to anger.

In that day, he says, in which Egypt shall be captured, the horn of the house of Israel shall bud forth: no doubt but that it signifies the royal race.

Quod quidam [Al. quidem] ad Zorobabel filium Salathiel, qui per Jechoniam de David stirpe generatus est, alii ad ultimum tempus referunt, quando putat et Eliam esse venturum.

Nos autem cornu Domini super [Al. pro] Christo intelligentes, praesentem carpimus historiam.

Cumque, ait, o Propheta, hoc prius fuerit expletum, tunc aperietur os tuum, et vaticinium tuum nequaquam dubia promissione pendebit, sed cernetur opere perpetratum: ut sciant omnes qui audierint, me esse Dominum, cujus dixisse, fecisse est.

Haec secundum litteram, immo juxta veritatem dicta sint prophetiae.

Caeterum ex eo quod Nabuchodonosor mercedem accepit boni operis, intelligimus etiam ethnicos, si quid boni fecerint, non absque mercede Dei judicio praeteriri.

Unde et per Jeremiam Nabuchodonosor columba Dei appellatur, eo quod adversum populum peccatorem Dei servierit voluntati.

Et adducam, inquit, servum meum Nabuchodonosor (Jerem. XXV).

Ex quo perspicuum est condemnari nos comparatione gentilium, si illi lege faciant naturali, quae nos etiam scripta negligimus.

De quo plenissime ad Romanos Paulus apostolus disputat.

Ac ne aliquid praeterire videamur secundum intelligentiam spiritualem, quaerimus ubi hunc numerum, hoc est, vicesimum septimum legerimus.

In Geneseos libro Scriptura testatur (Genes. VII), sexcentesimo anno vitae Noe, secundo mense, vicesima septima die mensis secundi, super faciem terrae aquas inductas esse diluvii, et postea septimo mense ejusdem anni, qui vicinus est sabbato, et vicesima septima die ejusdem mensis septimi, aquas cessasse diluvii, et sedisse arcam Noe super montes Ararat, qui interpretantur Armeniae.

Ex quo intelligimus, medium esse numerum et ad utrumque posse conferri, quando in hoc et ira Dei incipit a diluvio, et clementia ejus septimo mense in eodem dierum numero demonstratur.

Et quia apud Hebraeos mensis, qui apud nos Kalendis et Nonis Idibusque devolvitur, secundum lunae cursum supputatur: unde et Graeco vocabulo μήνη, id est, luna, a mense nomen accepit, hoc dictum est in vicesimo septimo lunae die parum quid luminis remansisse, ne penitus ira ejus absque misericordia sit.

Quando autem totus lunae orbis impletur, tunc et pascha celebratur, et omnes maximae solemnitates.

Which some [Al. indeed] refer to Zerubbabel the son of Shealtiel, who was generated through Jeconiah of the stock of David, others to the last time, when they think even Elijah is to come.

But we, understanding the horn of the Lord for Christ, seize upon the present history.

And when, he says, O Prophet, this shall have been first fulfilled, then your mouth shall be opened, and your prophecy shall by no means hang in a doubtful promise, but shall be seen accomplished in deed: so that all who hear may know that I am the Lord, whose saying is doing.

Let these things be said according to the letter, or rather according to the truth of the prophecy.

Furthermore, from the fact that Nebuchadnezzar received the reward of a good work, we understand that even the pagans (*ethnici*), if they have done anything good, are not passed over without a reward by the judgment of God.

Whence also through Jeremiah Nebuchadnezzar is called the dove of God, because he served the will of God against a sinful people.

And I will bring, he says, my servant Nebuchadnezzar (Jer. 25).

From which it is clear that we are condemned by comparison with the gentiles, if they do by natural law those things which we neglect even when written.

Of which Paul the apostle disputes most fully to the Romans.

And lest we should seem to pass over anything according to spiritual understanding, we ask where we have read this number, that is, the twenty-seventh.

In the book of Genesis, the Scripture testifies (Gen. 7), in the six hundredth year of the life of Noah, in the second month, on the twenty-seventh day of the second month, the waters of the flood were brought upon the face of the earth, and afterwards in the seventh month of the same year, which is near the sabbath, and on the twenty-seventh day of the same seventh month, the waters of the flood ceased, and the ark of Noah sat upon the mountains of Ararat, which are interpreted as Armenia.

From which we understand that it is a middle number and can be compared to both, since in this both the wrath of God begins from the flood, and his clemency is shown in the seventh month in the same number of days.

And because among the Hebrews the month, which among us is rolled out by Kalends and Nones and Ides, is computed according to the course of the moon: whence also from the Greek word *mēnē*, that is, the moon, the name was taken from the month, this was said on the twenty-seventh day of the moon that a little of the light remained, lest his anger should be entirely without mercy.

But when the whole orb of the moon is filled, then both the Passover is celebrated, and all the greatest solemnities.

Quod strictim posuimus, ut sciamus in hoc numero, et bona et mala pariter contineri. Bona Nabuchodonosor, cujus labori merces redditur; mala Aegyptiis, quorum vastitas nuntiatur.

(Cap. XXX.---Vers. 1 seqq.) Et factum est verbum Domini ad me, dicens: Fili hominis, propheta, et dic: Haec dicit Dominus Deus: Ululate, vae, vae diei: quia juxta est dies, et appropinquat dies Domini, dies nubis, tempus gentium erit.

Et veniet gladius in Aegyptum, et erit pavor in Aethiopia, cum ceciderint vulnerati in Aegypto, et ablata fuerit multitudo illius, et destructa fundamenta ejus. Aethiopia et Libya, et Lydi, et omne reliquum vulgus, et Chub, et filii terrae foederis cum eis gladio cadent.

Haec dicit Dominus Deus: Et corruent fulcientes Aegyptum, et destruetur superbia imperii ejus, a turre Syenes [Al. Soenes] gladio cadent in ea, ait Dominus exercituum. Et dissipabuntur in medio terrarum desolatarum, et urbes ejus in medio civitatum desertarum erunt.

Et scient quoniam ego Dominus, cum dedero ignem in Aegypto, et attriti fuerint omnes auxiliatores ejus.

In die illa egredientur nuntii a facie mea in trieribus ad conterendam Aethiopiae confidentiam, et erit pavor in eis in die Aegypti, quia absque dubio veniet.

Haec dicit Dominus Deus: Et cessare faciam multitudinem Aegypti in manu Nabuchodonosor regis Babylonis: ipse et populus ejus cum eo fortissimi gentium adducentur ad disperdendam terram. Et evaginabunt gladios suos super Aegyptum, et implebunt terram interfectis.

Et faciam alveos fluminum aridos, et tradam terram in manu pessimorum, et dissipabo terram et plenitudinem ejus in manu alienorum: ego Dominus locutus sum.

Haec dicit Dominus Deus: Et disperdam simulacra, et cessare faciam idola de Memphis, et dux in terra Aegypti non erit amplius, et dabo terrorem in terra Aegypti.

Et disperdam terram Phatures, et dabo ignem in Taphnis, et faciam judicia in Alexandria, et effundam indignationem meam super Pelusium robur Aegypti, et interficiam multitudinem Alexandriae, et dabo ignem in Aegypto.

Quasi parturiens dolebit Pelusium, et Alexandria erit dissipata, et in Memphis angustiae quotidianae. Juvenes Heliopoleos et Bubasti [Al. Bugasti] gladio cadent, et ipsae captivae ducentur.

Which we have set down briefly, that we may know that in this number both good and evil things are contained together. Good things for Nebuchadnezzar, to whose labor a reward is rendered; evil things for the Egyptians, whose vastness is announced.

(Chap. 30.---Vers. 1 seqq.) And the word of the Lord came to me, saying: Son of man, prophesy, and say: Thus says the Lord God: Howl, woe, woe for the day: for the day is near, and the day of the Lord approaches, a day of clouds, it shall be the time of the nations.

And the sword shall come into Egypt, and there shall be dread in Ethiopia, when the wounded shall fall in Egypt, and its multitude shall be taken away, and its foundations destroyed. Ethiopia and Libya, and the Lydians, and all the rest of the common people, and Chub, and the sons of the land of the covenant with them shall fall by the sword.

Thus says the Lord God: And they who support Egypt shall fall, and the pride of its empire shall be destroyed, from the tower of Syene [Al. Soene] they shall fall in it by the sword, says the Lord of hosts. And they shall be dissipated in the midst of desolated lands, and its cities shall be in the midst of deserted cities.

And they shall know that I am the Lord, when I have given fire in Egypt, and all its helpers have been crushed.

In that day messengers shall go forth from my face in triremes to crush the confidence of Ethiopia, and there shall be dread in them in the day of Egypt, because without doubt it shall come.

Thus says the Lord God: And I will make the multitude of Egypt to cease in the hand of Nebuchadnezzar king of Babylon: he and his people with him, the strongest of the nations, shall be brought to destroy the land. And they shall draw their swords over Egypt, and shall fill the land with the slain.

And I will make the channels of the rivers dry, and will deliver the land into the hand of the worst men, and I will dissipate the land and its fullness in the hand of strangers: I the Lord have spoken.

Thus says the Lord God: And I will destroy the simulacra, and will make the idols of Memphis to cease, and there shall be a leader in the land of Egypt no more, and I will give terror in the land of Egypt.

And I will destroy the land of Pathros, and will give fire in Tahpanhes, and I will perform judgments in Alexandria, and I will pour out my indignation over Pelusium, the strength of Egypt, and I will kill the multitude of Alexandria, and will give fire in Egypt.

As one in labor Pelusium shall grieve, and Alexandria shall be dissipated, and in Memphis there shall be daily angustiae. The young men of Heliopolis and Bubastus [Al. Bugastus] shall fall by the sword, and they themselves shall be led captive.

Et in Taphnis nigrescet dies, cum contrivero ibi sceptra Aegypti, et defecerit in ea superbia potentiae ejus: ipsam nubes operiet, filiae autem ejus in captivitatem ducentur. Et faciam judicia in Aegypto: et scient quia ego Dominus.

In historia rursum ordo servatur, et Niliacae urbes evertuntur, et universa terra Aegypti vel igne, vel ferro, vel fame, vel captivitate vastatur, ut sciant omnes Aegyptii quia ipse sit Dominus.

Caeterum secundum tropologiam, pavor erit in Aethiopia, hoc est, in his qui atra conscientia et peccatorum sordibus inquinati sunt, cum ceciderint vulnerati in Aegypto.

Ubi enim mundi hujus cultores fuerint interfecti, et multitudo eorum ablata, et destructa fundamenta super quae aedificaverant, tunc illi qui prius tenebris involuti erant, pavoris magnitudinem sustinebunt.

Aethiopia enim et Libya, et Lydi, et omne reliquum vulgus, et Chub, et filii terrae foederis, qui interpretantur, humilitas, et libido, et dolus, et omnis congregatio eorum qui cum Aegypto federa pepigerunt, gladio Domini concident.

Corruent quoque fulcientes Aegyptum, hoc est, omnes philosophi et haeretici, qui mendacio suo mundi errorem fulcire conantur, et destruetur superbia imperii ejus, a turre Syenes, quae interpretatur, visio, sive mandatum.

A turre Syenes gladio cadent, ut qui putabant se videre, et mandata legis scire, gladio sermonis Dei intereant.

Et dissipabuntur in medio terrarum desolatarum: ubi enim nulla est virtus, ibi desolatio est sempiterna.

Scientque Dominum, cum dederit ignem in Aegypto, et attriti fuerint omnes auxiliatores ejus, de quibus supra diximus.

Nuntii quoque egredientur a facie Domini in trieribus, ut conterant Aethiopiae confidentiam, et fiat pavor in eis in die Aegypti.

Nuntios hinc accipe vel Apostolos, vel Angelos, qui ad conterendam malitiam adducentur.

Cessabit quoque multitudo Aegypti in manu Nabuchodonosor regis Babylonis, qui ipse et populus ejus fortissimi gentium appellantur.

Interficientque gladiis suis cuncta quae in Aegypto male vixerant, et alveos fluminum, id est, flumina eloquentiae quibus errores Aegyptii, juncus et calamus rigabantur, arefiant, et tradantur in manu pessimorum, qui eos torqueant, et plenitudo terrae Aegypti, quae male creverat, deleatur in manu alienorum a Deo.

Neque enim boni, sed mali Angeli tormentis praepositi sunt.

And in Tahpanhes the day shall grow dark, when I have crushed there the scepters of Egypt, and the pride of its power has failed in it: a cloud shall cover it, and its daughters shall be led into captivity. And I will perform judgments in Egypt: and they shall know that I am the Lord.

In history again the order is preserved, and the Nilotic cities are overturned, and the whole land of Egypt is devastated either by fire, or by iron, or by famine, or by captivity, so that all the Egyptians may know that he himself is the Lord.

Furthermore, according to tropology, there shall be dread in Ethiopia, that is, in those who are defiled with a black conscience and the filth of sins, when the wounded shall fall in Egypt.

For where the cultivators of this world have been killed, and their multitude taken away, and the foundations over which they had built destroyed, then those who before were involved in darkness shall sustain the magnitude of dread.

For Ethiopia and Libya, and the Lydians, and all the rest of the common people, and Chub, and the sons of the land of the covenant, who are interpreted as humility, and lust, and guile, and all the congregation of those who have struck covenants with Egypt, shall fall by the sword of the Lord.

Those supporting Egypt shall also fall, that is, all the philosophers and heretics, who by their lie strive to support the error of the world, and the pride of its empire shall be destroyed, from the tower of Syene, which is interpreted as "vision" or "command".

From the tower of Syene they shall fall by the sword, so that they who thought they saw, and knew the commands of the law, may perish by the sword of the word of God.

And they shall be dissipated in the midst of desolated lands: for where there is no virtue, there is everlasting desolation.

And they shall know the Lord, when he has given fire in Egypt, and all its helpers have been crushed, concerning whom we spoke above.

Messengers also shall go forth from the face of the Lord in triremes, that they may crush the confidence of Ethiopia, and dread may be in them in the day of Egypt.

Take the messengers here as either the Apostles or the Angels, who shall be brought to crush malice.

The multitude of Egypt shall also cease in the hand of Nebuchadnezzar king of Babylon, who himself and his people are called the strongest of the nations.

And they shall kill with their swords all who had lived badly in Egypt, and let the channels of the rivers, that is, the rivers of eloquence with which Egyptian errors, the rush and the reed, were watered, grow dry, and be delivered into the hand of the worst men, who may torture them, and let the fullness of the land of Egypt, which had grown badly, be deleted in the hand of those alien to God.

For not good but evil Angels are set over torments.

Haec necesse est ut sciant, quia locutus est Dominus.

Quod frequenter assumitur, ut sciant qui audiunt non prophetae verba esse, sed Domini, cujus praecepta irrita esse non possunt.

Sequitur: Et disperdam simulacra, quae abominationes.

Septuaginta transtulerunt: Et cessare faciam idola vel optimates de Memphis, et dux, sive princeps in terra Aegypti, non erunt amplius.

Clementissimi enim Domini est, male ficta subvertere, ut nulla similitudo quae mentitur imaginem veritatis, remaneat in Aegypto: optimates quoque pereant de Memphis, quae interpretatur ex ore; de quo omnia idola confixerunt, ut truncatis capitibus et magistris idolorum, non sit princeps in Aegypto, et terrore ac perditione omnis Aegyptus compleatur.

De cujus urbibus dicitur: Et disperdam terram Phatures, et dabo ignem in Taphnis, sive in Tanin, et faciam judicia in NO, quam Septuaginta Diospolim transtulerunt: et effundam indignationem meam super Sain, robur Aegypti.

Phatures interpretatur, panis conculcatio: Taphnis, mandatum humile: Diospolis, pro qua in Hebraeo posita est NO, requies. Sain, tentatio: quibus nominibus diversa haereticorum et omnium mendaciorum conciliabula demonstrantur: qui conculcant panem ecclesiasticum atque contemnunt, et sequuntur mandatum humile, et ad coelestia non perducens, et deliciis vacant, et sunt in requie; qualem in Evangelio legimus divitem purpuratum (Luc. X); et tentatoribus inserviunt: quorum unus expetit a Domino, ut tentandi Job haberet potestatem.

Haec omnia Dominus disperdet atque succendet, et effundet super ea indignationem suam, et robur Aegypti dissipabit, ut redacti ad nihilum, nequaquam populum Dei sollicitent, et in suo sperare faciant auxilio; ut deserta veritate, quaerant mendacium, et quasi a baculo arundineo sic suo praesidio vulnerentur.

(Vers. 20 seq.) Et factum est in undecimo anno, in primo [Vulg. addit mense], in septima mensis, factum est verbum Domini ad me, dicens: Fili hominis, brachium Pharaonis regis Aegypti confregi, et ecce non est obvolutum, ut restitueretur ei sanitas, et ligaretur pannis, et sarciretur linteolis (sive ut acciperet malagma): et accepto robore, posset tenere gladium.

Propterea haec dicit Dominus Deus: Ecce ego ad Pharaonem regem Aegypti, et comminuam brachium ejus forte, sed confractum (sive brachia fortia, et disposita): et dejiciam gladium de manu ejus, et dispergam (sive disseminabo) Aegyptum in gentibus, et ventilabo eos in terras [Vulg. terris].

It is necessary that they know these things, because the Lord has spoken.

Which is frequently assumed, so that those who hear may know that they are not the words of the prophet, but of the Lord, whose precepts cannot be void.

It follows: And I will destroy the simulacra, which are "abominations".

The Seventy translated: And I will make the idols or the optimates of Memphis to cease, and a leader or prince in the land of Egypt shall be no more.

For it is of the most clement Lord to subvert things badly fashioned, so that no resemblance which lies about the image of truth may remain in Egypt: let the optimates also perish from Memphis, which is interpreted "from the mouth"; from which they fashioned all the idols, so that with heads truncated and the masters of the idols, there may be no prince in Egypt, and all Egypt be filled with terror and perdition.

Of whose cities it is said: And I will destroy the land of Pathros, and will give fire in Tahpanhes, or in Tanin, and will perform judgments in NO, which the Seventy translated as Diospolis: and I will pour out my indignation over Sain, the strength of Egypt.

Pathros is interpreted "conculcation of bread"; Tahpanhes, "humble command"; Diospolis, for which in Hebrew NO is placed, "rest". Sain, "temptation": by which names the various assemblies of heretics and of all lies are demonstrated: who conculcate ecclesiastical bread and despise it, and follow a humble command, and one not leading to heavenly things, and are vacant for delights, and are in rest; such as we read in the Gospel of the purple-clad rich man (Luke 16); and they serve tempters: of whom one sought from the Lord that he might have the power of tempting Job.

All these things the Lord will destroy and burn, and will pour out over them his indignation, and will dissipate the strength of Egypt, so that having been reduced to nothing, they may by no means solicit the people of God, and make them hope in their own help; so that having deserted the truth, they may seek a lie, and as if by a reed staff, thus be wounded by their own defense.

(Vers. 20 seq.) And it came to pass in the eleventh year, in the first month, on the seventh day of the month, the word of the Lord came to me, saying: Son of man, I have broken the arm of Pharaoh king of Egypt, and behold, it is not bound up that health might be restored to it, nor bound with cloths, nor patched with linen (or that it might receive a *malagma*): so that having received strength, it might be able to hold the sword.

Therefore thus says the Lord God: Behold, I am against Pharaoh king of Egypt, and I will crush his arm, the strong one but broken (or his strong and arranged arms): and I will cast down the sword from his hand, and I will disperse (or I will disseminate) Egypt among the nations, and will fan them into the lands.

Et confortabo brachia regis Babylonis, daboque gladium meum in manu ejus, et confringam brachia Pharaonis, et gement gemitibus interfecti coram facie ejus (sive ut in LXX continetur: Et inducet gladium super Aegyptum, et populabitur praedas ejus, et spoliabit spolia illius. Sequitur):

Et confortabo brachia regis Babylonis, et brachia Pharaonis cadent: et scient quia ego Dominus, cum dedero gladium meum in manu regis Babylonis, et extenderit eum super terram Aegypti, et disperdam [Vulg. dispergam] Aegyptum in nationes, et ventilabo eos in terras, et scient quia ego Dominus.

Revertitur ad ordinem prophetiae; post vicesimum enim et septimum annum nunc ponit undecimum. Quae quaestio etiam in superioribus continetur.

Cum enim sermo Domini contra Tyrum factus sit in anno undecimo, qui prius positus est, in consequentibus loquitur ad Pharaonem anno decimo: rursumque ponit vicesimum septimum, ut diximus, et nunc undecimum.

Ut caetera praetermittam quae in psalmorum ordine continentur: quaeritur, quomodo tertius psalmus praeponatur his psalmis in quibus mutavit faciem suam David coram Abimelech, et de Doec Idumaeo, et quando inventus est in spelunca, et quinquagesimus poenitentiae, in cujus titulo demonstratur, quod introierit ad Bethsabee uxorem Uriae, 365 cum priores sint isti psalmi tertio, in quo fugere notatur a facie filii sui Abessalon.

Sed in Psalmis facilis responsio est, carmen esse lyricum, et in hujuscemodi opere non quaeri ordinem historiae; sed factorum carmina singulorum.

In historia vero illud dicendum est, ea quae de una re diversis sunt dicta temporibus, non debere oratione dividi, sed unius loci narratione concludi. Verbi gratia, ut quae de Aegypto dicta sunt alio atque alio tempore, uno lectionis ordine cognoscantur.

Cum haec dixerimus, manet nihilominus quaestio: Cur in hoc eodem loco primum factus sit sermo Domini ad Pharaonem anno undecimo, et postea vicesimo septimo, et deinceps anno decimo, cum utique juxta ordinem, primo decimus, secundo undecimus, tertio vicesimus septimus annus, singulis prophetiis debuerint praenotari.

Ad quod illud possumus respondere: O profundum divitiarum sapientiae et scientiae Dei, quam inscrutabilia judicio ejus et investigabiles viae ejus (Rom. II, 33). Et in alio loco: Abyssum et sapientiam quis investigabit (Eccli. I, 2, 3).

Possumus autem hoc dicere, quod et in Prophetis nequaquam historiae ordo servetur, dumtaxat non in omnibus, sed in quibusdam locis, neque enim narrant praeterita, sed futura praenuntiant, prout voluntas Spiritu sancti fuerit.

And I will strengthen the arms of the king of Babylon, and will give my sword into his hand, and I will break the arms of Pharaoh, and they shall groan with the groanings of the slain before his face (or as it is contained in the LXX: And he shall bring the sword over Egypt, and shall plunder its prey, and shall spoil its spoils. It follows):

And I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall: and they shall know that I am the Lord, when I have given my sword into the hand of the king of Babylon, and he has extended it over the land of Egypt, and I will destroy [Vulg. disperse] Egypt among the nations, and will fan them into the lands, and they shall know that I am the Lord.

He returns to the order of the prophecy; for after the twenty-seventh year he now places the eleventh. Which question is also contained in the things above.

For since the word of the Lord against Tyre was made in the eleventh year, which was placed before, in what follows he speaks to Pharaoh in the tenth year: and again he places the twenty-seventh, as we said, and now the eleventh.

That I may pass over other things which are contained in the order of the psalms: it is asked, how the third psalm is placed before those psalms in which David changed his face before Abimelech, and concerning Doeg the Edomite, and when he was found in the cave, and the fiftieth of penance, in whose title it is shown, that he went in to Bathsheba the wife of Uriah, although those psalms are prior to the third, in which he is noted to flee from the face of his son Absalom.

But in the Psalms the answer is easy, that it is a lyric song, and in this kind of work the order of history is not sought; but the songs of individual deeds.

In history, however, this must be said, that those things which were said concerning one thing at different times, ought not to be divided in speech, but concluded in the narration of one place. For example, so that those things which were said concerning Egypt at one time and another, may be known in one order of reading.

When we have said these things, there remains nevertheless the question: Why in this same place was the word of the Lord first made to Pharaoh in the eleventh year, and afterwards in the twenty-seventh, and then in the tenth year, when indeed according to the order, first the tenth, second the eleventh, third the twenty-seventh year, ought to have been pre-noted in individual prophecies.

To which we can answer this: O the depth of the riches of the wisdom and knowledge of God, how inscrutable are his judgments and unsearchable his ways (Rom. 11:33). And in another place: Who shall search out the abyss and wisdom (Ecclus. 1:2-3).

But we can say this, that also in the Prophets the order of history is by no means served, at least not in all, but in certain places, for they do not narrate past things, but pre-announce future things, according as the will of the Holy Spirit shall be.

In historia vero, ut sunt Moysi quinque libri, et Jesu, et Judicum volumina, Ruth quoque et Esther, Samuel et Malachim, Paralipomenon liber et Ezrae, juncto sibi pariter Nehemia, praeposteram narrationem nequaquam reperiri.

Haec de annorum ordine dixisse sufficiat. Nunc videamus quae contra Pharaonem, sive de Pharaone prophetia sit.

Brachium ejus confregisse se dicit, et non esse obvolutum neque ligatum, nec sartum inteolis, nec accepisse malagma, juxta illud quod scriptum est: Non est malagma imponere, nec oleum, nec alligaturas (Isa. I, sec. LXX).

Quod si factum fuisset, utique recepta fortitudine, posset tenere gladium, et ad bella procedere.

Idcirco clemens et misericors Deus rursum comminuit brachium ejus, sive brachia, ut penitus cadat gladius de manu ejus, et in gentes Aegyptus dispergatur, et ventiletur in terras.

In brachio autem robur accipe et fortitudinem, dicente Scriptura: Contere brachium peccatoris et maligni (Psal. IX, 15). Quod conteritur in adversariis nostris, quando nos persequuntur quidem, sed opprimere nequeunt.

Et pro salute servorum Dei adversus Pharaonem rex Babylonis saepe consurgit, ut potentem opprimat potentior, et mali tradantur pejoribus, confortante Deo brachia pessimorum, ut sciat qui liberatus est, quod ipse sit Dominus: profectum autem esse virtutis, scire quod ipse sit Dominus.

Econtrario possumus dicere: Filii Heli, filii pestilentiae, nescientes Deum (I Reg, II, 22).

Et in bonam partem de regibus qui rectum fecerunt in conspectu Dei scriptum est, quod noverint Dominum.

Illud autem quod in LXX dicitur: Et conteram brachia ejus fortia et disposita, quod Graece dicitur tetagmena, scriptorum vitio depravatum est Illi enim interpretati sunt non tetagmena, sed tetamena, hoc est, non disposita, sed extenta. Pro quo juxta consuetudinem suam alii interpretes excelsa posuerunt.

In history, however, as are the five books of Moses, and of Joshua, and the volumes of Judges, Ruth also and Esther, Samuel and Kings, the book of Chronicles and of Ezra, with Nehemiah joined to it likewise, a reversed narration is by no means found.

Let it suffice to have said these things concerning the order of years. Now let us see what the prophecy against Pharaoh, or concerning Pharaoh, is.

He says that he has broken his arm, and that it is not bound up nor tied, nor patched with linen, nor has it received a *malagma*, according to that which is written: There is no *malagma* to impose, nor oil, nor bandages (Isa. 1, according to LXX).

Which if it had been done, certainly having recovered strength, he would be able to hold the sword, and proceed to wars.

Therefore the clement and merciful God again crushed his arm, or arms, so that the sword may entirely fall from his hand, and Egypt be dispersed among the nations, and fanned into the lands.

In the arm, however, take strength and fortitude, the Scripture saying: Break the arm of the sinner and the malignant (Ps. 10:15). Which is broken in our adversaries, when they indeed persecute us, but are unable to oppress us.

And for the safety of the servants of God against Pharaoh the king of Babylon often rises up, so that the more powerful may oppress the powerful, and the evil be delivered to the worse, God strengthening the arms of the worst men, so that he who has been liberated may know, that he himself is the Lord: for it is a progress of virtue, to know that he himself is the Lord.

On the contrary we can say: The sons of Eli, sons of pestilence, not knowing God (1 Sam. 2:22).

And in a good part concerning the kings who did right in the sight of God it is written, that they knew the Lord.

But that which is said in the LXX: And I will crush his strong and arranged arms, which in Greek is said *tetagmena*, was depraved by the vice of the writers. For they interpreted not *tetagmena*, but *tetamena*, that is, not "arranged", but "extended". For which according to their custom other interpreters placed "high".

Liber D

ECIMUS.

Vellem, ut ante jam dixi, prophetias contra unam provinciam, aut unum regem, iisdem explanare libris, et nequaquam sensum lectoris dividere. Sed quid faciam longitudini, quae nisi dividatur in partes, modum voluminis egreditur; et infinita congeries, tam dictanti, quam legenti 367-368 molesta est? Itaque post sermonem contra Aegyptum et planctum ejus, regemque Aegypti, de cujus brachio nequaquam obvoluto, neque restituto pristinae sanitati, in ultima parte noni libri diximus, transimus ad principium decimi libri contra eumdem Pharaonem regem Aegypti, qui comparatur regi Assyrio, et post longissimam prophetiam, lamentatio super eodem assumitur, et deinceps contra omnem Aegyptum. In quibus disserendis, o virgo Christi, Eustochium, eleva cum Moyse manus ut nostra victory tuarum orationum fructus sit. Non est enim volentis neque currentis, sed miserentis (Rom. IX, 16), Dei qui loquitur ad prophetam: Aperi os tuum et adimplebo illud (Ps. LXXX, 11); propheta ad Dominum respondente: Aperui os meum, et attraxi spiritum (Psal. CXVIII, 331); qui ubi vult spirat. Ubi autem spiritus Domini, ibi libertas (Joan, III, 8; II Cor. III, 17), qua libertate donavit nos Dominus. Quam frustra se Judaei habere jactabant dicentes: Semen Abrahae sumus, et nemini servivimus umquam (Joan. VIII, 33), multis vitiis peccatisque subjecti, et ignorantes illam sententiam: a quo quis vincitur, ejus et servus est (II Petr., II, 19).

(Cap. XXXI.) Et factum est in undecimo anno, tertio, mense, una mensis, factum est verbum Domini ad me, dicens: Fili hominis, dic Pharaoni regi Aegypti et populo ejus: Cui similis factus es in magnitudine tua?

Ecce Assur quasi Cedrus (sive Cyparissus) in Libano, pulcher ramis et frondibus nemorosus, excelsusque altitudine, et inter condensas frondes (sive in medio nubium) elevatum est cacumen ejus. Aquae nutrierunt illum: Abyssus elevavit [Vulg. exaltavit] eum: flumina ejus manabant in circuitu radicum ejus, et rivos suos emisit ad universa ligna regionis.

Propterea elevata est altitudo ejus super omnia ligna regionis (sive campi): et multiplicata sunt arbusta (sive rami), et elevati sunt rami ejus prae aquis multis.

BOOK TEN.

I would have wished, as I have already said before, to explain the prophecies against one province, or one king, in the same books, and by no means to divide the sense of the reader. But what shall I do about the length, which unless it be divided into parts, exceeds the measure of a volume; and an infinite mass is troublesome both to the one dictating and to the one reading? Therefore, after the discourse against Egypt and its lamentation, and the king of Egypt, concerning whose arm by no means bound up, nor restored to its former health, we spoke in the last part of the ninth book, we pass to the beginning of the tenth book against the same Pharaoh king of Egypt, who is compared to the Assyrian king, and after a very long prophecy, a lamentation over the same is assumed, and thereafter against all Egypt. In discussing which, O virgin of Christ, Eustochium, lift up your hands with Moses that our victory may be the fruit of your prayers. For it is not of him who wills nor of him who runs, but of God who has mercy (Rom. 9:16), who speaks to the prophet: Open your mouth and I will fill it (Ps. 81:10); the prophet responding to the Lord: I opened my mouth, and drew in my spirit (Ps. 119:131); who breathes where he wills. But where the spirit of the Lord is, there is liberty (John 3:8; 2 Cor. 3:17), with which liberty the Lord has endowed us. Which the Jews vainly boasted they had, saying: We are the seed of Abraham, and we have never served anyone (John 8:33), being subject to many vices and sins, and ignorant of that sentence: by whom anyone is overcome, to him he is also a servant (2 Pet. 2:19).

(Chap. 31.) And it came to pass in the eleventh year, in the third month, on the first day of the month, the word of the Lord came to me, saying: Son of man, speak to Pharaoh king of Egypt and to his people: To whom are you made like in your greatness?

Behold, Assur was as a cedar (or a cypress) in Lebanon, beautiful with branches and leafy with foliage, and lofty in height, and among the thick foliage (or in the midst of the clouds) its top was elevated. The waters nourished it: the abyss elevated [Vulg. exalted] it: its rivers flowed round its roots, and it sent out its rivulets to all the trees of the region.

Therefore its height was elevated above all the trees of the region (or of the field): and the shrubs (or branches) were multiplied, and its branches were elevated because of many waters.

Cumque extendisset umbram suam, in ramis ejus fecerunt nidos omnia volatilia coeli, et sub frondibus ejus genuerunt omnes bestiae saltuum, et sub umbra [Vulg. umbraculo] illius habitabat coetus gentium universarum.

Eratque pulcherrimus in magnitudine sua, et in dilatione (sive multitudine) arbustorum (vel ramorum) suorum: erant enim radices illius juxta aquas.

Cedri (sive Cyparissi) non fuerunt altiores illo in paradiso Dei, et abietes (sive pini) non adaequaverunt summitatem ejus, et platani (vel abietes) non fuerunt aequae (vel similes) frondibus (sive ramis) illius.

Omne lignum paradisi Dei (sive in paradiso Dei) non est assimilatum ei et pulchritudini ejus, quoniam speciosam [Vulg. speciosum] feci eam [Vulg. eum], et multis condensisque frondibus, et aemulata sunt eam omnia ligna voluptatis (sive deliciarum) quae erant in paradiso [Vulg. addit Dei].

Propterea haec dicit Dominus Deus: Pro eo quod sublimata [al. sublimatus] est in altitudinem, et dedit summitatem suam virentem atque condensam (sive in medio nubium), et elevatum est cor ejus in altitudine sua:

tradidi eam (sive eum) in manu fortissimi (sive principis) gentium: faciens faciet ei: (sive et faciam perditionem ejus): juxta impietatem ejus ejeci eam.

Et succident eam alieni et crudelissimi nationum (sive pestilentes gentium), et projicient eam super montes, et in cunctis convallibus corruent rami ejus, et confringentur arbusta ejus in universis rupibus (sive campis) terrae, et recedent de umbraculo ejus omnes populi terrae, et relinquent eam.

(Cap. XXXII.---Vers. 1 seq.) Et factum est duodecimo anno, in mense duodecimo (sive decimo), in una die [Vulg. tacet die] mensis, factum est verbum Domini ad me, dicens: Fili hominis, assume lamentum super Pharaonem regem Aegypti, et dices ad eum: Leoni gentium assimilatus es, et draconi qui est in mari, et ventilabas cornu in fluminibus tuis, et conturbabas aquas pedibus tuis, et conculcabas flumina earum [Vulg. eorum] (sive tua). Propterea haec dicit Dominus Deus: Expandam super te rete meum in multitudine populorum multorum, et extraham te in sagena mea (sive extraham te in hamo). Et projiciam (sive extraham) in terram: super faciem agri abjiciam te (sive campi replebuntur tui): et habitare (sive sedere) faciam super te omnia volatilia coeli, et saturabo de te bestias universae terrae, et dabo carnes tuas super montes, et implebo colles [Vulg. addit tuos] (sive valles) sanie tua (vel sanguine tuo) et irrigabo terram (sive irrigabitur terra) putore [Vulg. fetore; al. poedore] sanguinis tui (sive stercoribus tuis) super montes, et valles implebuntur ex te.

And when it had extended its shadow, all the birds of heaven made nests in its branches, and under its foliage all the beasts of the forests brought forth, and under its shadow [Vulg. umbraculum] the assembly of all nations dwelt.

And it was most beautiful in its greatness, and in the extension (or multitude) of its shrubs (or branches): for its roots were near the waters.

The cedars (or cypresses) were not higher than it in the paradise of God, and the firs (or pines) did not equal its summit, and the plane trees (or firs) were not equal (or like) to its foliage (or branches).

Every tree of the paradise of God (or in the paradise of God) was not likened to it and to its beauty, because I made it [fem., referring to tree] [Vulg. him] beautiful, and with many and thick foliage, and all the trees of pleasure (or of delights) which were in the paradise [Vulg. adds of God] emulated it.

Therefore thus says the Lord God: Because it was sublimated [al. he was sublimated] in height, and it gave its summit green and thick (or in the midst of the clouds), and its heart was elevated in its height:

I delivered it [fem.] (or him) into the hand of the strongest (or of the prince) of the nations: doing he shall do to it: (or and I will perform its perdition): according to its impiety I have cast it out.

And strangers and the most cruel of the nations (or the pestilent ones of the nations) shall cut it down, and shall project it upon the mountains, and in all the valleys its branches shall fall, and its shrubs shall be broken in all the rocks (or fields) of the earth, and all the peoples of the earth shall recede from its shadow, and shall leave it.

(Chap. 32.---Vers. 1 seq.) And it came to pass in the twelfth year, in the twelfth month (or the tenth), on the first day of the month, the word of the Lord came to me, saying: Son of man, take up a lamentation over Pharaoh king of Egypt, and you shall say to him: You are likened to a lion of the nations, and to a dragon that is in the sea, and you did toss with the horn in your rivers, and did trouble the waters with your feet, and did trample their [Vulg. his] (or your) rivers. Therefore thus says the Lord God: I will spread over you my net in a multitude of many peoples, and I will draw you out in my dragnet (or I will draw you out in a hook). And I will cast (or draw out) upon the land: upon the face of the field I will cast you away (or your fields shall be filled): and I will cause all the birds of heaven to dwell (or to sit) upon you, and I will satiate the beasts of the whole earth with you, and I will give your flesh upon the mountains, and I will fill the hills [Vulg. adds your] (or the valleys) with your sanie (or with your blood) and I will water the earth (or the earth shall be watered) with the stench [Vulg. fetor; al. filth] of your blood (or with your dung) upon the mountains, and the valleys shall be filled from you.

Et operiam cum extinctus fueris, coelum, et nigrescere faciam stellas ejus: Solem nube tegam, et lunam non dabit lumen suum. Omnia luminaria coeli moerere faciam (sive contenebrescent) super te: et dabo tenebras super terram tuam, dicit Dominus Deus. Et irritabo cor populorum multorum cum induxero contritionem (sive captivitatem) tuam in gentibus super terras (sive in terra) quam nescis. Et stupescere faciam (sive contristabuntur) super te populi: (vel gentes multae) et reges eorum horrore nimio formidabunt super te, cum volare coeperit gladius meus super facies eorum, et obstupescent repente singuli pro anima sua in die ruinae (sive exspectantes ruinam suam a die ruinae) tuae. Quia haec dicit Dominus Deus: Gladius regis Babylonis veniet tibi. In gladiis fortium (sive gigantium) dejiciam multitudinem (sive fortitudinem) tuam: inexpugnabiles gentes omnes hae (sive pestilentes de gentibus cunctis): et vastabunt (sive perdent) superbiam (vel injuriam) Aegypti, et dissipabitur multitudo ejus (sive conteretur omnis fortitudo illius). Et perdam omnia jumenta ejus quae erant super aquas plurimas (sive ab aquis multis): et non conturbabit eas pes hominis ultra, neque ungula jumentorum turbabit (sive calcabit) eas. Tunc purissimas reddam aquas eorum (sive ut aliquando quiescant aquae eorum), et flumina eorum quasi oleum adducam (sive ut oleum fluent), ait Dominus Deus, cum dedero terram Aegypti desolatam (sive perditam). Deseretur autem terra a plenitudine sua (sive cum plenitudine) quando percussero (sive disseminavero) omnes habitatores ejus: et scient quia ego sum Lord. Planctus est, et plangent eum filiae gentium super Aegyptum et super multitudinem ejus (sive omni fortitudine illius) plangent eum, ait Dominus Deus.

Editionem utramque miscemus, in his dumtaxat in quibus discrepant. Alioquin ubi unus sensus est, Hebraicum sequimur. In multis autem exemplaribus, juxta LXX, duodecimus annus et mensis decimus ponitur; juxta caeteros autem interpretes, decimus annus et duodecimus mensis, ut vel jam capta sit Jerusalem, et gaudium Pharaonis, malis sibi imminentibus, auferatur: vel certe capienda, et suis magis miseriis doleat, quam aliorum captivitate laetetur. Et interim breviter quaedam historiae fundamenta jacientes, quid Hebraei super hoc loco intelligant percurramus. Leoni comparatur Pharao, non unius gentis, sed multarum gentium; sive draconi in mari, ut terram aquasque possideat qui irrigatione fluminum erigebatur in superbiam, quae cornu vocatur, et multitudine exercitus sui, omnes aquas transiens poterat conturbare: idcirco expandere se dicit rete suum super multitudinem ejus, et extrahere eum sagena sua vel hamo, et projicere, sive extendere eum super terram, qui quasi coluber multis spiris fuerat involutus, ut a cunctis coeli volatilibus devoretur.

And when you shall be extinguished, I will cover the heaven, and I will make its stars to grow black: I will cover the sun with a cloud, and the moon shall not give her light. All the luminaries of heaven I will make to mourn (or they shall be darkened) over you: and I will give darkness upon your land, says the Lord God. And I will irritate the heart of many peoples when I shall bring in your contrition (or captivity) among the nations upon the lands (or in the land) which you know not. And I will make the peoples (or many nations) to be astonished (or they shall be saddened) over you: and their kings shall dread with exceeding horror over you, when my sword shall begin to fly over their faces, and they shall suddenly be astonished every man for his own soul in the day of your ruin (or expecting their own ruin from the day of) your ruin. For thus says the Lord God: The sword of the king of Babylon shall come to you. By the swords of the strong (or of the giants) I will cast down your multitude (or your strength): all these are unassailable nations (or pestilent ones from all the nations): and they shall lay waste (or destroy) the pride (or the injury) of Egypt, and its multitude shall be dissipated (or all its strength shall be crushed). And I will destroy all its beasts that were over many waters (or from many waters): and the foot of man shall not trouble them any more, nor shall the hoof of beasts trouble (or trample) them. Then I will render their waters most pure (or so that at length their waters may rest), and I will bring their rivers as oil (or they shall flow as oil), says the Lord God, when I shall have given the land of Egypt desolate (or lost). And the land shall be deserted from its fullness (or with the fullness) when I shall have struck (or disseminated) all its inhabitants: and they shall know that I am the Lord. It is a lamentation, and the daughters of the nations shall lament it: over Egypt and over its multitude (or over all its strength) they shall lament it, says the Lord God.

We mix both editions, at least in those things in which they differ. Otherwise, where there is one sense, we follow the Hebrew. In many copies, according to the LXX, the twelfth year and the tenth month are placed; according to the other interpreters, however, the tenth year and the twelfth month, so that either Jerusalem has already been captured, and the joy of Pharaoh, with evils imminent upon himself, is taken away: or certainly it is about to be captured, and he grieves more at his own miseries than he rejoices in the captivity of others. And in the meantime briefly laying down certain foundations of the history, let us run through what the Hebrews understand concerning this place. Pharaoh is compared to a lion, not of one nation, but of many nations; or to a dragon in the sea, so that he who was raised up in pride by the irrigation of the rivers might possess the land and the waters, which pride is called a horn, and by the multitude of his army, passing through all the waters, he was able to trouble them: therefore He says that He spreads His net over his multitude, and draws him out with His dragnet or hook, and casts or extends him upon the land, who like a serpent had been involved in many coils, so that he may be devoured by all the birds of heaven.

Cumque non solum aves, sed omnes bestiae terrae eum laceraverint, reliquae carnes ejus, montes et valles camposque complebunt, ita ut cuncta vermibus scateant. Haec autem loquitur per metaphoram, ut postquam volatilia coeli et bestiae carnibus ejus fuerint saturatae, id est, exercitus ejus, et universa multitudo reliqua pars in vermes et saniem convertatur. Tunc inquit, coeli tenebris obvolventur: sol, et luna, et caetera luminaria non dabunt lumen suum, sed super te cuncta nigrescent: nihilque tibi laetum erit, et ad tuum interitum omnes populi et cuncti reges eorum horrore nimio formidabunt conspicientes gladium meum huc illucque volitare et nulli parcere, et in tua ruina, ruinam similem pertimescent. Ut autem scias quis iste sit gladius, audi manifestius: Gladius regis Babylonis veniet tibi: in gladiis fortium, sive gigantium dejiciam omnem multitudinem tuam. Qui gigantes, inexpugnabiles gentes sunt, quae Babylonii regis tenebantur exercitu. Isti vastabunt sive disperdent superbiam Egypti, et omnem multitudinem ejus: nihilque in Aegypto remanebit, sed cum hominibus, et jumenta brutaque animalia pariter auferentur. Et tanta erit solitudo in Aegypto, ut nec pede hominis, nec ungula jumenti aquae illius conturbentur, sed quieta sint omnia: et aquae fluminum ejus quasi oleum fluant purissimae ac nitentes, nullo per eas transeunte, nec earum fluenta turbante. Hoc autem fiet propter Aegypti solitudinem, quae redigetur in desertum ab omni multitudine sua: quando habitatores ejus Dominus percusserit, ut intelligant qui remanserint quod ipse sit Dominus. Idcirco planctus est Pharaonis, et plangent eum filiae gentium in circuitu. Non solum autem super illo, sed et super multitudine ejus, quae, Domino vastante, deleta est. Haec super simplici littera cursim dixisse sufficiat, veniamus ad intelligentiam spiritualem.

Nec puto magnopere laborandum nosse qui sit Pharao rex Aegypti, cum supra plenius dixerimus, eam videlicet potestatem, cui Aegyptus credita est; vel una provincia, vel Aegyptus totius mundi, quae non est leo condita, sed proprio vitio assimilata leoni gentium. Homo enim cum in honore esset, non intelligit; comparatus est jumentis insipientibus, et similis factus est illis (Psal. XLVIII, 13). De hoc leone et Petrus loquitur: Adversarius noster diabolus quasi leo rugiens circuit, quaerens quem devoret (I Petr. V, 8). Et in nono psalmo (Vers. 9) scriptum est: Insidiatur in abscondito quasi leo in spelunca sua; insidiatur ut rapiat pauperem. Et in Jeremia Spiritus sanctus ait: Leo de silva percussit eos (Jer. V, 6). Draconem autem dici diabolum (pro quo Aquila interpretatus est Leviathan, nomen draconis exponens) juxta superiorem explanationem multis testimoniis docui, qui dixerat: Mea sunt flumina et ego feci ea.

And when not only the birds, but all the beasts of the earth shall have torn him, the rest of his flesh shall fill the mountains and the valleys and the fields, so that all things may swarm with worms. But he speaks this through a metaphor, so that after the birds of heaven and the beasts of the earth shall have been satiated with his flesh, that is, his army, and the whole remaining multitude, the remaining part may be turned into worms and sanie. Then He says, the heavens shall be enveloped in darkness: the sun, and the moon, and the other luminaries shall not give their light, but all things shall grow black over you: and nothing shall be joyful to you, and at your destruction all the peoples and all their kings shall dread with exceeding horror, beholding my sword flying hither and thither and sparing no one, and in your ruin, they shall fear a similar ruin. But that you may know who that sword is, hear more clearly: The sword of the king of Babylon shall come to you: by the swords of the strong, or of the giants, I will cast down all your multitude. Which giants are unassailable nations, which were held by the army of the Babylonian king. These shall lay waste or destroy the pride of Egypt, and all its multitude: and nothing shall remain in Egypt, but with the men, the beasts and brute animals shall likewise be taken away. And so great shall be the solitude in Egypt, that neither by the foot of man, nor by the hoof of a beast shall its waters be troubled, but all things shall be quiet: and the waters of its rivers shall flow as most pure and shining oil, with no one passing through them, nor troubling their streams. But this shall happen because of the solitude of Egypt, which shall be reduced into a desert from all its multitude: when the Lord shall have struck its inhabitants, so that those who remain may understand that He is the Lord. Therefore it is the lamentation of Pharaoh, and the daughters of the nations shall lament him in the circuit. And not only over him, but also over his multitude, which, the Lord laying waste, has been deleted. Let it suffice to have said these things cursorily over the simple letter; let us come to the spiritual understanding.

Nor do I think we should labor greatly to know who is Pharaoh king of Egypt, since we have said more fully above, namely, that power to which Egypt was entrusted; either one province, or the Egypt of the whole world, which was not created a lion, but by its own vice was likened to the lion of the nations. For man when he was in honor, did not understand; he was compared to the foolish beasts, and was made like to them (Ps. 48:13). Concerning this lion Peter also speaks: Our adversary the devil as a roaring lion goes about, seeking whom he may devour (1 Pet. 5:8). And in the ninth psalm (v. 9) it is written: He lies in wait in secret like a lion in his den; he lies in wait that he may catch the poor. And in Jeremiah the Holy Spirit says: A lion from the forest has struck them (Jer. 5:6). But that the devil is called a dragon (for which Aquila interpreted Leviathan, expounding the name of the dragon) I have shown by many testimonies according to the previous explanation, who had said: The rivers are mine and I made them.

Iste igitur draco fluminibus suis quasi cornibus ventilabat plurimas nationes: quae super Marcione, Valentino, Ario, Eunomio, caeterisque haereseon principibus intelligere possumus, qui imitantur ecclesiasticos viros, dicentes ad Dominum Salvatorem: In te inimicos nostros ventilabimus cornu (Ps. XLIII, 6): et non ventilant ad salutem, ut de terra ad coelum levent, sed ut in profondum abjiciant. Denique sequitur: Et conturbabas aquas pedibus tuis; juxta illud Apostoli: Qui autem conturbat vos, portabit judicium (Gal. V, 10). Non vult enim aquas Siloe bibere, quae vadunt cum silentio (Isa. VIII), sed aquas Aegypti turbidas atque coenosas, quae antequam pedibus conculcarentur draconis, purae erant, et suo fluentes ordine: postquam autem pedibus illius conturbatae sunt, cursus sui ordinem perdiderunt. Neque enim utuntur haeretici testimoniis Scripturarum sibi cohaerentibus, sed conturbant omnia. Et quia ipse est inimicus et ultor, non solum aquas alienas draco Aegyptius conturbat pedibus suis, sed conculcat flumina sua, ne parcat eis, quos semel in suam redegerit potestatem. Quod devitare cupiens justus, precatur: Non veniat mihi pes superbiae (Ps. XXXV, 12). Et in alio loco, conculcatus petit ne iterum conculcetur: Miserere, inquit, mei, Domine, quoniam conculcavit me homo (Ps. LV, 1). Inimicus autem homo diabolus est, de quo et alter psalmus loquitur: Ut non magnificetur ultra homo super terram. Propterea haec dicit Dominus Deus: Expandam super te rete meum, in multitudinem populorum multorum (Ps. IX, 18). Rete Domini veteris et novi Testamenti ratione contextum, mittitur super draconem, qui habitat in populorum multitudine, et semper turbis et populorum multitudine delectatur: ut extrahat eum in sagena sua, sive in hamo suo. Ista est sagena, quae in mare hujus saeculi mittitur, et extrahit pisces multos alios eligendos, et alios abjiciendos (Matth. XIII). Sive iste est hamus, de quo in Job scriptum est: Adduces autem draconem in hamo, et circumdabis capistrum circa nares ejus (Job XL, 19); pro quo interpretatus est Aquila: Extrahes Leviathan in hamo, et funibus colligabis linguam ejus. Extrahitur autem draco, sive Leviathan de mari hamo, vel sagena Domini, ut projiciatur, sive extendatur super terram, et omnes spirae ejus, quibus suas insidias occultabat, aperiantur et proferantur in publicum, et in terram abjiciantur, et jaceat qui in coelo posuerat os suum, et se Altissimo similem esse jactabat. Unde sequitur: Et habitare, sive sedere faciam super te omnia volatilia coeli et saturabo de te bestias universae terrae, secundum illud quod scriptum est: Dedisti eum escam populis Aethiopum (Ps. LXXIII, 14). Qui vel volatilia vocantur, vel bestiae terrae (Matth. XIII; Luc. VIII). Volatilia, quae sementem, ut diximus, juxta viam rapiunt. Bestiae terrae, vitiis efferatae, quod ad haereticos atque gentiles referri potest.

That dragon, therefore, with his rivers as with horns did toss very many nations: which we can understand concerning Marcion, Valentinus, Arius, Eunomius, and the rest of the princes of heresies, who imitate ecclesiastical men, saying to the Lord Savior: In thee we will toss our enemies with the horn (Ps. 43:6): and they do not toss for salvation, that they may lift from the earth to heaven, but that they may cast down into the depth. Finally it follows: And you did trouble the waters with your feet; according to that of the Apostle: But he that troubles you shall bear judgment (Gal. 5:10). For he does not wish to drink the waters of Siloe, which go with silence (Isa. 8), but the troubled and muddy waters of Egypt, which before they were trampled by the feet of the dragon, were pure, and flowing in their own order: but after they were troubled by his feet, they lost the order of their course. For neither do the heretics use the testimonies of the Scriptures cohering to themselves, but they trouble all things. And because he is the enemy and the avenger, not only does the Egyptian dragon trouble the waters of others with his feet, but he tramples his own rivers, that he may not spare those whom he has once reduced into his power. Which the just man desiring to avoid, prays: Let not the foot of pride come to me (Ps. 35:12). And in another place, having been trampled, he asks that he may not be trampled again: Have mercy on me, O Lord, he says, for man has trampled me (Ps. 55:1). But the enemy man is the devil, of whom also another psalm speaks: That man may no more be magnified upon the earth. Therefore thus says the Lord God: I will spread over you my net, in a multitude of many peoples (Ps. 9:18). The net of the Lord, woven by the reason of the Old and New Testament, is sent over the dragon, who dwells in the multitude of peoples, and is always delighted by crowds and the multitude of peoples: that He may draw him out in His dragnet, or in His hook. This is the dragnet which is sent into the sea of this world, and draws out many other fishes to be chosen, and others to be cast away (Matth. 13). Or this is the hook of which it is written in Job: But will you draw out the dragon with a hook, and will you put a halter about his nostrils (Job 40:19); for which Aquila interpreted: You shall draw out Leviathan with a hook, and with ropes you shall bind his tongue. But the dragon, or Leviathan, is drawn out from the sea by the hook or dragnet of the Lord, that he may be cast forth, or extended upon the land, and all his coils, by which he was hiding his snares, may be opened and brought forth into public, and be cast away upon the earth, and he may lie who had set his mouth in heaven, and was boasting that he was like the Most High. Whence it follows: And I will cause all the birds of heaven to dwell, or to sit upon you, and I will satiate the beasts of the whole earth with you, according to that which is written: You gave him as food to the peoples of the Ethiopians (Ps. 73:14). Who are called either birds or beasts of the earth (Matth. 13; Luke 8). The birds, which as we have said, snatch the seed by the way. The beasts of the earth, made wild by vices, which can be referred to heretics and gentiles.

Quod autem sequitur: Et dabo carnes tuas super montes, et implebo colles tuos sanie tua; sive, implebo valles sanguine tuo, hunc habet sensum: ut volatilia coeli, et bestias terrae, deceptorum populos intelligamus, crudelitatemque gentilium, montes autem ad principes referamus haereseon, qualis fuit Valentinus et Marcion, collesque successores eorum qui saturantur sanie draconis; sive valles, quae implentur draconis sanguine, inferiores quosque credentium. Aut certe montes adversarias potestates, quae in aere discurrunt, et valles, quae inferna penetrant, et aeternis suppliciis mancipatae sunt. Porro quod dicitur: Et irrigabo terram putore [Al. paedore] sanguinis tui super montes, sive, irrigabitur terra de stercoribus tuis super montes, et valles implebuntur ex te, illud significat quod omnis superbia et arrogans haereticorum tumor, non tam vitali et puro, quam putrido atque fetenti sanguine compleatur, juxta illud quod scriptum est: Pone eos sicut stercus terrae (Ps. LXXXII, 11). De quo sanctus a Domino liberatur: Qui suscitat de terra inopem, et de stercore erigit pauperem. Ut collocet eum cum principibus, cum principibus populi sui (Ps. CXII, 7, 8). Valles autem in ima depressae, ut supra diximus, aut inferna significant, aut humilem haereticorum sensum propter voluptatem et terrenas opes cuncta facientium.

Quod autem jungitur: Et operiam cum exstinctus fueris, coelum, et nigrescere faciam stellas ejus: solem nube tegam et luna non dabit lumen suum, omnia luminaria coeli moerere, vel tenebrescere faciam super te, et dabo tenebras super terram tuam, ait Dominus Deus, si sequamur litteram, penitus intelligi non potest. Quando enim interfecto Pharaone, sive dracone sol, et luna, et stellae non dederunt lumen suum, et coelum opertum est tenebris, juxta illud poeticum (Virgil., I Georg.): Impiaque aeternam timuerunt saecula noctem. Ergo hoc dicendum est, quod exstincto Pharaone, qui transfigurabat se in Angelum lucis, de quo in alio loco scriptum est: Lux impiorum exstinguetur (Job XVIII), coelum sive coeli operientur tenebris. De quibus et Paulus loquitur: Et spiritualia nequitiae in coelestibus (Ephes. VI, 12). Et nigrescere faciet Dominus stellas ejus, vel draconis, vel coeli. Super quo et Judas Apostolus scribit: Sidera errantia, quibus caligo tenebrarum in aeternum reservatur (Judae XIII).

But that which follows: And I will give your flesh upon the mountains, and I will fill your hills with your sanie; or, I will fill the valleys with your blood, has this sense: that the birds of heaven and the beasts of the earth, we should understand as the peoples of the deceived, and the cruelty of the gentiles, but the mountains we should refer to the princes of heresies, such as was Valentinus and Marcion, and the hills to their successors who are satiated with the sanie of the dragon; or the valleys, which are filled with the blood of the dragon, to all the lower ones of the believers. Or certainly the mountains to the adverse powers which run to and fro in the air, and the valleys, which penetrate the infernal regions, and are delivered to eternal punishments. Furthermore, that which is said: And I will water the earth with the stench of your blood upon the mountains, or, the earth shall be watered from your dung upon the mountains, and the valleys shall be filled from you, signifies that all the pride and arrogant tumor of the heretics is filled not so much with vital and pure, as with putrid and stinking blood, according to that which is written: Place them as the dung of the earth (Ps. 82:11). From which the saint is delivered by the Lord: Who raises up the needy from the earth, and from the dung lifts up the poor. That He may place him with princes, with the princes of His people (Ps. 112:7, 8). But the valleys depressed into the depths, as we said above, signify either the infernal regions, or the humble sense of heretics doing all things for the sake of pleasure and earthly riches.

But that which is joined: And I will cover when you shall be extinguished, the heaven, and I will make its stars to grow black: I will cover the sun with a cloud and the moon shall not give her light, all the luminaries of heaven I will make to mourn, or to be darkened over you, and I will give darkness upon your land, says the Lord God, if we follow the letter, cannot be understood at all. For when, with Pharaoh or the dragon slain, did the sun, and the moon, and the stars not give their light, and the heaven was covered with darkness, according to that poetic saying (Virgil, 1 Georg.): "And the impious ages feared eternal night." Therefore this must be said, that with Pharaoh extinguished, who was transfiguring himself into an Angel of light, of whom it is written in another place: The light of the impious shall be extinguished (Job 18), the heaven or the heavens shall be covered with darkness. Concerning which also Paul speaks: And the spiritual things of wickedness in the celestials (Ephes. 6:12). And the Lord shall make his stars grow black, either of the dragon or of heaven. Concerning which also the Apostle Jude writes: Wandering stars, for whom the gloom of darkness is reserved forever (Jude 13).

Sol quoque nube tegetur, sol iniquitatis, qui contrarius est soli justitiae, nube autem, vel ipso Domino Salvatore, qui descendit in Aegyptum super nubem levem (Isa. XIX), nullo peccatorum pondere praegravatam, vel prophetis et apostolis, de quibus legimus: Mandabo nubibus ne pluant super eam imbrem (Isa. V, 6). Et in Psalmis: Veritas tua usque ad nubes (Ps. XXXV, 6). Cum autem sol iniquitatis fuerit obscuratus, luna quam haereticorum sentimus Ecclesiam, et quae a sole iniquitatis lumen putabatur accipere, non dabit lumen suum, nec decipiet credentes falsi nominis scientia. Omnia quoque luminaria et quidquid videtur in haereticis esse doctrinae, exstincto dracone, siccabitur, sive moerebunt, principe perdito, ita ut ipse Dominus terram haereticorum operiat tenebris, ignorantia scilicet veritatis, ut caeci caecos ducant in foveam, et habitatores terrae mittantur in tenebras exteriores, ubi est fletus et stridor dentium.

Post haec dicitur: Et irritabo cor populorum multorum, cum induxero contritionem, sive captivitatem tuam in gentibus super terram quam nescis, ut qui prius Pharaoni servierant, irascantur contra eum, videntes captivitatem ejus ad aliam terram, quam draco nesciebat esse, perductam. Nec debemus ambigere bonas esse terras, quas Pharao nesciat, scilicet quando captivitas Pharaonis alia captivitate mutatur, de qua dicitur ad Salvatorem: Ascendens in altum, captivam duxit captivitatem: accepit (sive, juxta Apostolum (Ephes. IV, 8), dedit) dona hominibus (Psal. LXVII, 19). Et stupescere, inquit, faciam super te populos multos, ut qui prius Pharaonis admirabantur potentiam, postea eum admirentur de suo culmine cecidisse. Reges quoque populorum horrore nimio formidabunt super eum, quorum regna Domino diabolus ostendit, et de quibus in psalmo dicitur: Astiterunt reges terrae, et principes convenerunt in unum (Ps. II, 2). Hoc autem fiet cum volare coeperit gladius Domini super facies eorum, subauditur regum, sive populorum. Gladius autem Domini intelligendus est vivens sermo Dei, et efficax, et acutus super omnem gladium ex utraque parte acutum, qui volat atque discurrit et perstringit cernentium oculos vultusque deterret, ut obstupescentes super ruina Pharaonis, se in illo videant esse dejectos. Et Domini quidem gladius, de quo scriptum est: Ecce hic positus est in ruinam et resurrectionem multorum (Luc. II, 34), jacentes elevat, et male erectos, humilitate commutat.

The sun also shall be covered with a cloud, the sun of iniquity, which is contrary to the sun of justice, but with a cloud, either the Lord Savior himself, who descended into Egypt upon a light cloud (Isa. 19), weighed down by no weight of sins, or the prophets and apostles, of whom we read: I will command the clouds that they rain no rain upon it (Isa. 5:6). And in the Psalms: Thy truth even unto the clouds (Ps. 35:6). But when the sun of iniquity shall have been obscured, the moon which we perceive as the Church of heretics, and which was thought to receive light from the sun of iniquity, shall not give her light, nor shall she deceive the believers with the knowledge of a false name. All the luminaries also and whatever seems to be of doctrine in heretics, the dragon being extinguished, shall be dried up, or they shall mourn, the prince being lost, so that the Lord himself may cover the land of the heretics with darkness, namely, with ignorance of the truth, so that the blind may lead the blind into the pit, and the inhabitants of the earth may be sent into outer darkness, where there is weeping and gnashing of teeth.

After these things it is said: And I will irritate the heart of many peoples, when I shall bring in your contrition, or your captivity among the nations upon the land which you know not, so that those who before had served Pharaoh, may be angry against him, seeing his captivity led away to another land, which the dragon did not know to exist. Nor ought we to doubt that the lands are good, which Pharaoh knows not, namely, when the captivity of Pharaoh is changed by another captivity, of which it is said to the Savior: Ascending on high, he led captivity captive: he received (or, according to the Apostle (Ephes. 4:8), he gave) gifts to men (Ps. 67:19). And I will make, he says, many peoples to be astonished over you, so that those who before admired the power of Pharaoh, may afterwards admire that he has fallen from his summit. The kings also of the peoples shall dread with exceeding horror over him, whose kingdoms the devil showed to the Lord, and of whom it is said in the psalm: The kings of the earth stood up, and the princes convened into one (Ps. 2:2). But this shall happen when the sword of the Lord shall begin to fly over their faces, it is understood of the kings, or of the peoples. But the sword of the Lord is to be understood as the living word of God, and effective, and sharper than any sword on either side acute, which flies and runs to and fro and brushes the eyes of those who behold it and deters the face, so that being astonished over the ruin of Pharaoh, they may see themselves to be cast down in him. And indeed the sword of the Lord, of which it is written: Behold, this one is placed for the ruin and resurrection of many (Luke 2:34), raises up those who lie, and those badly erected, He changes with humility.

Gladius autem regis Babylonis veniet super draconem Aegyptium, ut in gladiis fortium, sive gigantium dejiciat Dominus multitudinem ejus, qui regem Aegypti sectabatur. Inexpugnabiles, inquit, sive pestilentes de gentibus omnes isti, ut mali ad puniendum tradantur pejoribus, de quibus scriptum est: Immissionem per Angelos pessimos (Ps. LXXVII, 49). Et Apostolus: Quos tradidi, inquit, Satanae, ut discant non blasphemare, vel in interitum carnis, ut spiritus salvus fiat (I Tim. I, 20). Cum autem per hujuscemodi ministros dejecta fuerit superbia Aegypti, et multitudo illius dissipata, perdentur omnia jumenta illius, quae erant super aquas plurimas, et non conturbabit eas pes hominis ultra. Si enim beatus qui seminat super aquas, ubi bos et asinus calcat (Isa. XXXII): e contrario infelix qui simplices quidem suo ultra poterit errore retinere, ita ut pes hominis non calcet in eis, quo ne signum quidem sapientiae atque rationis aquae Aegyptiae in se habere videantur. Ungula quoque jumentorum non turbabit eas, ut de limpidissimis atque nitentibus faciat turbidas atque coenosas. Tunc reddentur non ab alio, sed ab ipso Domino, aquae purissimae, quae draconis fuerant dominatione turbatae: ita ut flumina earum labantur quasi oleum, et sint veri luminis nutrimentum. Haec autem fient, cum dederit Dominus terram Aegypti desolatam, et perdiderit multitudinem ejus, et percussi fuerint omnes habitatores illius, ut isto profectu scire possint quod ipse sit Dominus. Quod autem jungitur: Planctus est, et plangent eum filiae gentium super Aegyptum, et super multitudinem ejus plangent eum, ait Dominus Deus, perspicuum est animas omnium gentium, quae prius oppressae fuerant sive earum gentium quae nequaquam in Aegypto morabantur, sed in regione viventium, interfectum draconem plangere, et omnem multitudinem ejus: non spe salutis, sed quod de tanta potentia suo vitio et superbia dejectus sit in aeterna supplicia.

(Vers. 17, seq.) «Et factum est in duodecimo anno, in quinta decima mensis, factum est verbum Domini ad me, dicens: Fili hominis, cane lugubre super multitudinem Aegypti, et detrahe eam ipsam, et filias gentium robustarum ad terram ultimam, cum his qui descendunt in lacum. Quo pulchrior es, descende, et dormi cum incircumcisis. In medio interfectorum gladio cadent: gladius datus est: attraxerunt eam, et omnes populos ejus. Loquentur ei potentissimi robustorum de medio inferni, qui cum auxiliatoribus ejus [al. suis] descenderunt, et dormierunt cum incircumcisis, interfectisque gladio.

But the sword of the king of Babylon shall come upon the Egyptian dragon, that by the swords of the strong, or of the giants, the Lord may cast down his multitude, which was following the king of Egypt. All these, he says, are unassailable, or pestilent ones from the nations, so that the evil may be delivered to worse ones for punishment, of whom it is written: An immission through the worst Angels (Ps. 77:49). And the Apostle: Whom I have delivered, he says, to Satan, that they may learn not to blaspheme, or for the destruction of the flesh, that the spirit may be saved (1 Tim. 1:20). But when by ministers of this kind the pride of Egypt shall have been cast down, and its multitude dissipated, all its beasts shall be destroyed, which were over many waters, and the foot of man shall not trouble them any more. For if he is blessed who sows upon the waters, where the ox and the ass trample (Isa. 32): on the contrary, unhappy is he who will be able to retain the simple indeed in his error any more, so that the foot of man does not trample in them, by which not even a sign of wisdom and reason the Egyptian waters may seem to have in themselves. The hoof also of beasts shall not trouble them, so that from the most clear and shining he may make them troubled and muddy. Then shall be rendered not by another, but by the Lord himself, most pure waters, which had been troubled by the domination of the dragon: so that their rivers may glide as oil, and be the nourishment of the true light. But these things shall happen, when the Lord shall have given the land of Egypt desolate, and shall have destroyed its multitude, and all its inhabitants shall have been struck, so that by this progress they may be able to know that He is the Lord. But that which is joined: It is a lamentation, and the daughters of the nations shall lament him over Egypt, and over his multitude they shall lament him, says the Lord God, it is clear that the souls of all nations, which before had been oppressed or of those nations which by no means were dwelling in Egypt, but in the region of the living, lament the slain dragon, and all his multitude: not with hope of salvation, but because from so great power by his own vice and pride he has been cast down into eternal punishments.

(Vers. 17, seq.) "And it came to pass in the twelfth year, in the fifteenth of the month, the word of the Lord came to me, saying: Son of man, sing a mournful song over the multitude of Egypt, and draw it down, even itself and the daughters of the robust nations, to the lowest earth, with those who descend into the pit. By as much as you are more beautiful, descend, and sleep with the uncircumcised. In the midst of those slain by the sword they shall fall: the sword is given: they have drawn it out, and all its peoples. The most powerful of the robust shall speak to him from the midst of hell, who with his helpers have descended, and have slept with the uncircumcised, and those slain by the sword.

Ibi Assur et omnis multitudo ejus, in circuitu illius sepulcra illius, omnes interfecti, et qui ceciderunt gladio, quorum data sunt sepulcra in novissimis laci: et facta est multitudo ejus per gyrum sepulcri ejus, universi interfecti cadentesque gladio qui dederant quondam formidinem in terra viventium. Ibi Aelam et omnis multitudo ejus per gyrum sepulcri illius [Vulg. sui]: omnes hi interfecti ruentesque gladio, qui descenderunt incircumcisi ad terram ultimam: qui posuerunt terrorem suum in terra viventium: et portaverunt ignominiam suam cum his qui descendunt in lacum. In medio interfectorum posuerunt cubile ejus in universis populis ejus: in circuitu ejus sepulcrum illius. Omnes hi incircumcisi, interfectique gladio. Dederant [Vulg. Dederunt] enim terrorem [Vulg. addit suum] in terra viventium, et portaverunt ignominiam suam cum his qui descendunt in lacum: in medio interfectorum positi sunt. Ibi Mosoch et Thubal, et omnis multitudo ejus in circuitu illius sepulcra ejus. Omnes hi incircumcisi, interfectique cadentes gladio, qui dederunt formidinem suam in terra viventium. Et non dormient cum fortibus, cadentibusque, et incircumcisis, qui descenderunt ad infernum cum armis suis, et posuerunt gladios suos sub capitibus suis: et fuerunt iniquitates eorum in ossibus eorum, quia terror fortium facti sunt in terra viventium. Et tu ergo in medio incircumcisorum contereris, et dormies cum interfectis gladio. Ibi Idumaea, et reges ejus, et omnes duces ejus qui dati sunt cum exercitu suo cum interfectis gladio, et qui cum incircumcisis dormierunt, et cum his qui descenderunt [Vulg. descendunt] in lacum. Ibi principes Aquilonis omnes: et universi Sidonii (sive venatores) qui deducti sunt cum interfectis paventes, et in sua fortitudine confusi, quia [Vulg. qui] dormierunt incircumcisi cum interfectis gladio, et portaverunt confusionem suam cum his qui descendunt in lacum. Vidit eos Pharao, et consolatus est super universa multitudine sua, quae interfecta est gladio, Pharao, et omnis exercitus ejus, ait Dominus Deus. Quia dedi [al. dedit] terrorem meum in terra viventium, et dormivit in medio incircumcisorum cum interfectis gladio, Pharao et omnis multitudo ejus, ait Dominus Deus.»

Multum in hoc loco Septuaginta interpretum editio, et ordine et translatione discordat, et quaedam in ea de Theodotione addita sunt. Unde necesse habuimus et ipsam ponere, nequaquam parcentes longitudini, et studiosi lectoris diligentiae servientes.

LXX. Et factum est in duodecimo anno in quinta decima mensis: factus est sermo Domini ad me: dicens: Fili hominis, luge super fortitudinem Aegypti, et dejectas facias filias ejus, et gentes: et detrahas eas in profundum terrae, ad descendentes in foveam. A quo es melior? Descende, et dormi cum incircumcisis. In medio interfectorum gladio cadent cum eo: et dormiet omnis multitudo ejus. Loquentur tibi gigantes, Dicentes: In profundo foveae esto. Melior es? Descende, et dormi cum incircumcisis, in medio interfectorum gladio.

There is Assur and all his multitude, in his circuit are his sepulchres, all slain, and who fell by the sword, whose sepulchres are given in the farthest parts of the pit: and his multitude was made around his sepulchre, all slain and falling by the sword, who once had given dread in the land of the living. There is Elam and all his multitude around his sepulchre: all these slain and falling by the sword, who descended uncircumcised to the lowest earth: who set their terror in the land of the living: and they have borne their ignominy with those who descend into the pit. In the midst of the slain they have placed his bed in all his peoples: in his circuit is his sepulchre. All these uncircumcised, and slain by the sword. For they had given their terror in the land of the living, and they have borne their ignominy with those who descend into the pit: in the midst of the slain they are placed. There are Meshech and Tubal, and all their multitude around their sepulchres. All these uncircumcised, slain and falling by the sword, who gave their dread in the land of the living. And they shall not sleep with the strong, and the falling, and the uncircumcised, who descended to hell with their arms, and placed their swords under their heads: and their iniquities were in their bones, because they were made the terror of the strong in the land of the living. And you therefore shall be crushed in the midst of the uncircumcised, and shall sleep with those slain by the sword. There is Idumea, and her kings, and all her leaders who are given with their army with those slain by the sword, and who slept with the uncircumcised, and with those who have descended into the pit. There are all the princes of the North: and all the Sidonians (or hunters) who were led down with the slain, fearing and confused in their strength, who slept uncircumcised with those slain by the sword, and have borne their confusion with those who descend into the pit. Pharaoh saw them, and was comforted over all his multitude, which was slain by the sword, Pharaoh, and all his army, says the Lord God. Because I have given [al. he has given] my terror in the land of the living, and he slept in the midst of the uncircumcised with those slain by the sword, Pharaoh and all his multitude, says the Lord God."

Much in this place the edition of the Seventy interpreters, both in order and in translation, disagrees, and certain things have been added in it from Theodotion. Whence we have had necessity to set it down also, by no means sparing length, and serving the diligence of the studious reader.

LXX. And it came to pass in the twelfth year in the fifteenth of the month: the word of the Lord was made to me: saying: Son of man, mourn over the strength of Egypt, and make her daughters, and the nations, cast down: and draw them down into the depth of the earth, to those who descend into the pit. Than whom are you better? Descend, and sleep with the uncircumcised. In the midst of those slain by the sword they shall fall with him: and all his multitude shall sleep. The giants shall speak to you, saying: Be in the depth of the pit. Are you better? Descend, and sleep with the uncircumcised, in the midst of those slain by the sword.

Ibi Assur et omnis multitudo ejus: universi interfecti illius dati sunt ibi: et sepulcra ejus in profundo foveae: et facta est multitudo ejus in circuitu sepulcri ejus: universi vulnerati cadentes gladio, qui dederunt timorem suum in terra viventium. Ibi Aelam, et omnis multitudo ejus in circuitu sepulcri ejus: universi interfecti, et cadentes gladio: qui descenderunt incircumcisi ad profundum terrae: qui dederunt timorem suum in terra viventium, et acceperunt supplicium suum cum descendentibus in foveam. In medio interfectorum datus est ei lectus cum omni multitudine ejus in circuitu sepulcri ejus: universi interfecti cadentes gladio: quia dederunt timorem suum in terra viventium, et acceperunt supplicium suum cum descendentibus in foveam: in medio interfectorum positi sunt. Ibi Mosoch et Thubal, et omnis multitudo ejus in circuitu sepulcri ejus: universi interfecti vulnerati cadentesque gladio: qui dederunt timorem suum in terra viventium. Et dormierunt cum gigantibus cadentibus a saeculo, qui descenderunt in infernum cum armis bellicis, et posuerunt gladios suos sub capitibus suis: et factae sunt iniquitates eorum in ossibus eorum, quoniam terruerunt gigantes in vita sua. Et tu in medio incircumcisorum contereris, et dormies cum vulneratis gladio. Ibi Edom, et reges ejus, et omnes principes ejus, qui dederunt fortitudinem suam vulneratis gladio: et isti cum interfectis dormierunt, et cum descendentibus in foveam. Ibi omnes principes Aquilonis: universi duces Assur, qui descendunt vulnerati cum timore suo: et fortitudini suae confusi sunt, et dormierunt incircumcisi cum interfectis gladio: et acceperunt supplicium suum cum descendentibus in foveam. Videbit eos Pharao rex, et consolabitur super omni multitudine eorum: interfectos gladio Pharaonem et omnem virtutem ejus, dicit Dominus Deus: Quia dedi timorem ejus in terra viventium: et dormiet in medio incircumcisorum cum vulneratis gladio Pharao, et omnis multitudo ejus, dicit Dominus Deus.

In hoc loco rursus eadem repetuntur, quae Hebraeus supra sermo personuit; nisi quod pro potentissimis robustis, gigantes ponit; et pro muliere robusta, vel gente, gigantes rursum; et pro gladiis qui sub capitibus ponuntur, iniquitates in ossibus; ut in his gigantes terruisse videantur. Si autem gigantes iniquitates suas in ossibus habuerunt: consequenter et Pharao, qui in medio incircumcisorum conteri dicitur, dormiet cum vulneratis gladio, de quibus jam supra diximus.

There is Assur and all his multitude: all his slain are given there: and his sepulchres in the depth of the pit: and his multitude was made in the circuit of his sepulchre: all the wounded falling by the sword, who gave their fear in the land of the living. There is Elam, and all his multitude in the circuit of his sepulchre: all the slain, and falling by the sword: who descended uncircumcised to the depth of the earth: who gave their fear in the land of the living, and received their punishment with those who descend into the pit. In the midst of the slain a bed is given to him with all his multitude in the circuit of his sepulchre: all the slain falling by the sword: because they gave their fear in the land of the living, and received their punishment with those who descend into the pit: in the midst of the slain they are placed. There are Meshech and Tubal, and all their multitude in the circuit of their sepulchre: all the slain wounded and falling by the sword: who gave their fear in the land of the living. And they slept with the giants falling from the age, who descended into hell with warlike arms, and placed their swords under their heads: and their iniquities were made in their bones, because they terrified the giants in their life. And you therefore shall be crushed in the midst of the uncircumcised, and shall sleep with the wounded by the sword. There is Edom, and her kings, and all her princes, who gave their strength to those wounded by the sword: and these slept with the slain, and with those who descend into the pit. There are all the princes of the North: all the leaders of Assur, who descend wounded with their fear: and they were confused in their strength, and slept uncircumcised with those slain by the sword: and received their punishment with those who descend into the pit. Pharaoh the king shall see them, and shall be comforted over all their multitude: Pharaoh and all his power slain by the sword, says the Lord God: Because I have given his fear in the land of the living: and Pharaoh shall sleep in the midst of the uncircumcised with those wounded by the sword, and all his multitude, says the Lord God.

In this place again the same things are repeated, which the Hebrew word sounded above; except that for 'most powerful robust ones,' it places 'giants'; and for 'robust woman,' or 'nation,' 'giants' again; and for 'swords which are placed under the heads,' 'iniquities in the bones'; so that in these the giants may seem to have terrified. But if the giants had their iniquities in their bones: consequently Pharaoh also, who is said to be crushed in the midst of the uncircumcised, shall sleep with the wounded by the sword, concerning whom we have already spoken above.

Ex quibus apparet Pharaonem et omnes hostes Dei, nunquam in terra viventium mansuros, sed detrahendos in terram ultimam, et in profundum laci, ubi sunt gigantes, qui quondam terruerunt orbem; quos Dominus ad inferna detrusit. In quibus et principes Aquilonis, et duces Assur, et universi Sidonii, qui venatores vertuntur, pariter dejecti sunt. Aquilonem autem, et Sidonios, et venatores, ad contrarias potestates debemus referre; quae simplices quosque in hoc saeculo venabantur. Quodque dicitur in fine: Videbit eos Pharao, et consolabitur super omni multitudine sua: hunc habet sensum, quod Pharao, id est, diabolus, non sit solus in poenis, sed habeat multos socios cruciatuum; et in illorum supplicio, sua tormenta solari videatur. Non quod poenae minuuntur, cum multi torqueantur: sed quod eis qui in tormentis sunt, consuetudo sit, aliena miseria suam consolari.

Non ignoro, fastidiosam fore delicato lectori tantam inter duas editiones discrepantiam. Sed quid faciam calumniatoribus meis, qui si aliquid de LXX interpretum translatione subtraxero, me sacrilegum et absque timore Domini vociferantur, maxime qui cum in fidei veritate discordent, et Manichaeorum sequantur errores, in eo imperitorum animas commovent, si de veteri quidpiam monstrare potuerint mutatum consuetudine, libentius errare cupientes, quam aliquid ab aemulo verum discere. Et interim juxta historiam manifestus est sensus. In eodem enim anno duodecimo, et in eodem, ut putamus, mense, sed non in una, ut supra, mensis, verum in quinta decima die, nequaquam super Pharaone, sed super fortitudine, sive multitudine Aegypti planctus assumitur, qui detrahitur de superbia sua cum universis filiabus suis, sive gentium robustarum ad terram ultimam, id est, in profundum inferni, diciturque ad regem Aegypti: Quo melior es, ut mortem merearis evadere? Cum enim Assur, et Aelam, id est, Persae, et Mosoch, qui interpretantur Cappadoces, et Thubal, quos alii Iberos, alii Italos intelligi volunt: Idumaei quoque et principes Aquilonis, ac Sidonii cum universis exercitibus suis, quorum auxilio horrorem cunctis gentibus praebuerunt, mortui sint, et interfecti gladio, et posuerint gladios suos sub capitibus suis, quod dictum ἐμφατικώτερον accipiendum est, tu solus poteris non eadem sustinere? Quin potius cum videris tantam tecum apud inferos multitudinem dormientium, et sepulcrum tuum fortissimorum quondam principum circumdari memoriis, habebis consolationem, leviora tormenta aestimans consortio plurimorum. Haec interim juxta simplicem sensum strictim dixisse sufficiat. Nunc eadem brevitate, quantum explanationis patitur difficultas, spiritualis intelligentiae summa quaeque carpamus. Supra una mensis die factus est sermo Domini ad Prophetam: hic quinta decima.

From which it appears that Pharaoh and all the enemies of God shall never remain in the land of the living, but are to be drawn down into the lowest earth, and into the depth of the pit, where are the giants, who once terrified the world; whom the Lord thrust down to the infernal regions. In which also the princes of the North, and the leaders of Assur, and all the Sidonians, who are translated 'hunters,' are likewise cast down. But the North, and the Sidonians, and the hunters, we ought to refer to the contrary powers; which were hunting all the simple ones in this world. And that which is said in the end: 'Pharaoh shall see them, and shall be comforted over all his multitude': has this sense, that Pharaoh, that is, the devil, is not alone in punishments, but has many companions of torments; and in their punishment, he may seem to solace his own torments. Not that the punishments are diminished when many are tortured: but that for those who are in torments, it is a custom to be solaced in their own misery by the misery of others.

I am not ignorant that such great discrepancy between the two editions will be fastidious to the delicate reader. But what shall I do to my calumniators, who if I subtract anything from the translation of the LXX interpreters, vociferate that I am sacrilegious and without fear of the Lord, especially those who since they disagree in the truth of the faith, and follow the errors of the Manichaeans, in that they move the souls of the unskilful, if they can show anything changed from the old custom, desiring more willingly to err, than to learn anything true from a rival. And in the meantime the sense is manifest according to the history. For in the same twelfth year, and in the same, as we think, month, but not on the first day, as above, of the month, but on the fifteenth day, by no means over Pharaoh, but over the strength, or multitude of Egypt a lamentation is taken up, who is drawn down from his pride with all his daughters, or of the robust nations to the lowest earth, that is, into the depth of hell, and it is said to the king of Egypt: By what are you better, that you should deserve to escape death? For since Assur, and Elam, that is, the Persians, and Meshech, who are interpreted Cappadocians, and Tubal, whom some want to be understood as Iberians, others Italians: Idumeans also and princes of the North, and Sidonians with all their armies, by whose help they provided horror to all nations, are dead, and slain by the sword, and have placed their swords under their heads, which saying is to be taken more emphatically (ἐμφατικώτερον), can you alone not sustain the same things? Yea rather when you shall see such a great multitude of those sleeping with you among the infernals, and your sepulchre surrounded by the memorials of once most strong princes, you shall have consolation, estimating the torments lighter by the fellowship of very many. Let it suffice to have said these things strictly according to the simple sense. Now with the same brevity, as much as the difficulty of the explanation suffers, let us pluck the highest points of the spiritual understanding. Above on the first day of the month the word of the Lord was made to the Prophet: here on the fifteenth.

In prima autem eis, hoc est, in kalendis, mensis exordium est: in quinta decima, quando totus lunae orbis impletur, et siquidem primus mensis fuerit, azymorum est prima dies; sin autem septimus, scenopegiarum, quando figuntur tabernacula (quae solemnitates apud Hebraeos, vel maxime sunt). Fit autem planctus super fortitudinem Aegypti, ut fortis in malo esse desistat: et recipiat infirmitatem, et quando infirmior fuerit, tunc fortior. Pro fortitudine Aegypti, in Hebraico habet multitudinem. Lata enim et spatiosa via est quae ducit ad mortem, et multi ingrediuntur per eam (Matth. VII, 13): sicut e contrario dicitur ad Israel: Vos autem estis pauci inter omnes gentes (Deut. XXVIII): semper enim virtus rara est, et arcta et angusta via quae ducit ad vitam, et pauci sunt qui ingrediuntur per eam. Quod autem Aegyptus plangitur, et mortuae filiae ejus, juxta LXX, sive gentium robustarum deducuntur ad terram ultimam in lacum, sive in foveam profundissimam, significantur animae in Aegypto hujus saeculi commorantes quae perdiderunt eum qui dicit: Ego sum vita (Joan. XIV, 6): et peccatis mortuae, pondere eorum ad inferos detrahuntur, dicente peccatore: Quoniam iniquitates meae supergressae sunt caput meum, et sicut onus grave gravatae sunt super me (Ps. XXXVII, 5). Istae sunt de quibus scriptum est in alio loco: Ingredientur in inferiora terrae, tradentur in manus gladii, partes vulpium erunt (Ps. LXII, 10). Qui enim fodit foveam, incidet in eam (Eccli. XXVII, 29; Ps. VII, 16). Unde et legimus: Lacum aperuit, et effodit eum, et incidit in foveam quam fecit. Quodque sequitur: Quo pulchrior es descende, et dormi cum incircumcisis, proprie ad Pharaonem regem Aegypti sermo dirigitur, sive ut in LXX de Theodotione additum est, ad ipsam Aegyptum: De aqua pulcherrima descende, et dormi cum incircumcisis. Quod specialiter ad eum pertinet, qui in baptismate Christi renatus, et audiens cum Ecclesia: Quae est ista quae ascendit dealbata, innitens super fratruelem suum (Cant. VIII, 5)? postea vel fornicatione, vel aliis vitiis sordidatus, ejicitur de Ecclesia, et dicitur ad eum: De aqua pulcherrima descende, et dormi cum incircumcisis, id est, cum immundis, juxta illum sensum quem ponit Apostolus: Nos sumus circumcisio (Philipp. III, 3), qui in spiritu Deo servientes, et gloriantes in Domino, et non in carne confidentes. Hi omnes in medio vulneratorum, sive interfectorum cadent cum Pharaone, illo gladio quem venit mittere Dominus super terram. Sicut enim Christi gladius bonos a malis separat, dicens: Non veni pacem mittere super terram, sed gladium (Matth. X, 34): sic haereticorum gladius omnes truncat populos, et vulneratos ad infernum deducit. Isti sunt gigantes potentissimi, et rebelles, et ponentes in excelsum os suum, et quanto per superbiam se ad excelsa sustollunt, tanto ad profundum foveae, et inferni novissima detrahuntur, qui omnes interfecti sunt gladio.

But on the first day, that is, on the calends, is the beginning of the month: on the fifteenth, when the whole orb of the moon is filled, and if indeed it was the first month, it is the first day of the Azymes; but if the seventh, of the Scenopegia, when the tabernacles are fixed (which solemnities among the Hebrews are especially great). But the lamentation is made over the strength of Egypt, so that it may cease to be strong in evil: and receive infirmity, and when it shall be weaker, then stronger. For 'strength' of Egypt, in the Hebrew it has 'multitude.' For broad and spacious is the way that leads to death, and many are they who enter through it (Matth. 7:13): as on the contrary it is said to Israel: But you are few among all nations (Deut. 28): for virtue is always rare, and narrow and strait is the way that leads to life, and few are they who enter through it. But that Egypt is lamented, and her dead daughters, according to the LXX, or of the robust nations are led down to the lowest earth into the lake, or into the deepest pit, those souls are signified dwelling in the Egypt of this world which have lost Him who says: I am the life (John 14:6): and dead in sins, by their weight they are drawn down to the infernal regions, the sinner saying: For my iniquities have gone over my head, and like a heavy burden they are weighed down upon me (Ps. 37:5). These are they of whom it is written in another place: They shall enter into the lower parts of the earth, they shall be delivered into the hands of the sword, they shall be the portions of foxes (Ps. 62:10). For he that digs a pit, shall fall into it (Eccli. 27:29; Ps. 7:16). Whence we also read: He opened a lake, and dug it out, and fell into the pit which he made. And that which follows: 'Than whom are you more beautiful descend, and sleep with the uncircumcised,' the word is properly directed to Pharaoh king of Egypt, or as in the LXX from Theodotion it is added, to Egypt herself: 'From the most beautiful water descend, and sleep with the uncircumcised.' Which specially pertains to him, who reborn in the baptism of Christ, and hearing with the Church: 'Who is this that ascends whitened, leaning upon her cousin?' (Cant. 8:5) afterwards being defiled either by fornication or other vices, is cast out from the Church, and it is said to him: From the most beautiful water descend, and sleep with the uncircumcised, that is, with the unclean, according to that sense which the Apostle places: We are the circumcision (Philipp. 3:3), who in spirit serve God, and glory in the Lord, and do not trust in the flesh. All these shall fall in the midst of the wounded, or the slain with Pharaoh, by that sword which the Lord came to send upon the earth. For as the sword of Christ separates the good from the evil, saying: I came not to send peace upon the earth, but a sword (Matth. 10:34): so the sword of the heretics cuts off all peoples, and leads the wounded down to hell. These are the most powerful giants, and rebels, and setting their mouth in the high place, and by how much through pride they lift themselves up to the heights, by so much they are drawn down to the depth of the pit, and the farthest parts of hell, who all were slain by the sword.

Et ut sciret vel Pharao, vel omnis Aegypti fortitudo, quae ad inferna detracta est, quos haberet in poenis socios, sequens sermo demonstrat: Ibi Assur, et omnis multitudo ejus, vel synagoga ejus. Princeps enim haereticorum diabolus, cujus vere congregatio synagoga est, de qua in Apocalypsi dicitur: Qui sunt synagogae Satanae (Apoc. II, 9). Sequentes autem versiculos, qui obelo praenotantur, praetereundos puto, dicendumque quod habetur in Hebraico: In circuitu illius, sepulcra eorum, videlicet deceptorum ab eo. Qui omnes vulnerati, vel interfecti sunt gladio, et ideo corruerunt, quorum sepulcra data sunt in novissimis laci. Quod autem lacus vocetur infernus, perspicue psalmus ille demonstrat, in quo poenitens loquitur: Assimilatus sum cum his qui descendunt in lacum (Psal. XXVII, 1). Quem nequaquam debemus juxta Latini sermonis proprietatem eum intelligere qui Graece λίμνη dicitur, ut est lacus Tyberiadis, et lacus Larius, et Benachus, multique alii, sed quas non solemus appellare cisternas. Quos lacus, quia aquas refrigerant, et omnem ab eis calorem spiritus auferunt peccatores cunctique haeretici fodiunt, et quantum in mea memoria est, nullum sanctorum lacum, id est, cisternam fodisse, Scriptura testatur; sed omnes peccatores, quorum fuit Ozias rex leprosus et qui per suam superbiam corruit, de quo scribitur quod homo fuerit terrae operibus incubans, et multas superbiae turres aedificarit in angulis, et lacus foderit (II Par. XXVI). E contrario ad justum dicitur: Bibe aquam de tuis vasis, et de puteorum tuorum fontibus (Prov. V, 15). Et rursum: Fons aquae tuae sit proprius. Unde loquitur et Dominus: Me dereliquerunt fontem aquae vivae, et foderunt sibilacus, id est, cisternas, quae aquas continere non possunt (Jer. III, 13). Sequitur: Et facta est multitudo ejus per gyrum sepulcri ejus. Hi omnes cingunt Assyrium, et est eorum plurima multitudo, qui universi vulnerati sunt et interfecti, et cadentes gladio. Nemo enim eorum stare potest cum Moyse, nec audire: Qui statis in domo Domini (Psal. CXXXIV, 2); sed omnes vulnerati interfectique sunt, et cadentes qui quondam dederant formidinem in terra viventium, formidinem autem his qui erant Ecclesiis praepositi, ne in terra viventium facerent populos mortuorum, et simplices quosque deciperent. Unde et Paulus aiebat: Timeo autem, ne forte sicut serpens decepit Evam malitia sua, ita corrumpantur sensus vestri a simplicitate quae est in Christo (II Cor. XI, 3).

And that either Pharaoh, or all the strength of Egypt, which has been drawn down to the infernal regions, might know whom he has as companions in punishments, the following word demonstrates: 'There is Assur, and all his multitude,' or his synagogue. For the prince of heretics is the devil, whose congregation truly is a synagogue, of which it is said in the Apocalypse: Who are of the synagogue of Satan (Apoc. 2:9). But the following verses, which are pre-noted with an obelus, I think are to be passed over, and it must be said what is had in the Hebrew: 'In his circuit, their sepulchres,' namely of those deceived by him. Who all were wounded, or slain by the sword, and therefore fell, whose sepulchres are given in the farthest parts of the pit. But that the infernal regions are called a lake, that psalm clearly demonstrates, in which the penitent speaks: I am likened with those who descend into the lake (Ps. 27:1). Which we ought by no means according to the property of the Latin word to understand as that which in Greek is called λίμνη, as is the lake of Tiberias, and lake Larius, and Benachus, and many others, but what we are not accustomed to call cisterns. Which lakes, because they cool the waters, and take away from them all heat of the spirit, sinners and all heretics dig, and as much as is in my memory, the Scripture testifies that none of the saints dug a lake, that is, a cistern; but all the sinners, among whom was Uzziah the leprous king and who fell through his pride, of whom it is written that he was a man incubating over the works of the earth, and built many towers of pride in the corners, and dug lakes (2 Chron. 26). On the contrary it is said to the just man: Drink water from your vessels, and from the fountains of your wells (Prov. 5:15). And again: Let the fountain of your water be proper. Whence also the Lord speaks: They have forsaken me the fountain of living water, and have dug for themselves lakes, that is, cisterns, which cannot contain waters (Jer. 2:13). It follows: 'And his multitude was made around his sepulchre.' All these surround the Assyrian, and there is of them a very great multitude, who all were wounded and slain, and falling by the sword. For none of them can stand with Moses, nor hear: You who stand in the house of the Lord (Ps. 134:2); but all were wounded and slain, and falling who once had given dread in the land of the living, but dread to those who were set over the Churches, lest in the land of the living they should make peoples of the dead, and deceive all the simple ones. Whence also Paul said: But I fear, lest perhaps as the serpent deceived Eve by his malice, so your senses may be corrupted from the simplicity which is in Christ (2 Cor. 11:3).

Sed hic timor spe Domini mitigatur, dicente Ecclesiastico viro: Dominus illuminatio mea, et salus mea, quem timebo? Dominus protector vitae meae, a quo trepidabo (Ps. XXVI, 1, 2)? Post haec dicitur: Ibi Aelam [Al. Assur], et omnis multitudo ejus per gyrum sepulcri ejus, haud dubium quin Assyrii. Aelam in linguam nostram vertitur, ascensus eorum. Omnes enim qui Christi humilitate contempta, diaboli ascendere superbiam, et se in falsi nominis scientia esse aliquid aestimaverunt, Aelamitae sunt nuncupandi, qui Assyriis regis sepulcrum ambiunt, et interfecti sunt vulneratique gladio. Et licet in excelso posuerint os suum, tamen descenderunt immundi, et incircumcisi ad terram ultimam, ut quanto sublimius fuerant elevati, tanto fortius caderent. Isti posuerunt terrorem suum non semel, sed secundo in terra viventium. Quis enim Ecclesiasticorum ab hujuscemodi Aelamitarum terrore securus est, et non aliquem sui perdidit gregis? Pulchreque Ecclesia Christi appellatur terra viventium, ut e contrario haereticorum conciliabula mortuorum terra esse credantur. Et portaverunt, inquit, ignominiam, sive tormentum suum cum his, quos secum detraxerunt in lacum, et in profundum inferni: quorum cubile in medio interfectorum est: eorum videlicet quos suo mucrone jugularunt, et circumdantur hujuscemodi populis. Hi populi, Assyrii regis populi sunt, et licet circumcisos esse se jactent: tamen incircumcisi interfectique sunt gladio, et tertio dederunt terrorem atque formidinem in terra viventium. Unde portaverunt tormentum suum atque supplicium in medio eorum, quos suis fraudibus deceperunt. Ibi quoque est, id est, juxta Assyrium Mosoch, et Thubal, et omnis multitudo ejus in circuitu sepulcri ejus: omnes incircumcisi interfectique, et cadentes gladio, qui dederant formidinem suam in terra viventium. Pro Mosoch et Thubal, Symmachus et Theodotio interpretati sunt cubile eorum, ut ostenderent cubilia haereticorum, immo foveas sempiternas, Assyrii regis esse supplicia. Mosoch interpretatur insania: Thubal, conversio, non in bonum a malo, sed de bono in malum; sive universa, ut offendat omnes haereticos insanire, et pari studio ad pejora converti (Rom. XII). Nec mirum si insanientes, et coacervati in malum habent multitudinem, cum Egyptii regis socii sint, qui gaudet multitudine. Omnes hi interfecti gladio qui dederant formidinem suam, non semel, nec secundo, sed tertio in terra viventium, de quibus supra plenius diximus. Sequitur: Et non dormient cum fortibus, sive gigantibus cadentibusque, et non circumcisis, qui descenderunt ad infernum cum armis suis: et posuerunt gladios suos sub capitibus suis; et fuerunt iniquitates eorum in ossibus eorum; quia terror fortium facti sunt in terra viventium.

But this fear is mitigated by the hope of the Lord, the Ecclesiastical man saying: The Lord is my illumination, and my salvation, whom shall I fear? The Lord is the protector of my life, from whom shall I tremble (Ps. 26:1, 2)? After these things it is said: 'There is Elam, and all his multitude around his sepulchre,' no doubt but the Assyrians. Elam is translated into our language, 'ascent of them.' For all who, having despised the humility of Christ, ascended the pride of the devil, and estimated themselves to be something in the knowledge of a false name, are to be called Elamites, who surround the sepulchre of the Assyrian king, and were slain and wounded by the sword. And although they set their mouth in the high place, yet they descended unclean, and uncircumcised to the lowest earth, so that by how much more sublimely they had been elevated, by so much more strongly they might fall. These set their terror not once, but a second time in the land of the living. For who of the Ecclesiastical men is secure from the terror of Elamites of this kind, and has not lost some of his flock? And beautifully the Church of Christ is called the land of the living, so that on the contrary the assemblies of heretics are believed to be the land of the dead. And they bore, he says, their ignominy, or their torment with those whom they drew down with them into the lake, and into the depth of hell: whose bed is in the midst of the slain: namely of those whom they jugulated with their own point, and they are surrounded by peoples of this kind. These peoples are the peoples of the Assyrian king, and although they boast themselves to be circumcised: yet they were uncircumcised and slain by the sword, and for the third time gave terror and dread in the land of the living. Whence they bore their torment and their punishment in the midst of those whom they deceived by their frauds. There also is, that is, next to the Assyrian, Meshech, and Tubal, and all his multitude in the circuit of his sepulchre: all uncircumcised and slain, and falling by the sword, who had given their dread in the land of the living. For Meshech and Tubal, Symmachus and Theodotion interpreted 'their bed,' so that they might show the beds of the heretics, yea rather the eternal pits, to be the punishments of the Assyrian king. Meshech is interpreted 'insanity': Tubal, 'conversion,' not into good from evil, but from good into evil; or 'all,' so that he may offend all heretics to be insane, and by an equal zeal to be converted to worse things (Rom. 12). Nor is it a wonder if being insane, and heaped up into evil they have a multitude, since they are companions of the Egyptian king, who rejoices in a multitude. All these were slain by the sword who had given their dread, not once, nor a second time, but a third time in the land of the living, concerning whom we have spoken more fully above. It follows: 'And they shall not sleep with the strong, or the giants and the falling, and the uncircumcised, who descended to hell with their arms: and they placed their swords under their heads; and their iniquities were in their bones; because they were made the terror of the strong in the land of the living.'

Hi, inquit, qui haereticorum principes exstiterant, ad tantum malitiae pervenere culmen atque cruciatum, ut nec cum fortibus atque gigantibus, qui a principio corruerunt, similia mereantur ferre supplicia. Qui, nequaquam erroris sui acta poenitentia, descenderunt ad inferos cum armis suis, rebelles contra Deum, et Ecclesiam ejus; secum arma deferentes, de quibus scriptum est: Filii hominum dentes eorum arma et sagittae (Psal. LVI, 5); et posuerunt, ait, gladios suos sub capitibus suis, requiescentes in animo perduelli; et pro summa victoria, sententiarum suarum jacula complexantes: in tantum ut iniquitates eorum fuerint in ossibus eorum, hoc est, fortissima figmenta, et erroris sui dogmata possidentes. Quia terror fortium facti sunt in vita sua, sive in terra viventium. Quod quarto dicitur, ut fortissimos quosque, et habentes scientiam Scripturarum, et qui essent de regione viventium, sua perversitate terrerent, dum descendunt ad infernum cum armis suis, et ponunt gladios suos sub capitibus suis, et iniquitates eorum usque ad ossa perveniunt. Post haec scriptum est: Et tu ergo in medio incircumcisorum contereris (Rom. XVI, 20), quod vel ad Pharaonem, vel ad fortitudinem, sive multitudinem Aegypti dicitur, et quod ipsa conteratur, juxta illud quod scriptum est: Deus autem conterat Satanam sub pedibus vestris velociter. Et dormies, inquit, cum interfectis gladio, somno perpetuo. Ibi cum Assyrio, et cum Aegyptia multitudine erit Idumaea, et reges ejus, omnes qui terrenis operibus servierunt, sive sanguine delectati sunt. Etenim Idumaea, et terrenam, et sanguinariam sonat. Omnes reges et universi principes de quibus crebro et Apostolus loquitur (Phil. III), terrenis operibus incubantes, et effundentes quotidie sanguinem eorum quos sua fraude deceperint, cum incircumcisis et immundis dormierunt, et cum his qui descenderunt in lacum, de quibus supra diximus. In ipso comitatu erunt, et principes Aquilonis, a quo exardescunt mala super terram. Et a quo vel in Jeremia (Jer. I), vel in hoc eodem propheta (Supra XXII), olla illa plena carnium ossiumque succenditur. Et non solum principes Aquilonis, verum omnes magistratus Assur, pro quo in Hebraico verius positum est, universi Sidonii, quos nos in venatores vertimus, juxta illud quod scriptum est: Anima nostra sicut passer erepta est de laqueo venantium (Ps. CXXIII, 7), pro quo in Hebraico positum est, Sidoniorum. Qui Sidonii, sive venatores, deducentur ad inferos paventes, in sua quondam confisi fortitudine, et dormient immundi, et portabunt confusionem sive tormentum suum, habentes malae conscientiae poenitudinem sempiternam: ita ut ignis eorum non exstinguatur (Isai. LXVI), et vermis eorum non moriatur (Marc. IX).

These, he says, who had existed as the princes of heretics, reached such a summit of malice and torture, that they do not deserve to bear similar punishments even with the strong and the giants, who fell from the beginning. Who, by no means having acted penitence for their error, descended to the infernal regions with their arms, rebels against God, and His Church; carrying arms with them, concerning which it is written: The teeth of the sons of men are arms and arrows (Ps. 56:5); and they placed, he says, their swords under their heads, resting in a rebel mind; and for the highest victory, embracing the javelins of their own sentences: in so much that their iniquities were in their bones, that is, possessing most strong figments, and the dogmas of their own error. Because they were made the terror of the strong in their life, or in the land of the living. Which is said for the fourth time, so that they might terrify all the strongest ones, and those having the knowledge of the Scriptures, and who were of the region of the living, by their perversity, while they descend to hell with their arms, and place their swords under their heads, and their iniquities reach even to the bones. After these things it is written: 'And you therefore shall be crushed in the midst of the uncircumcised' (Rom. 16:20), which is said either to Pharaoh, or to the strength, or multitude of Egypt, and that she herself may be crushed, according to that which is written: But may God crush Satan under your feet quickly. And you shall sleep, he says, with those slain by the sword, in perpetual sleep. There with the Assyrian, and with the Egyptian multitude shall be Idumea, and her kings, all who served the works of the earth, or were delighted by blood. For indeed Idumea sounds both 'earthly' and 'bloody.' All the kings and all the princes of whom the Apostle also frequently speaks (Phil. 3), incubating over the works of the earth, and daily pouring out the blood of those whom they have deceived by their fraud, slept with the uncircumcised and unclean, and with those who descended into the lake, of whom we have spoken above. In that same company shall be also the princes of the North, from whom evils blaze forth upon the earth. And from whom either in Jeremiah (Jer. 1), or in this same prophet (Above 22), that pot full of flesh and bones is kindled. And not only the princes of the North, but all the magistrates of Assur, for which in the Hebrew it is more truly placed, 'all the Sidonians,' whom we translate into 'hunters,' according to that which is written: Our soul like a sparrow has been snatched from the snare of the hunters (Ps. 123:7), for which in the Hebrew it is placed, 'of the Sidonians.' Which Sidonians, or hunters, shall be led down to the infernal regions fearing, having once trusted in their own strength, and shall sleep unclean, and shall bear their confusion or their torment, having perpetual penitence of an evil conscience: so that their fire shall not be extinguished (Isa. 66), and their worm shall not die (Mark 9).

Quos omnes cum viderit Pharao, consolabitur, vel habens adhuc malitiam pristinam, et multos poenae suae socios habere se cernens, vel certe consolatus est, videns et illos confundi in suppliciis et terroribus suis super universa multitudine sua quae interfecta est gladio, Pharaonis scilicet, vel omnium sociorum ejus, praecipueque Assyrii regis, et Mosoch et Thubal et Idumaeorum, et principum Aquilonis, et Sidoniorum. Hi enim dederant terrorem suum in terra viventium. Quod quinto dicitur, ut omnes istiusmodi nationes cavere, et fugere debeamus, quae cunctis nos sensibus deceperunt, et scire esse horribiles, nec facile posse vitari, nisi omni custodia servaverimus cor nostrum. Dormivit, inquit, et ipse Pharao cum sociis suis interfectis gladio, qui socii, multitudo ejus sunt, per latam, et spatiosam viam pergentes ad supplicia sempiterna.

(Cap. XXXIII.---Vers. 1 seqq.) Et factum est verbum Domini ad me, dicens: Fili hominis, loquere ad filios populi tui, et dices ad eos: Terra cum induxero super eam gladium, et tulerit populus terrae virum unum de novissimis suis (sive hominem unum de suis), et constituerit eum super se speculatorem; et ille viderit gladium venientem super terram; et cecinerit buccina, et annuntiaverit populo. Audiens autem quisquis ille est sonitum buccinae, et non se observaverit: veneritque gladius, et tulerit (sive comprehenderit) eum: sanguis ipsius super caput ejus erit. Sonitum (vel vocem) buccinae audivit, et non se observavit, sanguis ejus in ipso erit: si autem se custodierit, animam suam salvabit. Quod si speculator viderit gladium venientem, et non insonuerit buccina; et populus non se custodierit, veneritque gladius, et tulerit de his [Vulg. eis] animam: ille quidem in iniquitate sua captus est, sanguinem autem ejus de manu speculatoris requiram. Et tu, fili hominis, speculatorem dedi te domui Israel. Audiens ergo ex ore meo sermonem, annuntiabis eis ex me. Si me dicente ad impium, impie, morte morieris, non fueris locutus, ut se custodiat impius a via sua, ipse impius in iniquitate sua morietur: sanguinem autem ejus de manu tua requiram. Si autem annuntiante te ad impium, ut a viis suis convertatur, non fuerit conversus a via sua, ipse in iniquitate sua morietur: porro tu animam tuam liberasti.

All whom when Pharaoh shall see, he shall be comforted, either having still his pristine malice, and seeing himself to have many companions of his punishment, or certainly he was comforted, seeing them also to be confused in their punishments and their terrors over all his multitude which was slain by the sword, of Pharaoh namely, or of all his companions, and especially of the Assyrian king, and of Meshech and Tubal and the Idumeans, and the princes of the North, and the Sidonians. For these had given their terror in the land of the living. Which is said for the fifth time, so that we ought to beware of and flee all nations of this kind, which have deceived us in all our senses, and to know that they are horrible, nor can easily be avoided, unless with all custody we shall have kept our heart. He slept, he says, even Pharaoh himself with his companions slain by the sword, which companions are his multitude, going through the broad and spacious way to eternal punishments.

(Chap. XXXIII.---Vers. 1 seqq.) And the word of the Lord came to me, saying: Son of man, speak to the children of your people, and you shall say to them: The land, when I shall bring in the sword upon it, and the people of the land shall take one man from their farthest parts (or one man from among them), and shall constitute him as a watchman over themselves; and he shall see the sword coming upon the land; and he shall sound the trumpet, and shall announce to the people. But whoever he is that hears the sound of the trumpet, and shall not observe himself: and the sword shall come, and take (or apprehend) him: his blood shall be upon his own head. He heard the sound (or the voice) of the trumpet, and did not observe himself, his blood shall be in himself: but if he shall keep himself, he shall save his soul. But if the watchman shall see the sword coming, and shall not sound the trumpet; and the people shall not keep themselves, and the sword shall come, and take a soul from among them: he indeed is taken in his iniquity, but his blood I will require from the hand of the watchman. And you, son of man, I have given you as a watchman to the house of Israel. Hearing therefore the word from my mouth, you shall announce to them from me. If I saying to the impious, O impious man, you shall die the death, you shall not have spoken, that the impious man may keep himself from his way, that same impious man shall die in his iniquity: but his blood I will require from your hand. But if you announcing to the impious, that he may be converted from his ways, he shall not have been converted from his way, he himself shall die in his iniquity: but you have delivered your soul.

Rursum ad prophetam sermo fit Domini, qui aliquanto siluerat tempore, eo quod non possit propheta, nec humana fragilitas juge ad se atque continuum sustinere vaticinium; et loquitur eadem quae in superioribus continentur. Fili hominis, speculatorem dedi te domui Israel, et audies ex ore meo verbum, et comminaberis eis ex me, in eo quod dicam iniquo, morte morieris, et non annuntiasti ei, nec locutus es ut annuntiares iniquo, et converteretur a viis suis et viveret, iniquus ille in iniquitate sua morietur, et sanguinem ejus de manu tua requiram. Et tu si annuntiaveris iniquo, et non conversus fuerit ab iniquitate sua, et a via sua, iniquus ille in iniquitate sua morietur, et tu animam tuam liberasti [Al. liberabis]. Quae si diligenter inspicias, intelligis similia quidem esse: sed non eadem, dum in plerisque discordant. Et hoc in omnibus Scripturis sanctis observare debemus, ubi videtur aliqua similitudo esse sententiae, non in omnibus eadem dici: sed vel subtrahi pleraque, vel addi, et singulorum inter se verborum discrepantium habere rationem. Et interim priusquam ad altiora veniamus, brevis est explicanda sententia. Si speculator fuerit constitutus in populis, ut annuntiet gladium Domini iramque venientem, et, annuntiante eo populus audire noluerit, speculator liber erit, et ille qui oppressus est gladio, ipse sanguinis sui sustinebit reatum: quod si audierit, salvabit animam suam. Si autem speculator non sonuerit buccina, et populus ignorans venturum gladium nequaquam se observaverit, populus quidem in sua morietur iniquitate, attamen sanguinem morientis de speculatoris requiram manu. Et ut sciret propheta Ezechiel generalem disputationem ad se potissimum pertinere. Et tu, inquit, fili hominis, non a terra et a populo terrae, ut supra dixi, sed a me constitutus es speculator domui Israel. Si ergo me dicente ad impium: Impie, morte morieris, non fueris locutus ad eum, ut se custodiat, et de interitu liberetur: et ille quidem in sua iniquitate morietur, quam prius commiserat, de qua si annuntiasses, potuit liberari; sanguinem autem ejus de manu tua requiram.

Again the word of the Lord is made to the prophet, who had been silent for some time, because the prophet cannot, nor can human fragility sustain a yoke and continuous prophecy to itself; and he speaks the same things which are contained in the previous parts. Son of man, I have given you as a watchman to the house of Israel, and you shall hear the word from my mouth, and you shall threaten them from me, in that which I shall say to the iniquitous, you shall die the death, and you have not announced to him, nor spoken that you might announce to the iniquitous, and he might be converted from his ways and live, that iniquitous man shall die in his iniquity, and I will require his blood from your hand. And you if you shall have announced to the iniquitous, and he shall not have been converted from his iniquity, and from his way, that iniquitous man shall die in his iniquity, and you have delivered [al. shall deliver] your soul. Which if you inspect diligently, you understand to be indeed similar: but not the same, while in many things they disagree. And this we ought to observe in all the holy Scriptures, where there seems to be some similarity of sentence, that the same things are not said in all: but either many things are subtracted, or added, and one must have a reason for the individual words disagreeing among themselves. And in the meantime before we come to higher things, the short sentence must be explained. If a watchman shall have been constituted in the peoples, that he may announce the sword of the Lord and the coming wrath, and, he announcing it, the people shall have been unwilling to hear, the watchman shall be free, and he who was oppressed by the sword, he himself shall sustain the guilt of his own blood: but if he shall have heard, he shall save his soul. But if the watchman shall not have sounded the trumpet, and the people ignorant of the coming sword by no means shall have observed themselves, the people indeed shall die in their iniquity, yet I will require the blood of the dying man from the hand of the watchman. And that the prophet Ezekiel might know that the general disputation pertained most especially to himself. And you, he says, son of man, not by the land and by the people of the land, as I said above, but by me you have been constituted a watchman to the house of Israel. If therefore I saying to the impious: O impious man, you shall die the death, you shall not have spoken to him, that he may keep himself, and be delivered from destruction: and he indeed shall die in his iniquity, which he had before committed, from which if you had announced, he could have been delivered; but I will require his blood from your hand.

Quod si tu annuntiaveris atque praeceperis impio ut convertatur a viis suis pessimis, et ille hoc facere noluerit: ille quidem in sua iniquitate morietur; tu autem liberasti de interitu negligentiae animam tuam. Ex quibus verbis discimus, posse hominem quamvis iniquum, et impium, si magistri verba audierit, et egerit poenitentiam, a sua impietate salvari: nec minus magistrum subire discrimen, si docere noluerit, vel timore discriminis, vel desperatione peccantis: dum reus est sanguinis ejus qui liberari potuit, et de morte erui, nisi magistri silentio concidisset, et in utroque liberum servari arbitrium, dum et in magistri voluntate est vel tacere, vel loqui, et in auditoris arbitrio vel audire, et facere atque salvari, vel contemnere, et proprio perire contemptu. Nec statim sequitur: ut quia propheta praedicit, veniat quod praedixit. Non enim praedicit ut veniat, sed ne veniat: nec quia Deus loquitur, necesse est fieri quod minatur, sed ideo comminatur, ut convertatur ad poenitentiam cui minatur, et non fiat quod futurum est si verba Domini contemnantur.

Possumus autem tripliciter locum istum disserere: ut terra quae sibi speculatorem constituit, vel juxta litteram, terra Judaea sit, vel juxta spiritualem intelligentiam, Ecclesia, quae saepe de novissimis populi sui speculatorem eligit, illum videlicet, quem et Apostolus scribens ad Corinthios assumit judicem (I Cor. XV), vel certe anima credentis, quae mentem atque rationem praeponit populo ac turbae cogitationum suarum: ut non omnia cogitationum incentiva suscipiat, sed judicet atque discernat quae sectanda sibi, quaeve fugienda sint. Speculator terrae Judaeae, vel rex potest intelligi, vel propheta: speculator autem Ecclesiae, vel episcopus, vel presbyter, quia a populo electus est, et Scripturarum lectione cognoscens, et praevidens quae futura sint, annuntiet populo, et corrigat delinquentem. Unde magnopere formidandum est, ne ad hoc officium accedamus indigni et assumpti a populo, negligentiae nos demus atque desidiae: et quod his pejus est, deliciis ventrique et otio servientes, honorem nos accepisse putemus, non ministerium.

But if you shall have announced and commanded the impious that he be converted from his most wicked ways, and he shall have been unwilling to do this: he indeed shall die in his iniquity; but you have delivered your soul from the destruction of negligence. From which words we learn, that a man although iniquitous, and impious, can be saved from his impiety if he shall have heard the words of the master, and acted penitence: nor less does the master undergo danger, if he shall have been unwilling to teach, either by fear of danger, or by desperation of the one sinning: while he is guilty of the blood of him who could have been delivered, and rescued from death, unless he had fallen by the silence of the master, and in both cases free choice is preserved, while it is both in the master's will either to be silent or to speak, and in the hearer's choice either to hear, and do and be saved, or to despise, and perish by his own contempt. Nor does it immediately follow: that because the prophet predicts, that which he predicted should come. For he does not predict that it may come, but lest it come: nor because God speaks, is it necessary that what He threatens should happen, but therefore He threatens, that he to whom He threatens may be converted to penitence, and that which is to be may not happen if the words of the Lord are not despised.

But we can discuss this place in a threefold way: so that the land which constituted for itself a watchman, either according to the letter, may be the Judean land, or according to the spiritual understanding, the Church, which often from the farthest parts of her people chooses a watchman, him namely, whom also the Apostle writing to the Corinthians assumes as a judge (1 Cor. 15), or certainly the soul of the believer, which prepurposes the mind and reason to the people and crowd of its thoughts: so that it may not receive all the incentives of thoughts, but may judge and discern which are to be followed by itself, or which are to be fled. The watchman of the Judean land, either a king can be understood, or a prophet: but the watchman of the Church, either a bishop, or a presbyter, because he has been elected by the people, and knowing by the reading of the Scriptures, and foreseeing what things are to be, may announce to the people, and correct the delinquent. Whence it is greatly to be dreaded, lest we approach this office unworthy and assumed by the people, and give ourselves to negligence and sloth: and what is worse than these, serving delights and the belly and leisure, we should think we have received an honor, not a ministry.

Siquidem Filius hominis non venit ministrari, sed ministrare (Matth. XX, 28): et pedes discipulorum lavit (Joan. XIII), ut ostenderet omnes sordes et vitia a magistris in discipulis debere dilui atque purgari. Nec statim respondeamus, quid prodest docere, si nolit auditor facere quod docueris? Unusquisque enim ex suo animo atque officio judicatur. Tu si locutus non fueris, ille si audire contempserit. De magistris negligentibus Salomon loquitur: Sapientia abscondita, et thesaurus occultus, quae utilitas in utrisque (Eccli. XX, 32)? Tale quid significatur et in Evangelio (Marc. IX), quod qui scandalizaverit unum de minimis Ecclesiae, expediat ei ut alligetur ad collum ejus mola asinaria, et abjiciatur in profundum, quam in specula constitutus, plurimis noceat.

Convertimini et redite ab universis impietatibus vestris, et non erunt vobis in tormentum iniquitates (Ibid., 8). Ibi enim ad eos sermo fit, qui volunt agere poenitentiam, et a suis erroribus respirare. Porro hic de his dicitur, qui in iniquitate sua moriuntur, et sanguis eorum super eos est, et de manu speculatoris, si tacuerit, requiritur. Qui speculator non solum ab aliis, ut supra diximus, eligitur: sed et a seipso unusquisque eligere debet speculatorem animum suum, qui rationabili vigilia semper gladium Domini pertimescat, et annuntiet carni suae cogitationibusque peccatricibus, ut se custodiant a vitiis, et nequaquam carnis et mundi hujus illecebris obruantur. Quod si fecerit, etiamsi non audierit corpus, nec carnis fragilitas sequi possit voluntatem, animum suum liberavit.

(Vers. 10 seqq.) Et tu, fili hominis, dic ad domum Israel: Sic locuti estis, dicentes: Iniquitates nostrae, et peccata nostra super nos sunt, et in ipsis nos tabescimus: quomodo ergo vivere poterimus? Dic ad eos: Vivo ego, dicit Dominus Deus: nolo mortem impii, sed ut convertatur impius a via sua, et vivat. Convertimini, convertimini a viis vestris pessimis: et quare moriemini, domus Israel? Et tu, fili hominis, dic ad filios populi tui: Justitia justi non liberabit eum in quacumque die peccaverit: et impietas impii non nocebit ei in quacumque die conversus fuerit ab impietate sua: et justus non poterit vivere in justitia sua in quacumque die peccaverit. Etiamsi dixero justo quod vita vivat, et confisus in justitia sua fecerit iniquitatem: omnes justitiae ejus oblivioni tradentur, et in iniquitate sua quam operatus est, in ipsa morietur.

Since the Son of man came not to be ministered to, but to minister (Matth. 20:28): and washed the feet of the disciples (John 13), that He might show that all filth and vices ought to be washed away and purged by the masters in the disciples. Nor let us immediately respond, what does it profit to teach, if the hearer is unwilling to do what you have taught? For every one is judged from his own mind and office. You if you shall not have spoken, he if he shall have contemned to hear. Of negligent masters Solomon speaks: Hidden wisdom, and a concealed treasure, what utility is in both (Eccli. 20:32)? Something of the kind is signified also in the Gospel (Mark 9), that whoever shall have scandalized one of the least of the Church, it would be expedient for him that a millstone should be bound to his neck, and he be cast into the depth, than being constituted in a watch-tower, he should harm very many.

"Be converted and return from all your impieties, and iniquities shall not be a torment to you" (Ibid., 8). For there the word is made to those who wish to act penitence, and to breathe again from their errors. But here it is said of those who die in their iniquity, and their blood is upon them, and is required from the hand of the watchman if he shall have been silent. Which watchman is not only elected by others, as we said above: but also every one ought to elect for himself as a watchman his own mind, which with reasonable vigilance may always dread the sword of the Lord, and announce to his own flesh and to sinful thoughts, that they keep themselves from vices, and by no means be overwhelmed by the allurements of the flesh and of this world. Which if he shall have done, although the body should not hear, nor the fragility of the flesh be able to follow the will, he has delivered his soul.

(Vers. 10 seqq.) "And you, son of man, say to the house of Israel: Thus you have spoken, saying: Our iniquities and our sins are upon us, and in them we waste away: how then shall we be able to live? Say to them: As I live, says the Lord God: I do not wish the death of the impious, but that the impious be converted from his way, and live. Be converted, be converted from your most wicked ways: and why will you die, O house of Israel? And you, son of man, say to the children of your people: The justice of the just shall not deliver him in whatever day he shall have sinned: and the impiety of the impious shall not harm him in whatever day he shall have been converted from his impiety: and the just shall not be able to live in his justice in whatever day he shall have sinned. Even if I shall have said to the just that he shall live the life, and trusting in his justice he shall have done iniquity: all his justices shall be delivered to oblivion, and in his iniquity which he has wrought, in it he shall die.

Si autem dixero impio: Morte morieris: et egerit poenitentiam a peccato suo, feceritque judicium et justitiam, et pignus restituerit ille impius, rapinamque reddiderit, in mandatis vitae ambulaverit, nec fecerit quidquam injustum: vita vivet, et non morietur. Omnium peccatorum ejus quae peccavit, non recordabor: judicium et justitiam fecit, vita vivet. Et dixerunt filii populi tui: Non est aequi ponderis via Domini: et ipsorum via injusta est. Cum enim recesserit justus a justitia sua, feceritque iniquitates, morietur in eis. Et cum recesserit impius ab impietate sua, feceritque judicium et justitiam, vivet in eis. Et dicitis: Non est recta via Domini. Unumquemque juxta vias suas judicabo vos, domus Israel.

In superioribus speculatoris personam descripsit, et docuit eum qui in specula constitutus est, aut libere debere dicere, aut si tacuerit, alienorum peccatorum subire discrimen. Nunc eis respondet qui desperant de salute, et dicunt: Iniquitates nostrae, et peccata nostra super nos sunt, et in ipsis nos tabescimus: quomodo ergo vivere poterimus? quibus jurans Dominus respondet per Prophetam: Vivo ego, dicit Dominus Deus: nolo mortem impii, sed ut convertatur impius a via sua, et vivat. Si enim ad hoc speculatorem dedi, ut annuntiet gladium, et convertamini a vitiis vestris: perspicuum est quod nolo mortem vestram, sed poenitentiam. Quodque dicitur: Justitia justi non liberabit eum in quacumque die peccaverit: et impietas impii non nocebit ei in quacumque die conversus fuerit: illud nos docet, ne vel justus de sua confidat justitia, cum possit cadere: vel peccator desperet de salute, cum possit per poenitiam pristina vitia diluere. Si enim justus confisus in justitia sua fecerit iniquitatem, cunctae ejus justitiae oblivioni tradentur: et in iniquitate quam operatus est, ipse morietur. Et e contrario impius qui prius audierat se esse moriturum, si egerit poenitiam, et fecerit judicium et justitiam, vita vivet et non morietur.

Et reddit rationem quid sit facere judicium et justitiam: Si pignus, inquit, restituerit, et rapinam reddiderit, et in mandatis vitae ambulaverit. Pignus est, quod debitor pro pecunia foeneratori dare compellitur: quod si ille reddiderit, antequam sol occidat (Exod. XXII), justitiam fecerit. Rapina autem, est quidquid per vim rapitur: quod et ipsum, juxta legem Domini, cum quinta parte debet restitui (Lev. VI). Qui autem in mandatis vitae ambulaverit, et non fecerit quidquam injustum, non recordabitur Dominus omnium peccatorum ejus quae peccavit: sed judicium et justitiam faciens, vita vivet.

But if I shall have said to the impious: You shall die the death: and he shall have acted penitence from his sin, and done judgment and justice, and that impious man shall have restored the pledge, and returned the robbery, and walked in the mandates of life, nor done anything unjust: he shall live the life, and shall not die. Of all his sins which he has sinned, I will not remember: he has done judgment and justice, he shall live the life. And the children of your people have said: The way of the Lord is not of equal weight: and their own way is unjust. For when the just shall have receded from his justice, and done iniquities, he shall die in them. And when the impious shall have receded from his impiety, and done judgment and justice, he shall live in them. And you say: The way of the Lord is not right. Every one according to his ways I will judge you, O house of Israel."

In the previous parts he described the person of the watchman, and taught that he who is constituted in a watch-tower, ought either to speak freely, or if he shall have been silent, to undergo the danger of others' sins. Now he responds to those who despair of salvation, and say: "Our iniquities and our sins are upon us, and in them we waste away: how then shall we be able to live?" to whom the Lord swearing responds through the Prophet: "As I live, says the Lord God: I do not wish the death of the impious, but that the impious be converted from his way, and live." For if I gave a watchman for this, that he might announce the sword, and you might be converted from your vices: it is clear that I do not wish your death, but penitence. And that which is said: "The justice of the just shall not deliver him in whatever day he shall have sinned: and the impiety of the impious shall not harm him in whatever day he shall have been converted": teaches us this, that neither should the just trust in his justice, since he can fall: nor should the sinner despair of salvation, since he can through penitence wash away his pristine vices. For if the just trusting in his justice shall have done iniquity, all his justices shall be delivered to oblivion: and in the iniquity which he has wrought, he himself shall die. And on the contrary the impious who before had heard that he was to die, if he shall have acted penitence, and done judgment and justice, shall live the life and not die.

And he renders the reason of what it is to do judgment and justice: "If he shall have restored the pledge," he says, "and returned the robbery, and walked in the mandates of life." A pledge is that which a debtor is compelled to give to a lender for money: which if he shall have returned before the sun sets (Exod. 22), he has done justice. But robbery is whatever is snatched by force: which itself also, according to the law of the Lord, ought to be restored with a fifth part (Lev. 6). But he who shall have walked in the mandates of life, and not done anything unjust, the Lord will not remember all his sins which he has sinned: but doing judgment and justice, he shall live the life.

Quia vero Judei murmurabant, et dicebant: Non est aequi ponderis via Domini, sed injusta, qui justum puniat si peccaverit, et impium liberet si egerit poenitentiam: respondet eis Deus, magis eorum esse injustam viam, qui nolint unumquemque pro praesenti statu, sed pro praeterito tempore judicari. Si enim fieri potest, ut qui prius bonus fuit, fiat malus: et qui malus, postea fiat bonus: cur Deus vel in bono permanentes puniat, vel in malo perseverantes non damnet? Ni statim dicamus: Injustum est quod qui centum annis laboravit in bono, propter unius diei peccatum omnem laborem perdat: et qui totidem annis in malo, propter unius diei poenitentiam liberetur. Unumquemque enim juxta vias suas Deus judicat: et in quo statu quis fuerit cum moritur, in eo vel punitur, vel praemiatur. Unde et in psalmo legimus: Veritatem requirit Dominus (Ps. XXX, 24). Qui enim in praesenti tempore bonus est, et veritate confirmatur, nequaquam a justo Judice debet pro praeterito tempore condemnari. Et qui malus est in praesenti, non pro eo debet fieri beatus, quod antea fuerit justus.

(Vers. 21, 22.) Et factum est in duodecimo anno, in decimo mense, quinta mensis transmigrationis (sive captivitatis) nostrae: venit ad me qui fugerat (sive qui salvatus fuerat) de Jerusalem, dicens. Vastata (sive capta) est civitas. Manus autem Domini facta fuerat ad me vespere antequam veniret qui fugerat: aperuitque os meum donec veniret ad me mane et aperto ore meo non silui amplius. Undecimo anno regni Sedeciae, quinto mense, capta est civitas Jerusalem. Haec autem prophetia, duodecimo anno, decimo mense, quinta mensis captivitatis, sive transmigrationis, quando captus est Jechonias. Ex quo ostenditur, post unum annum et quatuor menses, et viginti quinque dies, capta Jerusalem, venisse Babylonem unum civium Jerusalem, qui nuntiaret captam urbem atque vastatam.

Ante unum autem diem quam veniret qui ista narraret, vesperi facta est manus Domini ad Ezechielem prophetam, quae aperuit os ejus quod diu clausum fuerat, et quidquid erat ille dicturus, hic factum ante replicavit: nec siluit amplius, videns prophetiam suam opere completam, et nequaquam dubitare populum qui erat in Babylone, vel eos qui capti erant de vaticinio prophetali. Tunc enim aperitur os prophetae, quando quod prius nuntiaverat, opere monstrarit effectum: et tota libertate proclamat, qui nequaquam futura, sed vel praesentia, vel transacta demonstrat.

Because truly the Jews were murmuring, and saying: "The way of the Lord is not of equal weight," but unjust, who should punish the just if he shall have sinned, and deliver the impious if he shall have acted penitence: God responds to them, that their way is rather unjust, who are unwilling that every one be judged according to his present state, but according to the past time. For if it can happen, that he who before was good, should become evil: and he who was evil, afterwards become good: why should God either punish those remaining in good, or not damn those persevering in evil? Nor let us immediately say: It is unjust that he who for a hundred years labored in good, should lose all his labor because of the sin of one day: and he who for as many years was in evil, should be delivered because of the penitence of one day. For every one according to his ways God judges: and in what state each one shall have been when he dies, in that he is either punished, or rewarded. Whence also in the psalm we read: "The Lord requires truth" (Ps. 30:24). For he who in the present time is good, and is confirmed in truth, by no means ought to be condemned by the just Judge for the past time. And he who is evil in the present, ought not to be made blessed for this, that before he was just.

(Vers. 21, 22.) And it came to pass in the twelfth year, in the tenth month, on the fifth of the month of our transmigration (or captivity): there came to me one who had fled (or who had been saved) from Jerusalem, saying: "The city is laid waste" (or captured). And the hand of the Lord had been made upon me in the evening before he who had fled came: and He opened my mouth until he came to me in the morning, and my mouth being opened, I was silent no longer. In the eleventh year of the reign of Zedekiah, in the fifth month, the city of Jerusalem was captured. But this prophecy [was] in the twelfth year, in the tenth month, on the fifth of the month of the captivity, or transmigration, when Jeconiah was captured. From which it is shown that, after one year and four months, and twenty-five days from the capture of Jerusalem, there came to Babylon one of the citizens of Jerusalem, who might announce the city captured and laid waste.

But before one day that he who might relate these things should come, in the evening the hand of the Lord was made to Ezekiel the prophet, which opened his mouth which had long been closed, and whatever he was about to say, he here repeated as already done: nor was he silent any longer, seeing his prophecy completed by the work, and so that by no means should the people who were in Babylon, or those who had been captured, doubt concerning the prophetic vaticination. For then the mouth of the prophet is opened, when what he had previously announced, he has shown to be effective by the work: and he proclaims with all liberty, who by no means demonstrates future things, but either present or past things.

Hoc secundum litteram. Caeterum juxta anagogen, si Ezechiel interpretatur fortitudo Dei: Christus autem est Dei virtus, et sapientia (I Cor. I, 24), hoc intelligendum, quod capta Jerusalem et subversa, quicumque perfidiam Judaeorum potuerit evadere, quales fuerunt apostoli, et reliquiae quae salvae factae sunt, ipse Christo nuntiat omnes caeremonias Judaeorum esse subversas, quas quidam usque hodie observandas putant, non audientes illud Apostoli: A gratia excidistis qui in Lege justificamini (Galat. V, 4). Mirorque hominum pertinaciam, id velle sermone defendere, quod opere implere non audeant, nisi forte sub pelle ovium, id est, Christianorum, lupi celantur Judaici. Quid defensor synagogae in Christi Ecclesiis personat?

Capta ergo Jerusalem atque subversa, aperitur os Domini per apostolos, et apostolicos viros, qui possunt dicere: Os meum apertum est ad vos, o Corinthii; et: Apertum est mihi ostium magnum et efficax (II Cor. VI, 11). Et illud: Os meum aperui, et attraxi spiritum (Psal. CXVIII, 131), quod numquam tacere poterit, nec audire cum Israel: Audi, Israel, et tace: sed in toto orbe resonabit, et Christi Evangelium pandet gentibus. Unde juxta hunc sensum et duodecimus annus ad duodecim refertur tribus, et decimus mensis ad tempus propitiationis Judaicae, quae Graece dicitur hilasmós: et quinta dies mensis ad sensus carneos, quae omnia, capta Jerusalem, et Evangelio succedente, deleta esse, et transisse monstravimus: et vespere, hoc est, in consummatione mundi factam manum Domini ad verum Ezechiel, qui futuras ruinas urbis cecinerat per prophetas, et mane impletas esse monstravit.

(Vers. 23 seqq.) Et factum est verbum Domini ad me, dicens: Fili hominis, qui habitant in ruinosis his super humum Israel loquentes, aiunt: Unus erat Abraham, et possedit terram: nos autem multi sumus [Vulg. tacet sumus], nobis data est terra in possessionem. Idcirco dices ad eos: Haec dicit Dominus Deus: Qui in sanguine comeditis, et oculos vestros levatis ad immunditias vestras, et sanguinem funditis, numquid [Al. numquam] terram haereditate possidebitis? Stetistis in gladiis vestris, fecistis abominationes, et unusquisque uxorem proximi sui polluistis, et terram haereditate possidebitis?

This according to the letter. For the rest, according to the anagoge, if Ezekiel is interpreted as the strength of God: but Christ is the power of God, and wisdom (1 Cor. 1:24), this is to be understood, that Jerusalem being captured and subverted, whoever could escape the perfidy of the Jews, such as were the apostles, and the remnants which were made safe, he himself announces to Christ that all the ceremonies of the Jews have been subverted, which some think ought to be observed even to this day, not hearing that of the Apostle: "You are fallen from grace, who are justified in the Law" (Gal. 5:4). And I wonder at the pertinacity of men, to wish to defend that in speech, which they do not dare to fulfill in work, unless perhaps under the skin of sheep, that is, of Christians, Judaic wolves are hidden. What does the defender of the synagogue sound in the Churches of Christ?

Jerusalem being captured therefore and subverted, the mouth of the Lord is opened through the apostles, and apostolic men, who can say: "Our mouth is open to you, O Corinthians"; and: "A great and effective door is opened to me" (2 Cor. 6:11). And that: "I opened my mouth, and drew in the spirit" (Ps. 118:131), which will never be able to be silent, nor to hear with Israel: "Hear, O Israel, and be silent": but it shall resound in the whole world, and shall spread the Gospel of Christ to the nations. Whence according to this sense also the twelfth year is referred to the twelve tribes, and the tenth month to the time of Judaic propitiation, which in Greek is called hilasmós: and the fifth day of the month to the carnal senses, all of which, Jerusalem being captured, and the Gospel succeeding, we have shown to be blotted out, and to have passed away: and in the evening, that is, in the consummation of the world, the hand of the Lord was made to the true Ezekiel, who had sung of the future ruins of the city through the prophets, and in the morning showed them to be fulfilled.

(Vers. 23 seqq.) And the word of the Lord came to me, saying: Son of man, they who inhabit these ruins upon the ground of Israel speaking, say: Abraham was one, and he possessed the land: but we are many, the land is given to us in possession. Therefore you shall say to them: Thus says the Lord God: You who eat with blood, and lift up your eyes to your uncleanness, and shed blood, shall you possess the land by inheritance? You have stood upon your swords, you have done abominations, and every one has defiled the wife of his neighbor, and shall you possess the land by inheritance?

Haec dices ad eos: Sic dicit Dominus Deus: Vivo ego, quia qui in ruinosis habitant gladio cadent, et qui in agro est, bestiis tradetur ad devorandum: qui autem in praesidiis et in speluncis sunt, peste morientur. Et dabo terram in solitudinem, et in desertum, et deficiet superba fortitudo ejus, et desolabuntur montes Israel, eo quod nullus sit qui per eos transeat. Et scient quia ego sum Dominus, cum dedero terram eorum [Vulg. tacet eorum] desolatam et desertam, propter universas abominationes suas, quas operati sunt.

Et tu, fili hominis, filii populi tui [Vulg. addit. qui] loquuntur de te juxta muros, et in ostiis domorum, et dicunt unus ad alterum, vir ad proximum suum loquentes: Venite, et audiamus qui sit sermo egrediens a Domino. Et veniunt ad te, quasi si ingrediatur populus (vel quomodo populus congregari solet); et sedent coram te populus meus, et audiunt sermones tuos, et non faciunt eos, quia in canticum oris sui vertunt illos; et avaritiam suam sequitur cor eorum. Et es eis quasi carmen musicum quod suavi dulcique sono canitur, et audient verba tua, et non facient ea, et cum venerit quod praedictum est, ecce enim venit: tunc scient quod propheta sit in medio eorum.

Primum sciendum, quod octo plus vel minus versus ab eo loco quem posuimus: Qui in sanguine comeditis, et oculos vestros levatis ad immunditias vestras, usque ad eum locum ubi scriptum est: Haec dices ad eos, sic dicit Dominus Deus, in LXX non habetur. Et Latini nostri, immo invidi Christiani, et ut apertius dicam, Grunnianae factionis haeredes, adversum nos latrant, cur juxta Hebraicum disseramus. Certe si nobis non habent fidem, legant alias editiones, Aquilae, Symmachi, et Theodotionis; interrogent Hebraeos non unius loci, sed diversarum provinciarum.

Capta, ut diximus, Jerusalem temploque subverso, pauperes terrae, de quibus scribit Jeremias (Jerem. XXXIX), soli relicti fuerant in Jerusalem, qui vineas et agros colerent, et in ruinis incensae urbis habitarent. Cumque deberent agere poenitentiam super his propter quae captivitas venerat, seipsos cassa spe decipientes loquebantur: Unus fuit pater noster Abraham, et tamen hanc terram haereditate possedit.

Quibus respondit Dominus: Abraham unum fide possedisse terram repromissionis. Qui in sanguine comeditis, et oculos vestros levatis ad immunditias, hoc est, ad idola vestra, et sanguinem funditis, hoc est, homicidium perpetratis: numquid ista facientes poteritis terram haereditate retinere?

These things you shall say to them: Thus says the Lord God: As I live, for those who inhabit the ruins shall fall by the sword, and he who is in the field shall be delivered to the beasts to be devoured: but they who are in the garrisons and in the caves shall die of the pestilence. And I will give the land into solitude and into a desert, and its proud strength shall fail, and the mountains of Israel shall be desolated, because there is no one who may pass through them. And they shall know that I am the Lord, when I shall have given their land desolated and deserted, on account of all their abominations which they have wrought.

And you, son of man, the children of your people talk of you beside the walls, and in the doors of the houses, and say one to another, a man speaking to his neighbor: Come, and let us hear what is the word coming forth from the Lord. And they come to you, as if the people were entering; and they sit before you as My people, and hear your words, and do them not, because they turn them into a song of their mouth; and their heart follows their avarice. And you are to them like a musical song which is sung with a sweet and pleasant sound, and they will hear your words, and not do them; and when that which was predicted shall come, for behold it comes: then they shall know that a prophet is in the midst of them.

First it must be known that about eight verses from that place which we set down: "Who eat with blood, and lift up your eyes to your uncleanness," even to that place where it is written: "These things you shall say to them, thus says the Lord God," are not found in the LXX. And our Latins, or rather envious Christians, and to speak more openly, the heirs of the Grunnian faction, bark against us, why we should discourse according to the Hebrew. Certainly if they have no faith in us, let them read other editions, of Aquila, Symmachus, and Theodotion; let them question the Hebrews not of one place, but of various provinces.

Jerusalem being captured, as we said, and the temple subverted, the poor of the land, of whom Jeremiah writes (Jer. 39), alone had been left in Jerusalem, to cultivate the vineyards and fields, and to inhabit the ruins of the burned city. And when they ought to have acted penitence over those things on account of which the captivity had come, deceiving themselves with empty hope they were speaking: Our father Abraham was one, and yet he possessed this land by inheritance.

To whom the Lord responded: That Abraham, being one, possessed the land of promise by faith. You who eat with blood, and lift up your eyes to uncleanness, that is, to your idols, and shed blood, that is, you commit homicide: shall you, doing these things, be able to retain the land by inheritance?

Responde igitur eis, o propheta, et hanc super eos ex meo sermone prome sententiam. Juro per memetipsum, quod qui habitant in ruinosis, et parietinis, gladio cadent: et qui in agris sunt, sive in campo, a bestiis devorentur: et qui in muratis, sive in praesidiis ac speluncis, Dei iram vitare non possint, sed fame moriantur, et pestilentia.

Omnis haereticus in parietinis habitat, et desertis, et possidere se putat terram Israel.

Primum enim comeditis in sanguine, effundentes eorum sanguinem, quos scandalizatis. Deinde oculos vestros levatis ad immunditias vel abominationes vestras, quas de vestro animo confixistis. Tertio sanguinem funditis, non vivificantes eos quos seduxistis, sed interficientes.

Quibus loquitur Deus, quod quicumque in ruinosis haereticorum habitaverit conciliabulis, gladio cadat Ecclesiastico.

Qui montes vocantur Israel, quia sub Christi nomine deceptos quosque supplantant: nullusque per eos transibit.

Sequitur: Eadem quidem die, et eodem tempore, hoc est, duodecimo anno, decimo mense, in quinta mensis, quando venit qui fugerat de Jerusalem. Isti juxta muros sedebant, et in ostiis domorum: nequaquam in sensum prophetae intrare cupientes; sed mutuo se hortantur et dicunt: Venite et audiamus qui sit sermo egrediens a Domino. Istiusmodi mihi videntur eorum similes, qui theatralibus luduntur carminibus: et vel tragoedos audiunt, vel comoedos, et ibi cum voluptate palpantur.

Respond therefore to them, O prophet, and bring forth this sentence upon them from My word. I swear by Myself, that those who inhabit the ruins and the broken walls shall fall by the sword: and those who are in the fields, or in the open country, shall be devoured by beasts: and those who are in walled places, or in garrisons and caves, cannot avoid the wrath of God, but shall die of hunger and pestilence.

Every heretic inhabits broken walls and deserts, and thinks he possesses the land of Israel.

For first you eat with blood, shedding the blood of those whom you scandalize. Next you lift up your eyes to your uncleanness or abominations, which you have fashioned from your own mind. Thirdly you shed blood, not giving life to those whom you seduced, but killing them.

To whom God speaks, that whoever shall have inhabited the ruinous conventicles of heretics, shall fall by the Ecclesiastical sword.

Which mountains are called Israel, because under the name of Christ they supplant all who are deceived: and no one shall pass through them.

It follows: In the same day indeed, and at the same time, that is, in the twelfth year, in the tenth month, on the fifth of the month, when he who had fled from Jerusalem came. These were sitting beside the walls, and in the doors of the houses: by no means desiring to enter into the sense of the prophet; but they exhort one another mutually and say: Come and let us hear what is the word coming forth from the Lord. Such as these seem to me like those who are mocked by theatrical songs: and hear either tragedians or comedians, and are there soothed with pleasure.

LIBER UNDECIMUS.

Undecimus in Ezechielem explanationum liber in extrema sui parte contra Gog et Magog vaticinium continebit, et usque ad exordium civitatis in monte positae, et templi in ea siti veniet. Quem si, adjuvante Domino, et sua mysteria disserente, potuero ad calcem usque perducere, diu mihi erit multumque dubitandum, utrum ad spiritale temple debeam mittere manus, an aperte ignorantiam confiteri: praesertim cum et apud Judaeos, et apud nos super interpretatione ejus grande silentium sit. Et interim, ut praesentis operis cura nos teneat, scias, o virgo Christi Eustochium, orandum tibi esse pro nobis. In prophetia difficillima illud breviter admoneo, quod vir nostrae aetatis haud ignobilis, ad Imperatorem scribens, super hac natione dixerit: Gog iste, Gothus est; cui qua ratione possint omnia quae in ea scripta sunt coaptari, non est meum, sed eorum qui hoc putant, disserere.

(Cap. XXXIV.) Et factum est verbum Domini ad me, dicens: Fili hominis, propheta de pastoribus (sive ad pastores) Israel, propheta, et dices pastoribus: Haec dicit Dominus Deus: Vae pastoribus Israel qui pascebant semetipsos. Nonne greges pascuntur a pastoribus? Lac comedebatis, et lanis operiebamini, et quod crassum erat occidebatis: gregem autem meum non pascebatis. Quod infirmum fuit non solidastis (sive confortastis): et quod aegrotum, non sanastis: quod fractum, non alligastis, et quod abjectum erat (sive errabat) non reduxistis; quod perierat, non quaesistis: sed cum austeritate imperabatis eis, et cum potentia. Et dispersae sunt oves meae, eo quod non esset pastor (sive pastores), et factae sunt in devorationem omnibus bestiis agri, et dispersae sunt.

Propterea, o pastores, audite verbum Domini: Vivo ego, dicit Dominus Deus, quia pro eo quod facti sunt greges mei (sive oves) in rapinam, et oves meae in devorationem omnium bestiarum agri, eo quod non esset pastor (sive pastores). Ecce ego ipse super pastores requiram gregem meum de manu eorum, et cessare eos faciam, ut ultra non pascant gregem meum; nec pascant amplius pastores semetipsos (sive oves), et liberabo gregem meum (sive oves) de ore eorum, et non erunt ultra eis in escam.

BOOK ELEVEN.

The eleventh book of the explanations on Ezekiel will contain in its extreme part the prophecy against Gog and Magog, and will reach as far as the beginning of the city placed on the mountain, and of the temple situated in it. Which if, the Lord helping and His mysteries being explained, I shall have been able to bring even to the end, I shall long have much to doubt, whether I ought to set my hands to the spiritual temple, or openly confess my ignorance: especially since both among the Jews, and among us, there is a great silence concerning its interpretation. And in the meantime, so that the care of the present work may hold us, know, O virgin of Christ Eustochium, that you must pray for us. In this most difficult prophecy I briefly advise this, that a man of our age not ignoble, writing to the Emperor, said concerning this nation: This Gog is the Goth; to which by what reason all that is written in it can be adapted, is not my part, but theirs who think this, to explain.

(Chap. 34.) And the word of the Lord came to me, saying: Son of man, prophesy concerning the shepherds (or to the shepherds) of Israel, prophesy, and you shall say to the shepherds: Thus says the Lord God: Woe to the shepherds of Israel who were feeding themselves. Are not flocks fed by shepherds? You were eating the milk, and covering yourselves with the wool, and you were killing what was fat: but you were not feeding My flock. That which was weak you did not strengthen: and that which was sick, you did not heal: that which was broken, you did not bind up, and that which was cast away (or was erring) you did not lead back; that which had perished, you did not seek: but with austerity you were commanding them, and with power. And My sheep were dispersed, because there was no shepherd, and they were made a devouring for all the beasts of the field, and were dispersed.

Therefore, O shepherds, hear the word of the Lord: As I live, says the Lord God, because for this that My flocks (or sheep) have been made a prey, and My sheep a devouring for all the beasts of the field, because there was no shepherd. Behold, I Myself will require My flock from the hand of the shepherds, and I will make them cease, so that they may no longer feed My flock; nor shall the shepherds feed themselves (or the sheep) any more, and I will deliver My flock (or sheep) from their mouth, and they shall no longer be food for them.

Et educam eas (sive eos) de populis (sive de gentibus), et congregabo eas (sive eos) de terris (sive regionibus), et inducam eas (sive eos) in terram suam, et pascam eas (sive eos) in montibus Israel, in rivis et in cunctis sedibus terrae. Ego pascam oves meas, et ego eas accubare faciam (sive requiescere), dicit Dominus Deus.

Vos autem, greges mei (sive oves meae), haec dicit Dominus Deus: Ecce ego judico inter pecus, et pecus, arietum et hircorum.

Et suscitabo super eas (sive eos) pastorem unum qui pascat eas (sive eos), servum meum David: ipse pascet eas (sive eos): et ipse erit eis in pastorem. Ego autem Dominus ero eis in Deum, et servus meus David princeps in medio eorum.

Saepe commonui editionem me utramque miscere, ut librorum vitem magnitudinem, in his dumtaxat, quae non multum a se in translatione discordant.

Ad pastores autem Israel sermo dirigitur, quos vel reges, vel principes, Scribas et Pharisaeos, ac magistros Judaici populi debemus accipere.

In lacte omnes escas intellige: in lanis, multiplicem vestium varietatem.

Isti quod infirmum est, non confortant, sive consolidant.

Et dispersus est populus Dei, vel vitiis, vel errore haereticorum: eo quod non esset pastor bonus, qui poneret animam suam pro ovibus: sed omnes mercenarii, qui lucra tantum de gregibus considerant, et cum lupum viderint, fugiunt.

Tunc educentur de terris, ut inducantur in terram suam, quae est terra viventium: et ipse eas pascet in montibus Israel.

Quod et omnes quidem haeretici faciunt, ut carpant eloquia Scripturarum, et quantum in se est, maculent.

Tunc suscitabit pastorem unum, qui dicit in Evangelio: Ego sum pastor bonus (Joan. X, 11); servum suum David secundum id quod formam servi dignatus est assumere (Philip. II).

Et cessare faciet bestias pessimas de terra, vitia, vel perturbationes, quibus animae vexantur humanae: vel adversarias potestates, a quibus impugnantur.

Vos autem oves meae, et oves pascuae meae homines estis. Omnis igitur sermo divinus de hominibus est, ad quos dicit: Ego sum Lord Deus vester, dicit Dominus Deus.

(Cap. XXXV.) Et factum est sermo Domini ad me dicens: Fili hominis, pone (sive converte) faciem tuam adversum montem Seir, et prophetabis de eo (sive ad eum) et dices illi, haec dicit Dominus Deus: Ecce ego ad te, mons Seir, et extendam manum meam super te, et dabo te desolatum, atque desertum. Urbes tuas demoliar (sive in urbibus tuis faciam solitudinem): et tu desertus eris, et scies, quia ego sim Dominus: eo quod fueris inimicus sempiternus, et concluseris filios Israel in manu gladii.

And I will lead them forth from the peoples (or from the nations), and I will gather them from the lands (or regions), and I will lead them into their own land, and I will feed them on the mountains of Israel, in the rivers and in all the seats of the land. I will feed My sheep, and I will make them lie down (or rest), says the Lord God.

But you, My flocks (or My sheep), thus says the Lord God: Behold, I judge between cattle and cattle, of rams and of he-goats.

And I will raise up over them one shepherd who may feed them, My servant David: he himself shall feed them: and he himself shall be a shepherd to them. But I the Lord will be a God to them, and My servant David a prince in the midst of them.

I have often advised that I mix both editions, that I may avoid the magnitude of the books, at least in those things which do not differ much from each other in translation.

But the discourse is directed to the shepherds of Israel, whom we ought to accept as either kings, or princes, Scribes and Pharisees, and teachers of the Jewish people.

In the milk understand all foods: in the wool, the manifold variety of garments.

These do not strengthen or consolidate that which is weak.

And the people of God are dispersed, either by vices or by the error of heretics: because there was no good shepherd, who might lay down his life for the sheep: but all [were] hirelings, who only consider gains from the flocks, and when they see the wolf, they flee.

Then they shall be led forth from the lands, so that they may be led into their own land, which is the land of the living: and He Himself will feed them on the mountains of Israel.

Which indeed all heretics do, that they may pluck at the words of the Scriptures, and as much as is in them, defile them.

Then He will raise up one shepherd, who says in the Gospel: "I am the good shepherd" (John 10:11); His servant David according to that which He deigned to assume the form of a servant (Phil. 2).

And He will make the worst beasts cease from the land, the vices, or perturbations, by which human souls are vexed: or the adversary powers, by which they are impugned.

But you My sheep, and sheep of My pasture are men. All divine discourse therefore is concerning men, to whom He says: I am the Lord your God, says the Lord God.

(Chap. 35.) And the word of the Lord came to me, saying: Son of man, set (or turn) your face against Mount Seir, and you shall prophesy concerning it (or to it) and you shall say to it, thus says the Lord God: Behold I am against you, Mount Seir, and I will stretch out My hand upon you, and I will make you desolated and deserted. I will demolish your cities (or in your cities I will make solitude): and you shall be deserted, and you shall know that I am the Lord: because you have been an everlasting enemy, and have shut up the children of Israel in the hand of the sword.

Propterea vivo ego, dicit Dominus Deus, quoniam sanguini tradam te (sive quoniam in sanguine peccasti) et sanguis te persequetur: et cum sanguinem oderis, sanguis persequetur te. Et dabo montem Seir desolatum et desertum, et auferam de eo euntem et redeuntem (sive homines et jumenta). Et scient quoniam ego sum Dominus: eo quod dixeris: duae gentes et duae terrae (sive regiones) meae erunt, et haereditate possidebo eas, cum Dominus esset ibi.

Propterea vivo ego, dicit Dominus Deus: quia faciam juxta iram (sive inimicitiam) tuam: et secundum zelum tuum, quem fecisti, odio habens eos, et notus efficiar tibi cum judicavero te, et scies quia ego sum Dominus. Audivi universa opprobria tua (sive vocem blasphemiarum tuarum) quae locutus es, de montibus Israel, dicens, deserti nobis dati sunt ad devorandum. Haec dicit Dominus Deus: Laetante universa terra, in solitudinem te redigam: sicuti gavisus es super haereditate domus Israel, eo quod fuerit dissipata; sic faciam tibi: Dissipatus (sive desertus) eris, mons Seir: et omnis Idumaea, et scient, quia ego sum Dominus.

Si semper in prophetis esset sermo Dei, et juge in pectore eorum haberet hospitium, numquam tam crebro Ezechiel poneret: Et factum est sermo Domini ad me dicens.

Omnis autem istius capituli prophetia est contra montem Seir, filiorum videlicet Esau et Edom, qui Graeca et nostra lingua appellantur Idumaei.

Pone, inquit, sive converte faciem tuam adversum montem Seir. Faciem autem non corporis, sed animi. Mons autem Seir, qui interpretatur hispidus et pilosus, contraria fortitudo accipienda est, quae praesidebat genti filiorum Esau, et se contra populum Juda, id est, confessionis et verae fidei erexerat.

Ecce ego ad te, mons Seir, non mittam Angelos, nec aliis utar ministris, sed ipse ad te veniam. Omnis autem causa peccati est, quod fueris inimicus sempiternus.

Est autem et aliud peccatum montis Seir: ut quoniam oderat sanguinem justorum, quem singulis persecutionibus cupiebat effundere, ab ipso sanguine sustineat persecutionem.

Duae gentes, et duae terrae, sive regiones meae sunt, Idumea videlicet et Judaea, et haereticos, et Ecclesiasticos possidebo pariter. Montes Israel, Moysen, prophetas et apostolos debemus accipere, quos haeretici et haereticorum princeps diabolus sibi putant traditos ad devorandum.

Alegrante enim universa terra viventium, terraque sanctorum, et omnibus conversis ad servitutem Dei, tu dissipatus eris, mons hispide, mons pilose, et omnis Idumaea.

Therefore as I live, says the Lord God, for I will deliver you to blood (or because you have sinned in blood) and blood shall pursue you: and since you have hated blood, blood shall pursue you. And I will give Mount Seir desolated and deserted, and I will take away from it him that goes and him that returns (or men and cattle). And they shall know that I am the Lord: because you said: two nations and two lands (or regions) shall be mine, and I will possess them by inheritance, although the Lord was there.

Therefore as I live, says the Lord God: for I will do according to your wrath (or enmity): and according to your zeal which you have done, having hatred for them, and I will be made known to you when I shall have judged you, and you shall know that I am the Lord. I have heard all your reproaches (or the voice of your blasphemies) which you have spoken concerning the mountains of Israel, saying: The deserts are given to us to be devoured. Thus says the Lord God: When the whole earth rejoices, I will reduce you into solitude: as you rejoiced over the inheritance of the house of Israel, because it was dissipated; so will I do to you: You shall be dissipated (or deserted), Mount Seir: and all Edom, and they shall know that I am the Lord.

If the word of God were always in the prophets, and had a continual lodging in their breast, Ezekiel would never so frequently set down: And the word of the Lord came to me, saying.

But the whole prophecy of this chapter is against Mount Seir, namely, of the sons of Esau and Edom, who in the Greek and our language are called Idumeans.

Set, he says, or turn your face against Mount Seir. But the face not of the body, but of the mind. But Mount Seir, which is interpreted as hispid and hairy, is to be accepted as the opposing strength which presided over the nation of the sons of Esau, and had erected itself against the people of Judah, that is, of confession and true faith.

Behold I am against you, Mount Seir, I will not send Angels, nor will I use other ministers, but I Myself will come to you. But the whole cause of sin is, that you have been an everlasting enemy.

There is also another sin of Mount Seir: that since it hated the blood of the just, which it desired to pour out in individual persecutions, it should sustain persecution from that same blood.

Two nations and two lands, or regions are mine, namely Idumea and Judea, and I will possess heretics and Ecclesiastics equally. By the mountains of Israel we ought to accept Moses, the prophets, and the apostles, whom heretics and the prince of heretics, the devil, think are delivered to them to be devoured.

For when the whole land of the living rejoices, and the land of the saints, and all are converted to the service of God, you shall be dissipated, O hispid mountain, O hairy mountain, and all Edom.

(Cap. XXXVI.---Vers. 1 seqq.) «Tu autem, fili hominis, propheta super montes Israel, et dices: Montes Israel, audite verbum Domini: haec dicit Dominus Deus, eo quod dixerit inimicus de vobis, euge, altitudines (sive solitudines) sempiternae in possessionem [Vulg. haereditatem] datae sunt nobis, propterea vaticinare, et dic: haec dicit Dominus Deus: Pro eo quod desolati estis, et conculcati per circuitum (sive pro eo quod dispersi estis ab his qui in circuitu vestro sunt), et facti in haereditatem (sive in possessionem) reliquis gentibus, et ascendistis super labium linguae, et opprobrium populis [Vulg. populi] (sive gentibus). Propterea, montes Israel, audite verbum Domini Dei: Haec dicit Dominus Deus montibus et collibus, torrentibus, vallibusque et desertis parietinis (sive dissipatis) et urbibus derelict quae depopulatae sunt, et subsannatae (sive conculcatae) a [Al. et] reliquis gentibus per circuitum. Propterea haec dicit Dominus Deus: Quoniam in igne zeli mei locutus sum de reliquis gentibus, et de Idumaea universa, qui [Vulg. quae] dederunt terram meam sibi in haereditatem cum gaudio [Al. gladio], et toto corde, et ex animo, et ejecerunt eam ut vastarent (sive cum odio despicientes animas, ut subverterent eas in vastatione). Idcirco ait [Vulg. tacet ait], vaticinare super terram Israel, et dices montibus et collibus, jugis et vallibus, haec dicit Dominus Deus: Ecce ego in zelo meo, et in furore meo locutus sum, eo quod confusionem (sive opprobria) gentium sustinueritis. Idcirco haec dicit 420 Dominus Deus (sive Adonai Dominus): Ego levavi (sive levabo) manum meam: ut gentes quae in circuitu vestro sunt, ipsae confusionem (sive ignominiam) suam portent. Vos autem, montes Israel, ramos vestros (sive uvas vestras) germinetis, et fructum vestrum afferatis populo meo Israel: prope est enim ut veniat. Quoniam ecce ego ad vos, et convertar ad vos (sive respiciam vos), et arabimini, et accipietis sementem, et multiplicabo in vobis homines, omnemque domum Israel, et habitabuntur civitates, et ruinosa instaurabuntur (sive deserta aedificabuntur). Et replebo vos hominibus et jumentis, et multiplicabuntur, et crescent, et habitare vos faciam sicut a principio, bonisque donabo majoribus quam habuistis ab initio: et scietis quia ego sum Dominus. Et adducam (sive generabo) super vos homines, populum meum Israel, et haereditate possidebunt te (sive vos), et eris (sive eritis) in possessionem [Vulg. haereditatem], et non addes ultra, ut absque eis sis (sive et non addetis ultra, ut absque liberis vos faciant).

(Chap. XXXVI.—Vers. 1 seqq.) "And you, son of man, prophesy over the mountains of Israel, and you shall say: Mountains of Israel, hear the word of the Lord: thus says the Lord God, because the enemy has said of you: Aha! the everlasting heights (or solitudes) are given to us in possession [Vulg. inheritance], therefore prophesy, and say: thus says the Lord God: Because you have been desolated, and trodden down on every side (or because you have been dispersed by those who are round about you), and made into an inheritance (or into a possession) for the rest of the nations, and you have ascended upon the lip of the tongue, and are a reproach to the peoples [Vulg. people] (or nations). Therefore, mountains of Israel, hear the word of the Lord God: Thus says the Lord God to the mountains and hills, to the torrents and valleys, and to the deserted ruins (or dissipated places) and to the forsaken cities which have been depopulated and mocked (or trodden down) by the rest of the nations round about. Therefore thus says the Lord God: For in the fire of My zeal I have spoken concerning the rest of the nations, and concerning all Edom, who [Vulg. which] have given My land to themselves as an inheritance with joy [Al. sword], and with all their heart, and from their soul, and have cast it out that they might waste it (or with hatred despising souls, that they might subvert them in devastation). Therefore he says [Vulg. omits 'he says'], prophesy over the land of Israel, and you shall say to the mountains and hills, to the ridges and valleys, thus says the Lord God: Behold I in My zeal and in My fury have spoken, because you have sustained the confusion (or reproaches) of the nations. Therefore thus says the Lord God (or Adonai Lord): I have lifted up (or I will lift up) My hand: that the nations which are round about you, they themselves shall bear their confusion (or ignominy). But you, O mountains of Israel, shall shoot forth your branches (or your grapes), and yield your fruit to My people Israel: for it is near that he should come. For behold I am for you, and I will turn to you (or I will respect you), and you shall be plowed, and you shall receive seed, and I will multiply men in you, and all the house of Israel, and the cities shall be inhabited, and the ruinous places shall be restored (or the deserts shall be built). And I will fill you with men and cattle, and they shall be multiplied, and shall increase, and I will make you to dwell as from the beginning, and I will bestow better things upon you than you had from the start: and you shall know that I am the Lord. And I will bring (or I will beget) men upon you, My people Israel, and they shall possess you by inheritance (or you shall possess them), and you shall be (or they shall be) in possession [Vulg. inheritance], and you shall no more be without them (or and you shall no more cause them to be without children).

Haec dicit Dominus Deus: Pro eo quod dixerunt de vobis (sive tibi), devoratrix hominum es, et suffocans gentem tuam: propterea homines non comedes amplius, et gentem tuam non necabis ultra, ait Dominus Deus: nec auditam faciam in te (sive in vobis) amplius confusionem (vel ignominiam) gentium, et opprobria populorum nequaquam portabis (sive portabitis), et gentem tuam non amittes amplius (sive gens tua absque liberis ultra non erit), dicit Dominus Deus.»

Supra ponitur prophetae facies, sive convertitur adversum montem Seir: hic filius hominis loquitur ad montes, sive super montes Israel, qui jubentur Dei audire sermonem. Et ut parumper differam tropologiam, totius ad montes Israel prophetiae breviter hic sensus est: Quia insultavit vobis inimicus, hoc est, mons Seir, et putavit quod in perpetuum ipse vos possideret, et altitudines quondam Domini nunc desertas cessisse sibi in haereditatem, et non solum dixit, sed et aliquanto tempore vos possedit: intantum ut superbe loqueretur contra vos, quod opprobrium essetis cunctis gentibus: propterea haec dicit Dominus Deus, non solum monti Seir, sed et montibus ejus et collibus, torrentibus, vallibusque, 421 et desertis atque vastatis, et urbibus derelictis: quoniam igne zeli sui, et adversum omnes quidem gentes, sed praecipue contra Idumaeam locutus sit, quae cum caeteris, inquit, gentibus tenuit terram meam in possessionem, et possedit gladio, et toto corde possedit, ut ejiceret habitatores de ea, terramque vastaret. Propterea loquere, ait, propheta, super terram Israel, et dices montibus, et collibus, et jugis (pro quibus Septuaginta *ταῖς νάπαις* interpretati sunt, quae nos nemorosa intelligimus loca) et vallibus. Haec dicit Dominus Deus: in zelo, et in furore meo, opprobrii vestri ultor existam, et levavo manum meam, ut gentes quae in circuitu vestro sunt, ignominiam et confusionem suam portent: vos autem, o montes Israel, secundum pristinum statum germinetis virgulta, ramosque mittatis, sive, juxta LXX, afferatis uvas, quibus populus meus saturetur Israel. Quod non putetis post longum tempus futurum, prope est, instat, et veniet tempus. Ac ne vobis videatur hoc esse difficile, ipse ego veniam ad vos, et qui a vobis recesseram, convertar ad vos, ut pristinam culturam recipiatis, et semente omnia compleantur, ita ut multi in vobis sint homines, et habitentur civitates, quae prius destructae fuerant. Et non solum homines multiplicabo: sed et jumenta aeque multiplicabuntur et crescent, et habitare [Al. habitari] vos faciam sicut a principio, quando Moyse duce, trans Jordanem duae et semis tribus acceperunt possessionem, trans Jordanem (Num. XXXII), et sub Jesu filio Nave, aliae novem et semis tribus terram Judaeam possederunt (Jos. I, et XIII): bonisque vos donabo multo majoribus, quam habuistis ab initio priusquam captivitates varias sentiretis. Et cum hoc vobis fecero, tunc cognoscetis quod ego sim Dominus.

Thus says the Lord God: Because they have said of you (or to you): you are a devourer of men, and one that suffocates your nation: therefore you shall eat men no more, and you shall no more kill your nation, says the Lord God: nor will I make heard in you (or in you all) any more the confusion (or ignominy) of the nations, and the reproaches of the peoples you shall by no means bear (or you all shall not bear), and you shall no more lose your nation (or your nation shall no more be without children), says the Lord God."

Above, the face of the prophet is set or turned against Mount Seir; here the son of man speaks to the mountains, or over the mountains of Israel, which are commanded to hear the word of God. And to defer the tropology for a moment, the sense of the whole prophecy to the mountains of Israel is briefly this: Because the enemy, that is, Mount Seir, has insulted you, and thought that he himself would possess you forever, and that the once-heights of the Lord, now deserted, had fallen to him as an inheritance, and not only said so, but possessed you for some time: so much so that he spoke proudly against you, that you were a reproach to all nations: therefore thus says the Lord God, not only to Mount Seir, but also to its mountains and hills, torrents, and valleys, and to the deserted and wasted places, and to the forsaken cities: because in the fire of His zeal, and indeed against all nations, but especially against Edom, He has spoken, which with the other nations, He says, held My land in possession, and possessed it with the sword, and possessed it with all their heart, so as to cast out the inhabitants from it, and waste the land. Therefore speak, he says, O prophet, over the land of Israel, and you shall say to the mountains, and to the hills, and to the ridges (for which the Seventy translated as *taîs nápaîs*, which we understand as "wooded places") and to the valleys. Thus says the Lord God: in My zeal, and in My fury, I will exist as the avenger of your reproach, and I will lift up My hand, that the nations which are round about you may bear their ignominy and confusion: but you, O mountains of Israel, according to your ancient state, shoot forth your sprouts, and send out branches, or, according to the LXX, bring forth grapes, with which My people Israel may be satisfied. Because you should not think that it will be after a long time, it is near, it is at hand, and the time will come. And lest this seem difficult to you, I Myself will come to you, and I who had departed from you will turn to you, that you may receive your ancient cultivation, and all things may be filled with seed, so that there may be many men in you, and the cities may be inhabited, which before had been destroyed. And not only will I multiply men: but cattle also shall likewise be multiplied and increase, and I will make you to dwell as from the beginning, when under the leader Moses, across the Jordan two and a half tribes received their possession (Num. 32), and under Joshua the son of Nun, the other nine and a half tribes possessed the land of Judea (Josh. 1 and 13): and I will bestow much greater goods upon you than you had from the start before you felt various captivities. And when I have done this for you, then you shall know that I am the Lord.

Et impleberis, inquit, o terra Israel, populo meo, qui te haereditate tenturus est, et eris eis possessio, et non addes ultra, ut absque filiis sis. Cum autem multiplicatus fuerit vester habitator, o montes Israel, tunc nequaquam dicent inimici vestri, contra vos, quod homines devoretis, et absque liberis sit vestra possessio; sed e contrario multiplicetis 422 homines: et largissimam prolem vestra posteritas germinet. Nec audies, inquit, amplius, nec sustinebis confusionem gentium, sed nec amittes gentem tuam, ut aliquando sustineas captivitatem, quia Dominus locutus est.

Haec paraphrastikōs more Judaico dixerimus, quae illi exspectant in mille annorum regno, quando civitatem Jerusalem asserunt exstruendam, et templum, quod in fine hujus voluminis describitur, et rerum omnium felicitatem, quorum nonnulli arbitrantur sub Zorobabel haec fuisse completa.

Sed quomodo stare poterit hoc quod dicitur: Et habitare [Al. habitari] vos faciam sicut a principio, bonisque donabo majoribus, quam habuistis ab initio? Sub Zorobabel enim, Ezra, et Nehemia pauci de populo sunt reducti, et ipsi obedientes Medis ac Persis, et deinceps Macedonibus et Aegyptiis atque Romanis, usque ad Titum et Vespasianum diversarum gentium regibus servierunt, et usque hodie serviunt: ut stare omnino non possit hoc quod in extrema dicitur prophetia: Et opprobrium populorum nequaquam portabis, et gentem tuam non amittes amplius.

Et quia longum est nunc adversum dogma Judaicum, et beatitudinem ventri, et gutturi Judaico servientem, qui omnia terrena desiderant, et dicunt: Manducemus et bibamus, de quibus et Apostolus loquitur: Esca ventri et venter escis: Deus autem et hunc et illam destruet (I Cor. VI, 13), in brevi explanatione dicere: nunc ad spiritualem intelligentiam transeamus, juxta quam et Isaiae extremas partes interpretati sumus.

Neque enim juxta Judaicas fabulas, quas illi deuterώσεις appellant, gemmatam, et auream de coelo exspectamus Jerusalem: nec rursum passuri circumcisionis injuriam, nec oblaturi taurorum et arietum victimas, nec sabbati otio dormiemus. Quod et multi nostrorum, et praecipue Tertulliani liber, qui inscribitur, de Spe fidelium, et Lactantii Institutionum volumen septimum pollicetur, et Victorini Petabionensis episcopi crebrae expositiones, et nuper Severus noster in dialogo cui Gallo nomen imposuit.

And you shall be filled, he says, O land of Israel, with My people, who is to hold you by inheritance, and you shall be a possession to them, and you shall no more be without children. But when your inhabitant has been multiplied, O mountains of Israel, then by no means shall your enemies say against you, that you devour men, and that your possession is without children; but on the contrary, you shall multiply men: and your posterity shall shoot forth a most abundant offspring. Nor shall you hear, he says, anymore, nor shall you sustain the confusion of the nations, nor even lose your nation, so that you should at some time sustain captivity, because the Lord has spoken.

These things we have said paraphrastically (*paraphrastikōs*) after the Jewish manner, which they expect in the thousand-year reign, when they assert that the city of Jerusalem is to be built, and the temple, which is described at the end of this volume, and the happiness of all things, some of whom think these were completed under Zerubbabel.

But how can this stand which is said: "And I will make you to dwell as from the beginning, and I will bestow better things than you had from the start"? For under Zerubbabel, Ezra, and Nehemiah few of the people were brought back, and they themselves being obedient to the Medes and Persians, and thereafter to the Macedonians and Egyptians and Romans, served the kings of various nations until Titus and Vespasian, and even to this day they serve: so that what is said at the end of the prophecy can by no means stand: "And the reproach of the peoples you shall by no means bear, and you shall no more lose your nation."

And because it is a long task now to speak in a brief explanation against the Jewish dogma, and the blessedness serving the Jewish belly and throat, who desire all earthly things, and say: "Let us eat and drink," of whom also the Apostle speaks: "Meat for the belly and the belly for meats: but God shall destroy both it and them" (1 Cor. 6:13): now let us pass to the spiritual understanding, according to which we have also interpreted the last parts of Isaiah.

For neither according to the Jewish fables, which they call *deuterōseis*, do we expect a jeweled and golden Jerusalem from heaven: nor again are we to suffer the injury of circumcision, nor to offer victims of bulls and rams, nor shall we sleep in the leisure of the Sabbath. Which also many of our own, and especially the book of Tertullian, which is entitled "On the Hope of the Faithful," and the seventh volume of Lactantius's "Institutes" promises, and the frequent expositions of Victorinus, bishop of Pettau, and recently our Severus in the dialogue to which he gave the name "Gallus."

Et ut Graecos nominem, et primum extremumque conjungam, Irenaeus et Apollinarius. 423 Nos ergo montes Israel, prophetas et apostolos esse dicemus, qui audiunt verbum Dei, et quibus diabolus insultavit inimicus dicens: Euge, excelsi quondam montes, de quibus scriptum est: Montes in circuitu ejus, et Dominus in circuitu populi sui (Ps. CXXIV, 2), mihi dati sunt in possessionem, quando persecutionis angustiis desolati sunt, et conculcati per circuitum, et facti in haereditatem reliquis gentibus, et ab omnibus blasphemati.

Propterea loquitur Dominus conculcatis montibus et desolatis, et non solum montibus, sed et inferioribus ac per singulos gradus in terra Judaea, hoc est, in monte Ecclesiae constitutis, de qua scriptum est: Non potest civitas abscondi super montem posita (Matth. V, 14); et collibus atque torrentibus, quorum hyeme persecutionum, et tempestate pressurae augetur fides. Vallibus quoque his qui in humilitate depressi sunt, et desertis Ecclesiis, et parietinis, atque in toto orbe Ecclesiarum conciliabulis derelictis: qualis sub Diocletiano et Maximiano in toto orbe persecutio fuit, per quam proscriptae sunt Ecclesiae atque vastatae: quando subsannaverunt Ecclesiam omnes gentilium, et haereticorum gentes per circuitum, quod in igne zeli furoris sui locutus sit, et proprie adversum Idumaeam quae terrenis operibus volebat omnes, deposita imagine coelestis, portare imaginem terreni (I Cor. XV). Illi enim dederunt terram Dei sibi in haereditatem, et ex toto corde atque ex animo Ecclesiam Domini persecuti sunt, et ejecerunt eam de sedibus suis, et vastaverunt. Sed quid profuit nationibus, quid juvit haereticorum gentes insultasse terrae Domini: cum Dominus loquatur ad eam, et montibus illius collibusque ac jugis, sive nemorosis locis, quae amoenitate virebant paradisi: et collibus, de quibus supra diximus, in zelo et in furore suo locutus sit: et pro opprobrio gentium levet manum meam contra adversarios, qui Ecclesiam persecuti sunt, ut portent confusionem et ignominiam suam? Tunc persecutoribus interfectis, et pace Ecclesiae reddita, montes Israel, Apostoli videlicet et Apostolici viri, germinabunt arbores suas, et extendent ramos, uvasque afferent calcandas in praelo Domini, de quibus musta funduntur, quae inebrient credentium 424 populos, et exprimitur vinum quod laetificat cor hominis (Psal. CIII): ut omnis fructus montium, de quibus conficitur panis de coelo descendens, comedatur a populo Dei Israel. Et ne forsitan desperemus in persecutionibus, additur: Prope est tempus ut veniat. Veniens enim veniet, et non tardabit (Abac. II, 3).

And to name the Greeks, and to join the first and the last, Irenaeus and Apollinarius. We, therefore, shall say that the mountains of Israel are the prophets and apostles, who hear the word of God, and whom the enemy the devil insulted, saying: "Aha! the once-lofty mountains, of whom it is written: 'Mountains are round about her, and the Lord is round about His people' (Ps. 124:2), are given to me in possession," when they were desolated by the straits of persecution, and trodden down on every side, and made into an inheritance for the rest of the nations, and blasphemed by all.

Therefore the Lord speaks to the trodden down and desolated mountains, and not only to the mountains, but also to the lower ones and those established through individual steps in the land of Judea, that is, in the mountain of the Church, of which it is written: "A city set upon a mountain cannot be hidden" (Matt. 5:14); and to the hills and torrents, whose faith is increased in the winter of persecutions and the tempest of pressure. Also to the valleys, those who are depressed in humility, and to the deserted Churches, and to the ruins, and to the forsaken conventicles of the Churches in the whole world: such as was the persecution under Diocletian and Maximian in the whole world, through which the Churches were proscribed and wasted: when all the nations of the gentiles and of the heretics round about mocked the Church, because He spoke in the fire of the zeal of His fury, and properly against Edom which by earthly works wished all, having laid aside the image of the heavenly, to bear the image of the earthly (1 Cor. 15). For they gave the land of God to themselves as an inheritance, and with all their heart and from their soul they persecuted the Church of the Lord, and cast her out of her seats, and wasted her. But what did it profit the nations, how did it help the nations of heretics to have insulted the land of the Lord: when the Lord speaks to her, and to her mountains and hills and ridges, or wooded places, which were green with the pleasantness of paradise: and to the hills, of which we spoke above, has spoken in His zeal and in His fury: and for the reproach of the nations He lifts up His hand against the adversaries, who persecuted the Church, that they may bear their confusion and ignominy? Then, the persecutors having been slain, and peace restored to the Church, the mountains of Israel, namely the Apostles and Apostolic men, shall shoot forth their trees, and extend their branches, and bring forth grapes to be trodden in the winepress of the Lord, from which musts are poured forth, which may inebriate the peoples of the believers, and the wine is expressed which gladdens the heart of man (Ps. 103): so that all the fruit of the mountains, from which is made the bread descending from heaven, may be eaten by the people of God, Israel. And lest perhaps we despair in persecutions, it is added: "The time is near that it should come." "For he that comes shall come, and will not tarry" (Hab. 2:3).

Unde suum ad montes, et ad eos qui in tribulationibus perduraverunt, pollicetur adventum, atque promittit quod post persecutionis ardorem exerceatur terra prius decerpta Christi vomere, et omnem virtutum sementem recipiat, de qua nascantur et multiplicentur homines, et omnis domus Israel. Cumque civitates, hoc est, Ecclesiae credentium fuerint inhabitatae redeuntibus turbis, tunc nequaquam solum homines qui pollebant [Al. pollebunt] scientia Scripturarum: sed et jumenta, simplices quique credentium, multiplicabuntur atque succrescent, et habitabuntur Ecclesiae sicut a principio, hoc est, priusquam esset persecutio: bonisque florebunt majoribus, quam habuerunt ab initio, martyrum victoriis coronatae. Et tunc scient quod ipse sit Dominus, qui restituit plebem suam pristino statui, quae possideat Ecclesias, et ipsa sit Ecclesiarum haereditas, et nequaquam ultra absque liberis sit, quos in persecutione perdiderat. Unde jubetur prophetae, ut loquatur ad terram mansuetorum, terramque viventium, sive ad montes Israel, et dicat: Persecutorum ultra non patieris opprobrium, nec insultabunt jugulatum populum tuum, sicut oves occisionis. Pace enim reddita, opprobria universa cessabunt, nec sustinebis confusionem, et ignominiam inter diversas in circuitu nationes, sed gentem tuam habebis et populum, quia veritas promissionis, Domino loquente, firmata est.

(Vers. 16 seqq.) Et factum est verbum Domini ad me, dicens: Fili hominis, domus Israel habitaverunt (sive habitavit) in terra sua, et polluerunt eam in viis suis, et in studiis (sive idolis) suis: juxta immunditiam menstruatae facta est via eorum coram me. Et effudi indignationem meam (sive furorem meum) super eos, pro sanguine quem fuderunt super terram: in idolis suis polluerunt eam, et dispersi eos in gentes, et ventilati sunt (sive ventilavi eos) in terras (sive regiones) juxta vias eorum, et adinventiones (sive peccata) eorum judicavi 425 eos, et ingressi sunt ad gentes, ad quas introierunt, et polluerunt nomen sanctum meum, cum diceretur de eis, Populus Domini iste est, et de terra ejus egressi sunt. Et peperci nomini meo sancto (sive peperci eis propter nomen meum sanctum) quod polluerat domus Israel in gentibus, ad quas ingressi sunt. Idcirco dices domui Israel, haec dicit Dominus Deus: Non propter vos ego faciam, domus Israel: sed propter nomen meum sanctum, quod polluistis in gentibus ad quas intrastis. Et sanctificabo nomen meum magnum, quod pollutum est inter gentes, quod polluistis in medio earum, ut sciant [Vulg. addit. gentes], quia ego sum Dominus, dicit Dominus exercituum, cum sanctificatus fuero in vobis coram eis. Tollam quippe vos de gentibus, et congregabo [Vulg. addit vos] de universis terris, et adducam vos in terram vestram.

Whence He promises His own advent to the mountains, and to those who have endured in tribulations, and promises that after the heat of persecution the land first clipped by the plowshare of Christ may be cultivated, and receive all the seed of virtues, from which men may be born and multiplied, and all the house of Israel. And when the cities, that is, the Churches of the believers shall have been inhabited by returning crowds, then by no means only men who excelled [Al. will excel] in the knowledge of the Scriptures: but also cattle, even all the simple ones among the believers, shall be multiplied and grow, and the Churches shall be inhabited as from the beginning, that is, before there was persecution: and they shall flourish with greater goods than they had from the start, crowned with the victories of the martyrs. And then they shall know that He Himself is the Lord, who restored His people to their ancient state, which may possess the Churches, and she herself may be the inheritance of the Churches, and by no means further be without children, whom she had lost in persecution. Whence it is commanded to the prophet, that he speak to the land of the gentle, and the land of the living, or to the mountains of Israel, and say: You shall no longer suffer the reproach of persecutors, nor shall they insult your slaughtered people, like sheep for the slaughter. For peace being restored, all reproaches shall cease, nor shall you sustain confusion and ignominy among the various nations round about, but you shall have your nation and people, because the truth of the promise, the Lord speaking, has been confirmed.

(Vers. 16 seqq.) "And the word of the Lord came to me, saying: Son of man, the house of Israel dwelt in their own land, and they defiled it by their own ways, and by their own studies (or idols): their way before Me became like the uncleanness of a menstruous woman. And I poured out My indignation (or My fury) upon them, for the blood which they had shed upon the land: in their idols they defiled it, and I dispersed them among the nations, and they were winnowed (or I winnowed them) into the lands (or regions) according to their ways, and I judged their inventions (or sins), and they entered into the nations, to which they went, and they defiled My holy name, when it was said of them: This is the people of the Lord, and they are gone out of His land. And I spared My holy name (or I spared them for My holy name's sake) which the house of Israel had defiled among the nations, into which they entered. Therefore you shall say to the house of Israel: Thus says the Lord God: Not for your sake will I do this, O house of Israel, but for My holy name's sake, which you have defiled among the nations into which you entered. And I will sanctify My great name, which was defiled among the nations, which you have defiled in the midst of them, that the nations may know [Vulg. adds 'the nations'] that I am the Lord, says the Lord of hosts, when I shall be sanctified in you before them. For I will take you from among the nations, and will gather [Vulg. adds 'you'] from all lands, and will bring you into your own land.

Et effundam (sive aspergam) super vos aquam mundam, et mundabimini ab omnibus inquinamentis vestris, et ab universis idolis vestris mundabo vos. Et dabo vobis cor novum, et spiritum novum ponam in medio vestri (sive dabo vobis) et auferam cor lapideum de carne vestra, et dabo vobis cor carneum. Et spiritum meum ponam in medio vestri (sive dabo vobis) et faciam ut in praeceptis meis (sive justificationibus meis) ambuletis, et judicia mea custodiatis, et operemini (sive faciatis) ea [Vulg. tacet ea]. Et habitabitis in terra quam dedi patribus vestris, et eritis mihi in populum, et ego ero vobis in Deum. Et salvos vos [Al. salvabo vos] faciam ex universis inquinamentis (sive immunditiis) vestris, et vocabo frumentum, et multiplicabo illud, et non imponam (sive dabo) vobis famem, et multiplicabo fructum ligni, et genimina agri, ut non portetis ultra opprobrium famis in gentibus. Et recordabimini viarum vestrarum pessimarum, studiorumque non bonorum, et displicebunt vobis iniquitates vestrae, et scelera vestra. Non propter vos faciam, ait Dominus Deus, notum sit vobis. Confundimini et erubescite super viis vestris, domus Israel. Haec dicit Dominus Deus: In die qua mundavero vos ex omnibus iniquitatibus vestris, et habitari fecero urbes, et instauravero ruinosa, et terra deserta fuerit exculta, quae quondam erat desolata in oculis omnis viatoris, dicent: Terra illa inculta (sive deserta) facta est ut hortus voluptatis, et civitates desertae, 426 et destitutae atque [Vulg. quaecumque] suffossae, munitae sederunt. Et scient gentes quae derelictae fuerunt in circuitu vestro, quia ego Dominus aedificavi dissipata, et plantavi inculta: ego Dominus locutus sim, et fecerim. Haec dicit Dominus Deus: Adhuc in hoc inveniet me domus Israel (sive quaerar domui Israel) ut faciam eis [Vulg. in eis]. Multiplicabo eos sicut gregem hominum (sive ut oves homines) ut gregem sanctum (sive ut oves sanctas) ut gregem (sive oves) Jerusalem in solemnitatibus ejus: sic erunt civitates desertae, plenae gregibus (sive ovibus) hominum, et scient quia ego Dominus.

Perspicua sunt quae dicuntur, et omnis sensus montium Israel, qui prius deserti fuerant, et postea restituti, nunc manifestius ponitur. Redditque causas Deus quare populum Israel captivitati tradiderit, et propter suam clementiam pollicetur reducturum se eos in terram Judaeam, et multo ampliora tributurum, quam abstulerat. Quod quidam Judaeorum referunt ad Zorobabel tempora, quando, Cyro rege Persarum laxante captivitatem eorum, de tribu Juda, et Benjamin plurimi reducti sunt in Judaeam. Alii vero ad mille annorum regnum referunt, quando sub Christo, quem putant esse venturum, ut civitas exstruatur Jerusalem, et aedificetur templum, de quo in ultima parte hujus prophetiae dicturi sumus. Et interim, ut Judaicas fabulas relinquamus, et interminabiles genealogias, juxta consuetudinem nostram, breviter περικοπὴν hujus capituli percurramus, et quid nobis videatur, juxta ecclesiasticam intelligentiam disseramus.

And I will pour out (or sprinkle) clean water upon you, and you shall be cleansed from all your defilements, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put in the midst of you (or I will give you), and I will take away the stony heart from your flesh, and will give you a heart of flesh. And I will put My spirit in the midst of you (or I will give you), and I will make you walk in My precepts (or My justifications), and keep My judgments, and work (or do) them [Vulg. omits 'them']. And you shall dwell in the land which I gave to your fathers, and you shall be My people, and I will be your God. And I will save you [Al. I will save you] from all your defilements (or uncleanness), and I will call for the wheat, and will multiply it, and I will not impose (or give) famine upon you, and I will multiply the fruit of the tree, and the increase of the field, that you may bear no more the reproach of famine among the nations. And you shall remember your very wicked ways, and studies that were not good, and your iniquities and your crimes shall displease you. Not for your sake will I do this, says the Lord God, be it known to you. Be confounded and ashamed over your ways, O house of Israel. Thus says the Lord God: In the day that I shall have cleansed you from all your iniquities, and shall have made the cities to be inhabited, and shall have restored the ruinous places, and the deserted land shall be cultivated, which once was desolated in the eyes of every traveler, they shall say: That uncultivated (or deserted) land is become like a garden of pleasure, and the cities that were deserted, and destitute and [Vulg. whatever] undermined, have sat fortified. And the nations that shall be left round about you shall know that I the Lord have built up the dissipated places, and planted the uncultivated: I the Lord have spoken it, and done it. Thus says the Lord God: Still in this shall the house of Israel find Me (or I will be sought by the house of Israel) that I may do it for them [Vulg. in them]. I will multiply them like a flock of men (or like sheep men) as a holy flock (or like holy sheep) as the flock (or sheep) of Jerusalem in her solemnities: so shall the deserted cities be full of flocks (or sheep) of men, and they shall know that I am the Lord.

What is said is clear, and the whole sense of the mountains of Israel, which were first deserted and afterwards restored, is now more manifestly set forth. And God renders the causes why He delivered the people of Israel to captivity, and because of His clemency He promises that He will bring them back into the land of Judea, and bestow much more than He had taken away. Which some of the Jews refer to the times of Zerubbabel, when, Cyrus the king of the Persians loosening their captivity, many from the tribe of Judah and Benjamin were brought back into Judea. But others refer it to the thousand-year reign, when under Christ, whom they think is to come, the city of Jerusalem may be built, and the temple built, of which we are to speak in the last part of this prophecy. And meanwhile, let us leave the Jewish fables and endless genealogies, and according to our custom, briefly run through the pericope (*perikopēn*) of this chapter, and discuss what seems to us according to ecclesiastical understanding.

Domus Israel, hoc est, populus Judaeorum habitavit quondam in terra sua, hoc est, in terra Judaeae, quando educta est de Aegypto; sed polluerunt eam in viis et in studiis, sive idolis suis, et intantum exstitere polluti, ut immunditiae mulieris menstruatae comparati sint. Propter quod Deus effudit indignationem suam super eos, pro sanguine prophetarum atque justorum, quem fuderant super terram, dicente in Evangelio Salvatore: Jerusalem, Jerusalem, quae occidis prophetas, et lapidas eos qui ad te missi sunt (Matth. XXIII, 37). Et iterum (Vers. 35): Amen, amen dico vobis: requiretur sanguis qui 427 effusus est a generatione hac a sanguine Abel justi, usque ad sanguine Zachariae filii Barachiae, quem effuderunt inter altare et templum. Non solum autem effuderunt sanguinem, sed et polluerunt terram sceleribus suis (II Paral. XXIV). Quamobrem dispersit eos, vel sub Babylonia captivitate, vel sub Romana: quando vere effuderunt sanguinem Christi, et ventilati sunt in terras, quomodo paleae ventilantur, et juxta vias suas, et inventiones pessimas judicati, ita ut in gentibus quoque ad quas captivi ducti fuerant, polluerent nomen sanctum Dei: eo quod per irrisionem dicerent universae nationes: Ecce populus Dei iste est, qui se jactabat proprie nosse cultum Dei. Quod cum vidissem, ait, non propter eos, sed propter nomen meum sanctum (Creator enim omnium sum) peperci eis, et sanctificavi illos, et gloriae pristinae restitui: ita ut super credentes, et ab errore conversos, effunderem aquam mundam Baptismi salutaris, et mundarem eos ab abominationibus suis, et ab universis erroribus, quibus fuerant occupati, et darem eis cor novum, ut crederent in Filium Dei, et spiritum novum, de quibus David loquitur: Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis (Psal. L, 21). Et considerandum, quod cor novum, et spiritus novus detur per effusionem et aspersionem aquae. Quando autem cor novum datum fuerit et spiritus novus, tunc auferetur de corde Judaico omnis duritia, quae lapidi comparatur, ut pro lapideo corde sit cor carneum, molle et tenerum, quod spiritum Dei in se possit recipere, et inscribi litteris salutaribus. Tunc ambulabunt in praeceptis Domini, et custodient judicia ejus, et habitabunt in terra confessionis, quam dederat patribus eorum Abraham, Isaac, et Jacob, et cunctis sanctis ac prophetis, et erunt in populum Dei, et Dominus erit eis in Deum, quod praesenti tempore comprobatur.

The house of Israel, that is, the people of the Jews, once dwelt in their own land, that is, in the land of Judea, when it was brought out of Egypt; but they defiled it in their ways and in their studies, or idols, and they stood out as so defiled that they are compared to the uncleanness of a menstruous woman. On account of which God poured out His indignation upon them, for the blood of the prophets and of the just, which they had shed upon the earth, the Savior saying in the Gospel: "Jerusalem, Jerusalem, you that kill the prophets, and stone them that are sent to you" (Matt. 23:37). And again (Vers. 35): "Amen, amen I say to you: the blood which was shed by this generation shall be required, from the blood of Abel the just, unto the blood of Zechariah the son of Berechiah, whom they shed between the altar and the temple." And not only did they shed blood, but they also defiled the land with their crimes (2 Chron. 24). Wherefore He dispersed them, either under the Babylonian captivity or under the Roman: when they truly shed the blood of Christ, and were winnowed into the lands, as chaff is winnowed, and judged according to their ways and most wicked inventions, so that even in the nations to which they had been led captive, they defiled the holy name of God: because all nations said in mockery: "Behold, this is the people of God, who boasted that they uniquely knew the worship of God." When I had seen this, He says, not for their sake, but for My holy name's sake (for I am the Creator of all) I spared them, and sanctified them, and restored them to their ancient glory: so that over those believing and converted from error, I might pour out the clean water of saving Baptism, and cleanse them from their abominations, and from all the errors by which they had been occupied, and give them a new heart, that they might believe in the Son of God, and a new spirit, of which David speaks: "Create a clean heart in me, O God, and renew a right spirit in my bowels" (Ps. 50:12). And it is to be considered, that a new heart and a new spirit are given through the pouring and sprinkling of water. But when a new heart and a new spirit shall have been given, then all hardness shall be taken away from the Jewish heart, which is compared to a stone, so that instead of a stony heart there may be a heart of flesh, soft and tender, which can receive the Spirit of God in itself, and be inscribed with saving letters. Then they shall walk in the precepts of the Lord, and keep His judgments, and dwell in the land of confession, which He had given to their fathers Abraham, Isaac, and Jacob, and to all the saints and prophets, and they shall be as the people of God, and the Lord shall be to them as God, which is proved in the present time.

Cumque salvati fuerint, vocabit Dominus frumentum, et multiplicabit illud. Nisi enim granum tritici cadens in terra, mertuum fuerit, ipsum solum manet (Joan. XII, 24). Et nequaquam patientur famem (Amos. VIII, 11): non famem panis et sitim aquae, sed famem audiendi sermonem Dei, quam passus est ille qui a Patre profectus, omnem quam acceperat substantiam, dissipavit: quando 428 famis necessitate cogente, porcorum pastus est siliquis (Luc. XV). Tunc multiplicabitur fructus ligni, hoc est, sapientiae, de quo scriptum est: Lignum vitae est omnibus qui requirunt eam (Prov. III, 18): et genimina agri in similitudinem Jacob, cujus odor erat quasi odor agri pleni, cui benedixit Dominus (Genes. XXVII, 27). Nec ultra portabunt opprobrium famis in gentibus, quod hodieque Judaeorum patitur incredulitas: sed postquam beatitudinem fuerint consecuti, imitabuntur Apostolum qui dicit: Non sum dignus vocari Apostolus, quia persecutus sum Ecclesiam Dei (I Cor. XV, 9). Et recordabuntur viarum suarum pessimarum, et studiorum non bonorum, quibus offenderant Deum: et displicebunt eis iniquitates suae, et scelera sua quibus prius erraverant. Haec autem omnia tributurus est Dominus, non propter eos qui proprio errore perierunt; sed propter nomen sanctum suum. Unde provocat domum Israel, ut confundatur et erubescat super prioribus vitiis, et suum intelligat Creatorem. Postquam autem mundaverit credentium ex Judaeis populum ab iniquitatibus suis, et habitari fecerit urbes Ecclesiae, et instauraverit ruinosa quae in synagogis conciderant, et terra confessionis fuerit exculta caeremoniis Dei, quae quondam visa est desolata omnibus sanctis, qui terrenae conversationis opera praetereunt: tunc omnes dicent: Quomodo terra Judaea quae quondam fuerat inculta, nunc habet similitudinem paradisi Dei; et civitates Judaeae, quae desertae fuerant et destitutae, et sua incredulitate suffossae, nunc erectae et munitae sunt in confessione, et nomine Domini Salvatoris? ita ut omnis creatura cognoscat, et multitudines Angelorum, quae terram ambiunt Israel, quod Dominus dissipatas aedificaverit civitates, et incultas plantaverit regiones, et quod pollicitus fuerat per prophetas, opere compleverit. Nec hoc erit liberalitatis suae in populum quem salvaverit contentus munere; sed multo majora praestabit. Invenietur enim a domo Israel, qui multo tempore quaesitus fuerat, et non inventus.

And when they shall have been saved, the Lord will call for the wheat, and will multiply it. For "unless a grain of wheat falling into the earth die, it remains alone" (John 12:24). And by no means shall they suffer famine (Amos 8:11): not a famine of bread and a thirst for water, but a famine of hearing the word of God, which he suffered who, having set out from the Father, dissipated all the substance which he had received: when, the necessity of famine compelling, he was fed with the husks of swine (Luke 15). Then the fruit of the tree shall be multiplied, that is, of wisdom, of which it is written: "It is a tree of life to all who seek it" (Prov. 3:18): and the increase of the field after the likeness of Jacob, whose odor was as the odor of a full field, which the Lord has blessed (Gen. 27:27). Nor shall they bear anymore the reproach of famine among the nations, which today the incredulity of the Jews suffers: but after they shall have obtained blessedness, they shall imitate the Apostle who says: "I am not worthy to be called an Apostle, because I persecuted the Church of God" (1 Cor. 15:9). And they shall remember their very wicked ways, and studies that were not good, by which they had offended God: and their iniquities and their crimes by which they had previously erred shall displease them. But the Lord is to bestow all these things, not for their sake who perished in their own error; but for His holy name's sake. Whence He provokes the house of Israel, that they may be confounded and blush over their former vices, and understand their Creator. But after He shall have cleansed the people of those believing from among the Jews from their iniquities, and shall have made the cities of the Church to be inhabited, and shall have restored the ruinous places which had fallen in the synagogues, and the land of confession shall have been cultivated with the ceremonies of God, which once seemed desolated to all the saints who pass by the works of earthly conversation: then all shall say: "How has the land of Judea, which once had been uncultivated, now the likeness of the paradise of God; and the cities of Judea, which had been deserted and destitute, and undermined by their own incredulity, are now erected and fortified in confession, and in the name of the Lord Savior?" so that every creature may know, and the multitudes of Angels, who surround the land of Israel, that the Lord has built up the dissipated cities, and planted the uncultivated regions, and what He had promised through the prophets, He has completed in deed. Nor will He be content with this gift of His liberality toward the people whom He shall have saved; but He shall provide much greater things. For He shall be found by the house of Israel, who for a long time had been sought, and not found.

Et afterquam invenerit eum, multiplicabit eos sicut oves: non brutorum animantium, sed oves hominum, quae rationis confessionisque sunt plenae, sicut oves sanctas et greges Jerusalem, in qua proprie Dei cultus, et visio pacis est, in solemnitatibus ejus: quando comedimus azyma sinceritatis et veritatis (I Cor. V), et Agni carnibus vescimur et cruore potamur, et in septem hebdomadibus, et in tabernaculis hujus saeculi Dominica festa celebramus, ut civitates quondam desertae plenae fiant gregibus hominum, et hac ratione cognoscant, quod ipse sit Dominus, qui cuncta praestiterit.

Haec juxta historiae veritatem, immo juxta prophetiae fidem: quomodo populus Israel restituatur in integrum statum, et reliquiae populi Judaeorum, Apostolo Paulo docente (Rom. IX, 11), salvae sint in Apostolo, et in omnibus qui ex Judaeis in principio crediderunt, et usque hodie redeunt ad Ecclesiam, breviter dixisse sufficiat.

Nunc tropologiae eadem brevitate aperiendus est sensus. Quicumque de domo est Israel, et cernit pacem Christi, quae exsuperat omnem sensum, habitat in terra sua, hoc est, Ecclesia, vel in carnis hospitio, quod ei a Deo traditum est. Sin autem polluerit utramque terram in viis suis pessimis, et immunditiae mulieris menstruatae fuerit comparatus: effundit Deus indignationem suam super eum, pro sanguine, vel suo, vel eorum, quos scandalizaverit, et effuderit super terram, et perversis cogitationibus quibus polluit eam. Tunc dispergetur in gentes, ut incredulis coaequetur, et ventilabitur in terra instar palearum, ut a frumento Ecclesiae separetur, et judicetur secundum vias suas. Quod si nec sic senserit peccatum suum, sed polluerit nomen sanctum ejus, dicent omnes inter quos habitarit: Ecce populus Dei, ecce qui egressus est de terra ejus, immo projectus. Sin autem egerint poenitentiam, et sanctificatus fuero in medio eorum, tunc omnis gentilium turba cognoscet, quod ego eos tollam de terris, in quas dispersi erant, et reducam in terram Ecclesiae, et effundam super illos nequaquam aquas Baptismi salutaris, sed aquas doctrinae et sermonis Dei: et mundabo illos ab omnibus inquinamentis suis, et ab universis idolis atque erroribus quae in suo corde simulaverant.

And after they shall have found Him, He will multiply them like sheep: not of brute animals, but sheep of men, which are full of reason and confession, like the holy sheep and the flocks of Jerusalem, in which properly is the worship of God and the vision of peace, in her solemnities: when we eat the unleavened bread of sincerity and truth (1 Cor. 5), and feed on the flesh of the Lamb and are watered with His blood, and in the seven weeks, and in the tabernacles of this age we celebrate the Lord's feasts, so that the once-deserted cities may become full of flocks of men, and by this reason they may know that He Himself is the Lord, who provided all things.

These things briefly to have said according to the truth of history, or rather according to the faith of prophecy: how the people of Israel may be restored into a whole state, and the remnants of the people of the Jews, the Apostle Paul teaching (Rom. 9-11), may be saved in the Apostle, and in all who believed from among the Jews in the beginning, and even to this day return to the Church, let it suffice.

Now by the same brevity the sense of the tropology is to be opened. Whoever is of the house of Israel, and discerns the peace of Christ, which surpasses all understanding, dwells in his own land, that is, the Church, or in the hospice of the flesh, which was delivered to him by God. But if he shall have defiled both lands in his very wicked ways, and shall have been compared to the uncleanness of a menstruous woman: God pours out His indignation upon him, for the blood either of himself or of those whom he shall have scandalized, and shed upon the earth, and by the perverse thoughts with which he defiled it. Then he shall be dispersed among the nations, that he may be made equal to the incredulous, and shall be winnowed in the earth like chaff, that he may be separated from the wheat of the Church, and judged according to his ways. But if even so he shall not have felt his sin, but shall have defiled His holy name, all among whom he shall have dwelt will say: "Behold the people of God, behold him who has gone out from His land, or rather has been cast out." But if they shall have done penance, and I shall have been sanctified in the midst of them, then the whole crowd of the gentiles shall know that I take them from the lands in which they had been dispersed, and bring them back into the land of the Church, and I shall pour out upon them by no means the waters of saving Baptism, but the waters of doctrine and of the word of God: and I will cleanse them from all their defilements, and from all the idols and errors which they had feigned in their own heart.

Et dabo, inquit, eis cor novum, quod per peccatum perdiderant, et spiritum rectum innovabo in cordibus eorum. Et auferam cor lapideum, cor videlicet incredulum; et dabo cor carneum, molle, et tenerum; quod Dei praecepta suscipiat; 430 ita ut ambulent in praeceptis meis, et faciant judicia; quae prius neglexerant, et habitent in terra quam dederam patribus eorum, magistris videlicet atque doctoribus: et rursum sit populus Dei, et Dominus eis vertatur in Deum, quem prius offenderant. Tunc salvabuntur ab universis inquinamentis suis, et multiplicabitur eis frumentum, de quo efficitur coelestis panis; et non patientur ultra famem sermonis Dei; et multiplicabitur in eis lignum sapientiae, et genimina in eorum pectore complebuntur. Nec erunt ultra opprobrium in gentibus; sed postquam misertus fuerit eorum Deus, recordabuntur viarum suarum pessimarum, et scient ubi fuerint, et displicebunt sibi in inquitatibus suis. Quod dicit Dominus, non propter illos, sed propter suam se facere clementiam. Unde et cohortatur errantes, ut confundantur, et erubescant in viis suis, et restituantur in urbes Ecclesiae, quae rursum habitentur ab eis, et omnia quae in eis corruerant, aedificentur: et ad pristinas redeant caeremonias, et terra quondam deserta, quae accolis et peregrinis, et mundi hujus conversationem transeuntibus visa fuerat desolata, revertatur in pristinum statum; omnesque mirentur, et dicant: Terra illa inculta, terra deserta, in qua omnes quondam periere virtutes, nunc facta est quasi hortus voluptatis et paradisus Dei; et civitates quondam desertae, quae Deum hospitem non habebant, et destitutae erant a Spiritu sancto, et suffossae credulitate, munitae erunt fide Christi: ut sciant omnes in circuitu, quod Dominus aedificaverit animas dissipatas, et plantaverit in eis, atque conseverit cunctarum virtutum arbores; et ipse rebus praestiterit, quae sermone promisit. Rursumque cohortatur sermo propheticus poenitentes, ut etiam cum regressi fuerint in Ecclesia, semper requirant Dominum, et inveniant cum: ut multiplicentur redeuntium turbis greges Domini: non jumentorum et brutorum animantium, sed greges hominum, qui fidei rationisque sint pleni, greges sancti, greges urbis Jerusalem, in cunctis solemnitatibus, quas Dei clementia receperunt; ut afterquam civitates Domini hujuscemodi gregum multitudo compleverit, tunc sciant omnes, quod ipse sit Dominus.

(Cap. XXXVII.---Vers. 1 seqq.) 431 Facta est super me manus Domini, et eduxit me in spiritu Domini: et dimisit me in medio campi, qui erat plenus ossibus, et circumduxit me per ea in gyrum [Vulg. in gyro]. Erant autem multa valde super faciem campi, siccaque vehementer. Et dixit ad me: Fili hominis, putasne, vivent ossa ista? Et dixi, Domine Deus, tu nosti.

And I will give, He says, to them a new heart, which they had lost through sin, and I will renew a right spirit in their hearts. And I will take away the stony heart, namely the incredulous heart; and I will give a heart of flesh, soft and tender, which may receive the precepts of God; so that they may walk in My precepts, and do judgments, which they had previously neglected, and dwell in the land which I had given to their fathers, namely the masters and teachers: and again there may be a people of God, and the Lord may be turned to them as God, whom they had previously offended. Then they shall be saved from all their defilements, and wheat shall be multiplied to them, from which the heavenly bread is made; and they shall no more suffer a famine of the word of God; and the tree of wisdom shall be multiplied in them, and the increases shall be completed in their breast. Nor shall they be anymore a reproach among the nations; but after God shall have had mercy on them, they shall remember their very wicked ways, and know where they were, and they shall be displeased with themselves in their iniquities. Because the Lord says He does it not for their sake, but for His own clemency. Whence He also exhorts the erring, that they may be confounded and blush in their ways, and be restored to the cities of the Church, which again may be inhabited by them, and all things which had fallen in them may be built up: and they may return to the ancient ceremonies, and the land once deserted, which to the inhabitants and pilgrims and those passing through the conversation of this world had seemed desolated, may return to its ancient state; and all may wonder, and say: "That uncultivated land, the deserted land, in which once all virtues perished, is now become as a garden of pleasure and a paradise of God; and the cities once deserted, which did not have God as a guest, and were destitute of the Holy Spirit, and undermined by incredulity, shall be fortified in the faith of Christ:" so that all round about may know that the Lord has built up the dissipated souls, and planted in them and sown the trees of all virtues; and He Himself has provided in deeds what He promised in word. And again the prophetic word exhorts the penitent, that even when they shall have returned into the Church, they should always seek the Lord, and find Him: that the flocks of the Lord may be multiplied by the crowds of those returning: not of beasts and brute animals, but flocks of men, who are full of faith and reason, holy flocks, flocks of the city of Jerusalem, in all the solemnities which they received by the clemency of God; so that after the cities of the Lord shall have been filled by a multitude of such flocks, then all may know that He Himself is the Lord.

(Chap. XXXVII.—Vers. 1 seqq.) "The hand of the Lord was upon me, and brought me out in the spirit of the Lord: and set me down in the midst of a plain that was full of bones, and He led me about through them on every side [Vulg. in a circle]. And they were very many upon the face of the plain, and exceeding dry. And He said to me: Son of man, do you think these bones shall live? And I said: O Lord God, You know.

Et dixit ad me: Vaticinare de ossibus istis, et dices eis: Ossa arida, audite verbum Domini: haec dicit Dominus Deus ossibus his: Ecce ego intromittam in vos spiritum, et vivetis: et dabo super vos nervos, et succrescere faciam super vos carnes, et superextendam in vobis cutem, et dabo vobis spiritum, et vivetis et scietis quia ego Dominus. Et prophetavi sicut praeceperat mihi: factusque est [Vulg. factus est autem] sonitus, prophetante me, et ecce commotio, et accesserunt ossa ad ossa: unumquodque ad juncturam suam. Et vidi, et ecce super ea nervi, et carnes ascenderunt, et extenta est in eis cutis desuper et spiritum non habebant. Et dixit ad me: Vaticinare ad spiritum: Vaticinare, fili hominis, et dices ad spiritum: haec dicit Dominus Deus: A quatuor ventis veni, spiritus, et insuffla super interfectos istos, et reviviscant. Et prophetavi sicut praeceperat mihi, et ingressus est in ea spiritus et vixerunt: steteruntque super pedes suos exercitus grandis nimis valde. Et dixit ad me: Fili hominis, ossa haec universa domus Israel est. Ipsi dicunt: Aruerunt ossa nostra, et periit spes nostra, et abscissi sumus. Propterea vaticinare, et dices ad eos: haec dicit Dominus Deus: Ecce aperiam tumulos vestros, et educam vos de sepulcris vestris, populus meus, et inducam vos in terram Israel: et scietis quia ego Dominus, cum aperuero sepulcra vestra, et eduxero vos de tumulis vestris, populus meus, et dedero spiritum meum in vobis, et vixeritis, et requiescere vos faciam super humum vestram, et scietis quia ego Dominus locutus sum, et feci, ait Dominus Deus.

LXX: Et facta est super me manus Domini, et eduxit me in spiritu Domini, et posuit me in medio campi, et hic erat plenus ossium hominum, et circumduxit me super ea per gyrum in circuitu, et ecce multa nimis super faciem campi et arida vehementer, et dixit ad me: Fili hominis, si vivent ossa haec? Et dixi: Unde, Domine, Domine, tu nosti haec. Et dixit ad me: Fili hominis, propheta super ossa ista et dices eis: Ossa arida, audite verbum Domini: haec dicit Dominus Deus ossibus istis: 432 Ecce ego adducam super vos spiritum vitae: et dabo super vos nervos, et inducam super vos carnes, et extendam super vos pellem, et dabo spiritum meum super vos, et vivetis: et cognoscetis quoniam ego sum Dominus. Et prophetavi sicut praecepit mihi: et facta est vox cum ego prophetarem, et ecce commotio, et accedebant ossa ad ossa ad juncturam suam. Et vidi, et ecce super ea nervi, et carnes oriebantur, et ascendebant super ea pelles desuper, et spiritus non erat in eis. Et dixit ad me: Propheta, fili hominis, propheta super spiritum, et dic spiritui: haec dicit Dominus Deus: A quatuor spiritibus veni, spiritus, et insuffla super mortuos istos et vivant. Et prophetavi sicut praeceperat mihi, et ingressus est in eos spiritus, et vixerunt, et steterunt in pedibus suis: congregatio multa vehementer nimis. Et locutus est Dominus ad me, dicens: Fili hominis, ossa haec omnis domus Israel est.

And He said to me: Prophesy concerning these bones, and say to them: Dry bones, hear the word of the Lord: Thus says the Lord God to these bones: Behold, I will send spirit into you, and you shall live: and I will lay sinews upon you, and will cause flesh to grow over you, and will stretch skin over you, and I will give you spirit, and you shall live: and you shall know that I am the Lord. And I prophesied as He had commanded me: and as I prophesied, there was a noise, and behold a commotion, and the bones came together, each one to its joint. And I saw, and behold, sinews and flesh came up upon them, and the skin was stretched out over them, but they had no spirit. And He said to me: Prophesy to the spirit: Prophesy, son of man, and say to the spirit: Thus says the Lord God: Come, spirit, from the four winds, and breathe upon these slain, and let them live again. And I prophesied as He had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army. And He said to me: Son of man, all these bones are the house of Israel. They say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them: Thus says the Lord God: Behold, I will open your mounds, and will bring you out of your sepulchers, My people, and will bring you into the land of Israel: and you shall know that I am the Lord, when I shall have opened your sepulchers, and brought you out of your mounds, My people, and given My spirit in you, and you shall live, and I will make you to rest upon your own ground, and you shall know that I the Lord have spoken, and done it, says the Lord God."

LXX: "And the hand of the Lord was upon me, and brought me out in the spirit of the Lord, and set me in the midst of the plain, and this was full of human bones, and He led me over them in a circle round about, and behold very many upon the face of the plain and exceeding dry, and He said to me: Son of man, shall these bones live? And I said: Whence, Lord, Lord, You know these things. And He said to me: Son of man, prophesy over these bones and say to them: Dry bones, hear the word of the Lord: thus says the Lord God to these bones: Behold I will bring upon you the spirit of life: and I will give upon you sinews, and will bring upon you flesh, and will stretch upon you skin, and I will give My spirit upon you, and you shall live: and you shall know that I am the Lord. And I prophesied as He commanded me: and a voice was made when I prophesied, and behold a commotion, and the bones were approaching bone to bone to its joint. And I saw, and behold upon them sinews and flesh were arising, and skins were ascending upon them from above, and the spirit was not in them. And He said to me: Prophesy, son of man, prophesy over the spirit, and say to the spirit: thus says the Lord God: From the four spirits come, spirit, and breathe upon these dead and let them live. And I prophesied as He had commanded me, and the spirit entered into them, and they lived, and they stood upon their feet: an exceeding great congregation. And the Lord spoke to me, saying: Son of man, these bones are all the house of Israel.

Ipsi dicunt: Arida facta sunt ossa nostra: periit spes nostra, desperavimus: propterea vaticinare, et dic ad eos: haec dicit Dominus Deus: Ecce ego aperiam memorias vestras, et reducam vos de sepulcris vestris, populus meus, et introducam vos in terram Israel, et cognoscetis quoniam ego sum Dominus, cum aperuero sepulcra vestra, ut educam vos de sepulcris vestris, populus meus, et dabo spiritum meum in vobis, et vivetis, et ponam vos super terram vestram, et cognoscetis quia ego sum Dominus: locutus sum et faciam, dicit Dominus Deus.

Famosa est visio, et omnium Ecclesiarum Christi lectione celebrata: ob quam vel maxime causam utramque editionem ex integro posui; ne qua nobis ab Hebraeis calumnia fieret, si saltem in verbis aliquid discreparent. Solent enim ridere de nobis, et attollere supercilium et inflatis buccis ructare scientiam Scripturarum, si non dicam sensuum discrepantiam (quae si fuerit, jure reprehenditur), si verborum dissonantiam in nostris codicibus potuerint demonstrare.

Qui ergo putant de resurrectione, quae ab omnibus et Judaeis, et Christianis creditur, Dei esse sermonem, haec solent dicere: Facta est super prophetam manus Domini, hoc est, Dominus, atque Salvator, per quem Pater cuncta operatus est. Omnia enim per ipsum facta sunt, et sine ipso factum est nihil quod factum est. Et eduxit me, 433 inquit, in spiritu Domini, subauditur, manus Domini. Eduxit autem eum in spiritu: non in corpore, sed extra corpus, et posuit illum, sive dimisit in medio campi, qui plenus erat humanis ossibus: nec eum est passa requiescere, sed fecit ossa omnia circuire, quae non erant operta humo, sed super campum jacentia: nec solum multa, sed multa nimis, et propter temporis vetustatem arida siccaque vehementer, et nihil in se humoris habentia. Cumque interrogasset eum sermo divinus, utrum aestimaret haec ossa posse vivere? respondit: Domine Deus, tu nosti, qui plenam habes scientiam futurorum. Dixitque ad eum Dominus: Vaticinare de ossibus, sive super ossa haec, et dices ad ea: Ossa arida, audite verbum Domini. In quo mirandum quomodo ad ossa arida sit locutus, quae ante nervos, carnes, et cutem, et spiritum vivificantem, Dei possent audire sermonem. Primumque ossa cum aliis ossibus nervorum vinculis colligantur: deinde implentur carnibus, et desuper ob pulchritudinem extenditur cutis, quae nudarum carnium operiat foeditatem; et tunc accipiunt spiritum, qui vivere ea faciat, et postquam vixerint, tunc cognoscant, quod ipse sit Dominus. Dicente itaque propheta quod ei fuerat imperatum, statim est facta commotio, ossaque in suam sunt applicata compagem, astricta nervis, plena carnibus, pelle cooperta: jacebantque humana corpora spiritum non habentia.

They say: Our bones are become dry: our hope has perished, we have despaired: therefore prophesy, and say to them: thus says the Lord God: Behold I will open your memories [tombs], and will lead you back from your sepulchers, My people, and will introduce you into the land of Israel, and you shall know that I am the Lord, when I shall have opened your sepulchers, that I may lead you out from your sepulchers, My people, and I will give My spirit in you, and you shall live, and I will place you upon your own land, and you shall know that I am the Lord: I have spoken and I will do, says the Lord God."

The vision is famous, and celebrated by the reading of all the Churches of Christ: for which reason especially I have set down both editions in full; lest any calumny should be made against us by the Hebrews, if they should differ even a little in words. For they are accustomed to laugh at us, and to lift up the eyebrow and with puffed-out cheeks belch forth the knowledge of the Scriptures, if I may not say discrepancy of senses (which if it exists, is rightly reproved), if they could demonstrate a dissonance of words in our codices.

Those therefore who think that the word of God is about the resurrection, which is believed by all both Jews and Christians, are accustomed to say these things: The hand of the Lord was upon the prophet, that is, the Lord and Savior, through whom the Father worked all things. For all things were made by Him, and without Him was made nothing that was made. And He brought me out, he says, in the spirit of the Lord, the hand of the Lord being understood. But He brought him out in the spirit: not in the body, but out of the body, and set him or dismissed him in the midst of a plain, which was full of human bones: nor did He suffer him to rest, but made him go around all the bones, which were not covered with earth, but lying upon the plain: nor only many, but exceeding many, and because of the antiquity of time exceeding dry and parched, and having no moisture in them. And when the divine word had asked him whether he thought these bones could live? he replied: Lord God, You know, who have full knowledge of the future. And the Lord said to him: Prophesy concerning the bones, or over these bones, and you shall say to them: Dry bones, hear the word of the Lord. In which it is to be wondered how He spoke to dry bones, which before sinews, flesh, and skin, and the vivifying spirit, could hear the word of God. And first the bones are bound together with other bones by the bonds of sinews: then they are filled with flesh, and from above for the sake of beauty the skin is stretched, which may cover the foulness of the naked flesh; and then they receive the spirit, which may make them live, and after they have lived, then let them know that He Himself is the Lord. Therefore, the prophet saying what had been commanded him, immediately a commotion was made, and the bones were applied into their own structure, tightened by sinews, full of flesh, covered by skin: and the human bodies were lying without having spirit.

Idcirco propheta vaticinatur ad spiritum, et ait: Haec dicit Dominus Deus: A quatuor ventis veni, spiritus: a quatuor videlicet mundi plagis, ut quomodo in prima conditione hominis, insufflavit Deus in faciem ejus, et factus est in animam viventem (Genes. II, 7): sic et secunda conditio, id est, resurrectio mortuorum, insufflante spiritu, vivificetur: qui ingressus est humana 434 corpora, statimque vixerunt, steteruntque super pedes suos. Unde et resurrectio dicitur mortuorum, congregatio, sive Ecclesia multa (Psal. CIII, 30), et ut in Hebraeo habetur, grandis exercitus; eoque completur tempore: Emitte spiritum tuum et creabuntur, et renovabis faciem terrae.

Quod autem sequitur: Et dixit ad me: Fili hominis, ossa haec universa domus est Israel, videtur facere quaestionem, eo quod non de generali resurrectione, sed proprie de resurrectione dicatur domus Israel, quae dicat: Aruerunt ossa nostra, et periit spes nostra, et abscissi sumus a terra nostra, sive omnino desperavimus: quibus ista dicentibus, tertio Ezechiel prophetare compellitur, et dicere ossibus aridis: Haec dicit Dominus Deus: Ecce ego aperiam tumulos vestros. In quo quaeritur: Si aperit tumulos, quomodo supra dixerit: Erant autem multa valde super faciem campi, siccaque vehementer. Et educam, inquit, vos de sepulcris vestris, populus meus, secundum illud, quod scriptum est in Evangelio: Venit hora; quando qui in sepulcris sunt, audient vocem Filii Dei, et exibunt qui bona egerunt in resurrectionem vitae (Joann. V, 2). Et iterum: Qui audierint vivent (Ibid.). Et si, sicut (Al. ut) nonnulli arbitrantur, de generali resurrectione dicit sermo divinus, quid necesse fuit specialiter dici: Et inducam vos in terram Israel, cum in omni orbe terrarum resurgere debeant mortui ex his locis in quibus sepulti sunt? Cumque, ait, eduxero vos de tumulis vestris, et dedero spiritum meum in vobis, et vixeritis, tunc requiescere vos faciam super humum vestram; ut postquam requieveritis in terra Israel, tunc cognoscatis, quod ipse sim Dominus, qui promissa mea opere compleverim.

Qui ergo de generali resurrectione haec dicta intelligunt, illud quod videtur facere quaestionem: Ossa haec universa domus est Israel, ad sanctorum resurrectionem referunt, de qua 435 et Apostolus Joannes in Apocalypsi loquitur: Beatus et sanctus, qui habet partem in resurrectione prima, super eum secunda mors non habet potestatem (Apoc. XX, 6): quod videlicet alia sanctorum, alia peccatorum sit resurrectio. Unde et in psalmo primo dicitur: Non resurgunt impii in judicio, neque peccatores in consilio justorum. Terram autem Israel quam resurgentibus Dominus pollicetur, illam esse confirmant, de qua scriptum est: Beati mites, quoniam ipsi possidebunt terram. (Matth. V, 4). Et: Placebo Domino in regione viventium (Ps. CXIV, 9). Haec loquuntur, qui de generali, ut diximus, resurrectione Ezechielem scripsisse autumant.

Therefore the prophet prophesies to the spirit, and says: Thus says the Lord God: Come, spirit, from the four winds: from the four quarters of the world, namely, that as in the first condition of man, God breathed into his face, and he was made into a living soul (Gen. 2:7): so also the second condition, that is, the resurrection of the dead, by the spirit breathing into it, may be vivified: which entered into the human bodies, and immediately they lived, and stood up upon their feet. Whence also the resurrection of the dead is called a great congregation, or Church (Ps. 103:30), and as it is held in the Hebrew, a great army; and it is completed at that time: "Send forth Your spirit and they shall be created, and You shall renew the face of the earth."

But what follows: "And He said to me: Son of man, these bones are all the house of Israel," seems to raise a question, because it is said not of the general resurrection, but properly of the resurrection of the house of Israel, which says: "Our bones are dried up, and our hope has perished, and we are cut off from our land," or we have altogether despaired: to whom saying these things, Ezekiel is compelled a third time to prophesy, and to say to the dry bones: "Thus says the Lord God: Behold, I will open your mounds." In which it is asked: If He opens the mounds, how did He say above: "And they were very many upon the face of the plain, and exceeding dry." And I will lead you out, He says, from your sepulchers, My people, according to that which is written in the Gospel: "The hour comes when they that are in the sepulchers shall hear the voice of the Son of God, and they that have done good shall come forth unto the resurrection of life" (John 5:28). And again: "They that hear shall live" (ibid.). And if, as some think, the divine word speaks of the general resurrection, what was the need specifically to say: "And I will bring you into the land of Israel," when in the whole world the dead ought to rise from those places in which they were buried? And when, He says, I shall have led you out from your mounds, and given My spirit in you, and you shall have lived, then I will make you to rest upon your own ground; so that after you have rested in the land of Israel, then you may know that I Myself am the Lord, who have completed my promises in deed.

Those therefore who understand these things spoken of the general resurrection, refer that which seems to raise a question: "These bones are all the house of Israel," to the resurrection of the saints, of which also the Apostle John speaks in the Apocalypse: "Blessed and holy is he that has part in the first resurrection, over him the second death has no power" (Rev. 20:6): namely, that there is one resurrection of the saints, another of the sinners. Whence also in the first psalm it is said: "The ungodly do not rise in judgment, nor sinners in the council of the just." But the land of Israel which the Lord promises to those rising, they confirm to be that of which it is written: "Blessed are the meek, for they shall possess the land" (Matt. 5:4). And: "I will please the Lord in the region of the living" (Ps. 114:9). These things they speak, who assert that Ezekiel wrote of the general resurrection, as we have said.

Qui autem taliter interpretantur ista, non debent nobis facere invidiam, quod istum locum aliter exponentes, resurrectionem negare videamur. Scimus enim multo robustiora testimonia, et in quibus nulla sit dubitatio, in Scripturis sanctis reperiri, ut est illud Job: Suscitabit (Al. suscitabis) pellem meam, quae ista sustinet (Job. XIX). Et in Daniel: Multi qui dormiunt in terrae pulvere, resurgent; isti in vitam aeternam, et isti in opprobrium, et in confusionem aeternam (Dan. XII, 2). Et in Evangelio: Nolite timere eos, qui corpus interficiunt, animam autem non possunt occidere; timete autem eum magis, qui potest et animam et corpus perdere in gehennam (Matth. X, 28). Et apostolus Paulus: Qui vivificabit mortalia vestra corpora propter inhabitantem spiritum ejus in vobis (Rom. VIII, 11), et multa alia. Ex quo perspicuum est, non nos resurrectionem negare, sed haec non scripta de resurrectione contendere, et per resurrectionis parabolam, de restitutione Israel prophetari qui eo tempore captivus erat in Babylone. Nec statim haereticis occasionem dabimus, si haec de resurrectione communi intelligi denegemus. Numquam enim poneretur similitudo resurrectionis ad restitutionem Israelitici populi significandam, nisi staret ipsa resurrectio, et futura crederetur: quia nemo de rebus non exstantibus incerta confirmat. Totaque nostra illo tendit assertio, quod quomodo videtur incredulum, quod ossibus aridis, et multa vetustate confectis, futura resurrectio promittatur: et tamen futurum est quod promittitur; sic et restitutio populi Israel, qui ductus est in captivitatem, 436 et in toto orbe dispersus, videtur quidem incredibilis his qui Dei non norunt potentiam, sed tamen futura est: quia ego, inquit, Dominus locutus sum, et faciam sicut pollicitus sum. Denique et in anteriori prophetia, in qua montibus Israel antiquus repromittitur status, dicit ad eos Dominus: Et convertar ad vos, et arabimini, et accipietis sementem, et multiplicabo in vobis homines, omnemque domum Israel (Supra XXXVI, 9, 10): et rursum, quod domus Israel habitatura sit in terra sua, quae quondam inculta, postea futura sit quasi hortus voluntatis, et civitates desertae, et destitutae muniantur; et multiplicetur in eis domus Israel, sicut grex ovium, et caetera quae sequuntur ad eumdem sensum pertinere, qui nunc sub tropologia et parabola dicitur aridorum ossium, et penitus nullum humorem vitae habentium, impleto illo quod in Evangelio scriptum est: Quae apud homines impossibilia videntur, apud Deum possibilia sunt (Matth. XIX, 26). Ejecti sunt autem de sepulcris suis, de sepulcris captivitatis, et vinculis quibus servitute Babylonia tenebantur astricti. Sed haec omnia Judaei, vel sub Zorobabel, ut prius dixi, expleta confirmant, quando magna est facta commotio; et regnum Chaldaeorum in Medos, Persasque translatum: vel in praesentia Christi sui, quem putant esse venturum.

But those who interpret these things in such a way, ought not to make us an object of hatred, because by expounding this place otherwise, we seem to deny the resurrection. For we know that much more robust testimonies, and in which there is no doubt, are found in the Holy Scriptures, such as that of Job: "He will raise up [or You will raise up] my skin, which sustains these things" (Job 19:26). And in Daniel: "Many of them that sleep in the dust of the earth shall awake; these unto life everlasting, and those unto reproach and everlasting confusion" (Dan. 12:2). And in the Gospel: "Fear not them that kill the body, but are not able to kill the soul; but rather fear Him that is able to destroy both soul and body in hell" (Matt. 10:28). And the Apostle Paul: "Who will vivify your mortal bodies because of His spirit dwelling in you" (Rom. 8:11), and many other things. From which it is clear, that we do not deny the resurrection, but contend that these things were not written of the resurrection, and through the parable of the resurrection, the restoration of Israel is prophesied, which at that time was captive in Babylon. Nor shall we immediately give occasion to heretics, if we deny that these things are to be understood of the common resurrection. For never would the likeness of the resurrection be set down to signify the restoration of the Israelite people, unless the resurrection itself stood, and were believed to be future: because no one confirms uncertain things by things that do not exist. And our whole assertion tends to this, that just as it seems incredible that a future resurrection is promised to dry bones, and those consumed by much antiquity: and yet what is promised is to be; so also the restoration of the people of Israel, who were led into captivity and dispersed in the whole world, seems indeed incredible to those who do not know the power of God, but yet it is future: "Because I," He says, "the Lord have spoken, and I will do as I have promised." Finally, also in the previous prophecy, in which the ancient state is promised back to the mountains of Israel, the Lord says to them: "And I will turn to you, and you shall be plowed, and you shall receive seed, and I will multiply men in you, and all the house of Israel" (Above 36:9, 10): and again, that the house of Israel is to dwell in their own land, which once uncultivated, afterwards shall be as a garden of pleasure, and the deserted and destitute cities shall be fortified; and the house of Israel shall be multiplied in them like a flock of sheep, and the rest which follow pertain to the same sense, which is now spoken under the tropology and parable of dry bones, and those having absolutely no moisture of life, that being fulfilled which is written in the Gospel: "Things which seem impossible with men, are possible with God" (Matt. 19:26). But they were cast out of their sepulchers, from the sepulchers of captivity, and from the bonds by which they were held bound in Babylonian servitude. But the Jews confirm that all these things were fulfilled either under Zerubbabel, as I said before, when a great commotion was made and the kingdom of the Chaldeans was transferred to the Medes and Persians: or in the presence of their Christ, whom they think is to come.

Nos autem spiritaliter post crucem Domini Salvatoris completa memoramus; et quotidie fieri in his vel maxime, qui instar Lazari peccatorum suorum fasciis colligati, ad vocem Domini suscitantur (Joan. XI); et vere sunt domus Israel, arens quondam, et nullam spem habens salutis: sed intrante in se spiritu gratiae, et porrigente Domino manum, de profundo inferi liberentur: et qui prius dixerant: Domine Deus, tu nosti haec, postea audiant liberati: Modicae fidei, quare dubitastis (Matth. XIV, 31)?

(Vers. 15, seq.) «Et factus est sermo Domini ad me, dicens: Et tu, fili hominis, sume tibi lignum unum, et scribe super illud Judae, et filiorum Israel sociorum ejus, et tolle lignum alterum, et scribe super illud Joseph lignum Ephraim, et omnis domus Israel, sociorum ejus. Et adjunge illa unum ad alterum tibi in lignum unum; 437 et erunt in unione in manu tua. Cum autem dixerint ad te filii populi tui, loquentes: Nonne indicas nobis quid in his tibi velis? Loqueris ad eos: haec dicit Dominus Deus: Ecce ego assumam lignum Joseph, quod est in manu Ephraim; et tribus Israel, quae junctae sunt ei: et dabo eas pariter cum ligno Juda, et faciam eas [Vulg. addit in] lignum unum, et erunt unum in manus ejus. Erunt autem ligna super quae scripseris in manu tua in oculis eorum: et dices ad eos: Haec dicit Dominus Deus: Ecce ego assumam filios Israel de medio nationum, ad quas abierunt: et congregabo eos undique, et adducam eos ad humum suam, et faciam eos gentem unam in terra in montibus Israel, et rex unus erit omnibus imperans. Et non erunt ultra duae gentes, nec dividentur amplius in duo regna; neque polluentur ultra in idolis suis, et in abominationibus [Vulg. addit suis], et in cunctis iniquitatibus suis, et salvos eos faciam de universis sedibus suis, in quibus peccaverunt, et mundabo eos, et erunt mihi populus [Vulg. in populum], et ego ero eis Deus [Vulg. in Deum]. Et servus meus David rex super eos, et pastor unus erit omnium eorum: in judiciis meis ambulabunt, et mandata mea custodient, et facient ea. Et habitabunt super terram, quam dedi servo meo Jacob: in qua habitaverunt patres vestri, et habitabunt super eam ipsi et filii eorum, et filii filiorum eorum usque in sempiternum: et David servus meus, princeps eorum in perpetuum. Et percutiam illis foedus pacis: pactum sempiternum erit eis, et fundabo eos, et multiplicabo eos [Vulg. tacet eos], et dabo sanctificationem meam in medio eorum in perpetuum. Et erit tabernaculum meum in eis, et ero eis Deus, et ipsi erunt mihi populus. Et scient gentes quia ego Dominus sanctificator Israel, cum fuerit sanctificatio mea in medio eorum in perpetuum.

We, however, record them as completed spiritually after the cross of the Lord Savior; and that they happen daily in those especially who, like Lazarus, bound by the bandages of their sins, are raised at the voice of the Lord (John 11); and they are truly the house of Israel, once parched and having no hope of salvation: but the spirit of grace entering into them, and the Lord stretching out His hand, they are delivered from the depth of hell: and those who had first said: "Lord God, You know these things," afterwards, being delivered, let them hear: "O you of little faith, why did you doubt" (Matt. 14:31)?

(Vers. 15, seq.) "And the word of the Lord came to me, saying: And you, son of man, take one stick, and write upon it: Of Judah, and of the children of Israel his companions: and take another stick, and write upon it: For Joseph, the stick of Ephraim, and for all the house of Israel, his companions. And join them one to the other into one stick; and they shall become one [Vulg. union] in your hand. And when the children of your people shall say to you, speaking: Will you not tell us what you mean by these things? You shall say to them: Thus says the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel that are joined to him: and I will put them together with the stick of Judah, and will make them [Vulg. adds 'into'] one stick, and they shall be one in his hand. And the sticks upon which you shall write shall be in your hand before their eyes: and you shall say to them: Thus says the Lord God: Behold, I will take the children of Israel from the midst of the nations, to which they are gone: and I will gather them from every side, and will bring them to their own ground, and will make them one nation in the land on the mountains of Israel, and one king shall be ruling over them all. And they shall be no more two nations, neither shall they be divided any more into two kingdoms; neither shall they be defiled any more with their idols, and with their abominations [Vulg. adds 'their'], and with all their iniquities, and I will save them out of all their dwelling places [Vulg. seats] in which they have sinned, and I will cleanse them, and they shall be My people [Vulg. into a people], and I will be their God [Vulg. into a God]. And My servant David shall be king over them, and there shall be one shepherd for them all: they shall walk in My judgments, and shall keep My commandments, and do them. And they shall dwell upon the land which I gave to My servant Jacob: in which your fathers dwelt, and they shall dwell upon it, they and their children, and their children's children even forever: and David My servant, their prince forever. And I will make a covenant of peace with them: it shall be an everlasting covenant with them, and I will establish them, and will multiply them [Vulg. omits 'them'], and will set My sanctification in the midst of them forever. And My tabernacle shall be in them, and I will be their God, and they shall be My people. And the nations shall know that I am the Lord the sanctifier of Israel, when My sanctification shall be in the midst of them forever.

LXX: Et factus est sermo Domini ad me, dicens: Et tu, fili hominis, assume tibi virgam unam, et scribe super eam Judam, et filios Israel qui appositi sunt ei, et virgam secundam assumes tibi, et scribes super eam Joseph, virgam Ephraim, et omnes filios Israel qui appositi sunt ei, et conjunges eas invicem tibi in virgam unam, ut copules eas, et erunt in manu tua. Et erit quando dixerint tibi filii Israel loquentes: Non indicas nobis quid sint ista tibi? Et dices ad eos: Haec dicit Dominus Deus: Ecce ego assumam in tribum 438 Joseph per manum Ephraim tribus Israel, quae adjunctae sunt ei, et dabo eos omnes super tribum Juda, et erunt in virgam unam, et erunt una in manu Juda. Et erunt virgae quas inscripsisti sic in manu tua coram eis: et dices eis, haec dicit Dominus Deus: Ecce ego assumam omnem domum Israel de medio gentium, ad quas ingressi sunt: et congregabo eos ex omnibus qui in circuitu ejus sunt, et inducam eos in terram Israel, et dabo eos in gentem unam in terra mea in montibus Israel, et princeps unus erit omnium istorum in regem. Et non erunt ultra in duas gentes: nec dividentur ultra in duo regna, ut non polluantur ultra in idolis suis et in offendiculis suis, et in omnibus impietatibus suis. Et eruam eos ex omnibus iniquitatibus eorum, in quibus peccaverunt, et mundabo eos et erunt mihi in populum, et ego ero eis in Deum. Et servus meus David princeps in medio eorum, et pastor unus erit omnium istorum, quia in praeceptis meis ambulabunt, et judicia mea custodient, et facient ea. Et habitabunt in terra sua quam dedi servo meo Jacob, ubi habitaverunt patres eorum, et habitabunt in ea ipsi et filii eorum, et filii filiorum eorum usque in sempiternum. Et David servus meus, princeps eorum erit in perpetuum. Et disponam eis testamentum pacis, testamentum sempiternum erit cum eis: et dabo eos, et multiplicabo eos, et ponam sancta mea in medio eorum in perpetuum, et erit tabernaculum meum in eis, et ero eis Deus, et ipsi erunt mihi populus. Et scient gentes quia ego sum Dominus qui sanctifico eos, cum fuerint sancta mea in medio eorum in perpetuum.»

Regum narrat historia (III Reg. XII), sub Roboam filio Salomonis duodecim tribus fuisse divisas, et duas, hoc est, Judam et Benjamin cum Levitis ac sacerdotibus secutas esse Roboam, qui regnavit in Jerusalem, et regnum ejus appellatum est Juda. Alias vero decem tribus quae dixerunt: Non est nobis pars in David, neque haereditas in filio Sai [Al. Jesse], Jeroboam filio Nabath de tribu Ephraim, qui fuit filius Joseph, submisisse cervices, et servisse ei: appellatasque ex magna parte populi antiquo nomine Israel; et multo tempore regnum Juda et Israel adversum se habuisse certamina, propriisque paruisse regibus (IV Reg. XXV):

LXX: "And the word of the Lord came to me, saying: And you, son of man, take for yourself one rod, and write upon it: Judah, and the children of Israel who are applied to him, and you shall take for yourself a second rod, and write upon it: For Joseph, the rod of Ephraim, and all the children of Israel who are applied to him, and you shall join them to each other into one rod, that you may couple them, and they shall be in your hand. And it shall be when the children of Israel shall say to you, speaking: Do you not show us what these things are to you? And you shall say to them: Thus says the Lord God: Behold I will take into the tribe of Joseph by the hand of Ephraim the tribes of Israel which are joined to him, and I will give them all upon the tribe of Judah, and they shall be into one rod, and they shall be one in the hand of Judah. And the rods which you have inscribed thus shall be in your hand before them: and you shall say to them, thus says the Lord God: Behold I will take all the house of Israel from the midst of the nations, into which they have entered: and I will gather them from all who are in their circuit, and will bring them into the land of Israel, and I will give them into one nation in My land on the mountains of Israel, and one prince of all these shall be for a king. And they shall no more be in two nations: nor shall they be divided any more into two kingdoms, that they may not be defiled any more in their idols and in their stumbling-blocks, and in all their impieties. And I will rescue them out of all their iniquities, in which they have sinned, and I will cleanse them and they shall be to Me for a people, and I will be to them for a God. And My servant David a prince in the midst of them, and one shepherd shall be of all these, because they shall walk in My precepts, and My judgments they shall keep, and do them. And they shall dwell in their own land which I gave to My servant Jacob, where their fathers dwelt, and they shall dwell in it, they and their children, and their children's children even forever. And David My servant, their prince shall be forever. And I will dispose for them a testament of peace, an everlasting testament shall be with them: and I will give them, and will multiply them, and will place My holy things in the midst of them forever, and My tabernacle shall be in them, and I will be their God, and they shall be My people. And the nations shall know that I am the Lord who sanctify them, when My holy things shall be in the midst of them forever."

The history of Kings relates (1 Kings 12) that under Rehoboam the son of Solomon the twelve tribes were divided, and two, that is, Judah and Benjamin with the Levites and priests followed Rehoboam, who reigned in Jerusalem, and his kingdom was called Judah. But the other ten tribes which said: "We have no part in David, nor inheritance in the son of Jesse," submitted their necks to Jeroboam the son of Nebat of the tribe of Ephraim, who was the son of Joseph, and served him: and they were called for the most part of the people by the ancient name Israel; and for a long time the kingdom of Judah and Israel had conflicts against each other, and obeyed their own kings (2 Kings 25):

primasque decem tribus captas ab Assyriis, 439 et post aliquantum temporis eas quae appellabantur Juda, a Chaldaeis in Babylonem ductas esse captivas, et tribum Juda post annos septuaginta, antiquae terrae redditam: decem autem tribus quae vocabantur Israel, usque hodie in montibus, urbibusque Medorum servire captivas (IV Reg. XXV).

Praesens igitur prophetia haec ex ore Domini pollicetur, quod utrumque sibi jungatur imperium, hoc est, regnum Judae, et regnum Israel; tollaturque virga Ephraim, qui de Joseph stirpe generatus est, cum reliquis tribubus, quae ei sociatae sunt, et jungatur virgae Juda, ut nequaquam vocetur Juda, et Israel, sed uno nomine appellentur Juda: et sub figura prophetae, qui praecedit in typo Domini Salvatoris, nequaquam duabus manibus, sed una Christi teneantur manu. Dicit enim se assumere filios Israel de medio nationum, ad quas captivi ducti sunt, et reducturum eos in terram et in montes Israel, de quibus supra legimus: et appellandam unam gentem, uniusque regis regendam imperio: ut ultra non polluantur in idolis, et abominationibus suis; sed cum fuerint de captivitatis sedibus liberati, in quibus peccaverunt, omnibus vitiis esse mundandos, et futuros populum Dei, ita ut Dominus sit Deus eorum. Et servus, inquit, meus David rex super eos (Luc. I). De quo et Angelus loquitur in Evangelio, quod regnaturus sit super domum Jacob, et regni ejus non sit finis: tantaeque erit clementiae, ut non solum rex, sed et pastor appellatur, eo quod superbum nomen [Al. vocabulum] imperii, pastoris vocabulo mitiget. Qui postquam fuerint in gentem unam, et in terra Israel, ac montibus habitaverint, ambulaturi sint in omnibus judiciis Domini, et praecepta illius custodituri; habitaturi autem non in alia terra, sed in ea quam dedit servo suo Jacob, in qua habitaverunt patres eorum, Abraham, Isaac, et Jacob, et reliqui sancti, et non solum ipsi habitaturi sint, sed et filii eorum ac nepotes juxta illud Virgilianum (Aeneid. lib. IV): Et nati natorum, et qui nascentur ab illis: habitentque non ad breve tempus, sed in perpetuum. Vultis autem, ait, scire quis sit iste rex et pastor? Ipse est de quo supra dixi, servus meus David. Qui cum in forma Dei esset, non est rapinam arbitratus esse se aequalem Deo; sed se exinanivit, formam servi 440 accipiens, et factus est obediens Patri usque ad mortem, mortem autem crucis (Philip. II, 6 seq.). Cumque sub tali rege fuerint, percutiam illis foedus pacis: nequaquam ut in veteri Testamento certaminum atque bellorum, sed pactum pacis, quae exsuperat omnem sensum, de qua Salvator loquitur ad Apostolos: Pacem meam do vobis, pacem meam relinquo vobis (Joan. XIV, 27).

and first the ten tribes were captured by the Assyrians, and after some time those which were called Judah were led captive by the Chaldeans into Babylon, and the tribe of Judah after seventy years was restored to its ancient land: but the ten tribes which were called Israel even to this day serve as captives in the mountains and cities of the Medes (2 Kings 25).

The present prophecy therefore promises from the mouth of the Lord that both empires shall be joined to each other, that is, the kingdom of Judah and the kingdom of Israel; and the rod of Ephraim, who was begotten from the stock of Joseph, with the rest of the tribes that are associated with him, shall be taken up and joined to the rod of Judah, so that it may by no means be called Judah and Israel, but they may be called by one name, Judah: and under the figure of the prophet, who precedes in the type of the Lord Savior, they may be held by no means by two hands, but by one hand of Christ. For He says that He takes the children of Israel from the midst of the nations to which they were led captive, and will bring them back into the land and onto the mountains of Israel, of which we read above: and they shall be called one nation, and be ruled by the empire of one king: so that they may no longer be defiled in their idols and abominations; but when they shall have been delivered from the seats of captivity in which they sinned, they are to be cleansed from all vices, and become the people of God, so that the Lord may be their God. And My servant, He says, David shall be king over them (Luke 1). Of whom also the Angel speaks in the Gospel, that he shall reign over the house of Jacob, and of his kingdom there shall be no end: and He shall be of such great clemency, that He shall be called not only king, but also shepherd, because He mitigates the proud name of empire with the name of shepherd. Who, after they shall have become one nation, and shall have dwelt in the land of Israel and on the mountains, shall walk in all the judgments of the Lord, and keep His precepts; and they shall dwell not in another land, but in that which He gave to His servant Jacob, in which their fathers dwelt, Abraham, Isaac, and Jacob, and the rest of the saints, and not only they themselves shall dwell, but also their children and grandsons according to that Virgilian line (Aeneid lib. 4): "And the children of children, and those who shall be born from them": and they shall dwell not for a short time, but forever. Do you wish, He says, to know who this king and shepherd is? He Himself is of whom I spoke above, My servant David. Who, being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, and became obedient to the Father unto death, even the death of the cross (Philip. 2:6 seq.). And when they shall be under such a king, I will make a covenant of peace with them: by no means as in the Old Testament of conflicts and wars, but a covenant of peace which surpasses all understanding, of which the Savior speaks to the Apostles: "My peace I give to you, My peace I leave with you" (John 14:27).

Et propheta dicit: Factus est in pace locus ejus (Ps. LXXV, 2). Quos cum in Ecclesia fundaverit, et stabilierit, ita ut possint dicere: Statuit supra petram pedes meos (Ps. XXXIX, 3): tunc multiplicabuntur vel credentium numero, vel multiplicatione virtutum. Et dabo, inquit, sanctificationem meam, sive sanctuarium in medio eorum in perpetuum, quod Judaei de templo interpretantur, quod sub Zorobabel exstructum est. Sed quomodo stare poterit hoc quod dicitur, in perpetuum: cum templum illud quod a Zorobabel exstructum est et postea a multis instauratum, Romano igne succensum sit? Quae omnia referenda sunt ad Ecclesiam, et ad tempora Salvatoris, quando tabernaculum ejus positum est in Ecclesia: ubi factus est Deus noster, et nos populus ejus. Profectusque omnium est, ut sciant quod ipse sit Dominus, et ipse sanctificet Israel, non juxta carnem, sed juxta spiritum: quando sanctificatio ejus in medio credentium facta est in perpetuum. Quo autem Dominus abjecerit tribum Ephraim, et elegerit tribum Juda, et in Psalmis legimus, in quibus scriptum est: Et repulit tabernaculum Joseph, et tribum Ephraim non elegit; sed elegit tribum Juda (Ps. LXXVII, 67, 68), de qua scriptum est: Non deficiet princeps ex Juda, neque dux de femoribus ejus, donec veniat cui repositum est: et ipse erit exspectatio gentium (Gen. XLIX, 10). Vere enim in adventu Domini Salvatoris, duae virgae, et ut in Hebraico positum est, duo ligna in unum juncta sunt sceptrum, et in baptismate Christi dudum separata sociantur: ut fiant in unum novum hominem, et in unam gentem, neque polluantur ultra in idolis et abominationibus; sed mundi lavacro, sint populus Dei, et imperet eis Christus, et habitent super terram mitium, terram viventium, quam dederat servo suo Jacob, qui populum Israel in matris utero supplantavit.

Sin autem voluerimus juxta prophetiam Osee, 441 quae pene omnis ad decem tribus dirigitur, id est, ad Joseph et Ephraim, et Samariam, et Israel, intelligere falsi nominis scientiam, et diversas turbas haereticorum, hoc dicemus, quod in ultimo tempore quando subintraverit plenitudo gentium, et omnis Israel salvus fuerit (Rom. XI), tunc etiam adversarii populi, qui contra domum Judae et confessionem Ecclesiae pugnaverunt, tradant se ecclesiasticae fidei, et universis erroribus derelictis, et principibus mundi istius qui destruuntur [Al. destruantur], et patriarchis suis, qui eos in blasphemiarum barathrum deduxerunt, consurgant, et relinquant idola sua, et abominationes suas, quas de suo corde confinxerant, et de cunctis sedibus suis, in quibus peccaverunt, transeant ad ecclesiasticam fidem, et mundentur, et sint populus Christi, et ipse sit Deus eorum: quae plenius in Osee propheta dictasse me novi.

And the prophet says: "His place is made in peace" (Ps. 75:2). Whom when He shall have established and stabilized in the Church, so that they can say: "He set my feet upon a rock" (Ps. 39:3): then they shall be multiplied either in the number of believers, or by the multiplication of virtues. And I will set, He says, My sanctification, or sanctuary in the midst of them forever, which the Jews interpret of the temple which was built under Zerubbabel. But how can this stand which is said, *forever*: when that temple which was built by Zerubbabel and afterwards restored by many, was burned by Roman fire? All these things are to be referred to the Church, and to the times of the Savior, when His tabernacle was placed in the Church: where our God was made, and we His people. And the profit of all is, that they may know that He Himself is the Lord, and He Himself sanctifies Israel, not according to the flesh, but according to the spirit: when His sanctification was made in the midst of the believers forever. But that the Lord rejected the tribe of Ephraim, and chose the tribe of Judah, we also read in the Psalms, in which it is written: "And He rejected the tabernacle of Joseph, and chose not the tribe of Ephraim; but He chose the tribe of Judah" (Ps. 77:67, 68), of which it is written: "The prince shall not fail from Judah, nor a leader from his thighs, until He comes to whom it is laid up: and He shall be the expectation of the nations" (Gen. 49:10). For truly at the advent of the Lord Savior, the two rods, and as it is put in the Hebrew, the two sticks were joined into one scepter, and in the baptism of Christ those lately separated are associated: so that they may become into one new man, and into one nation, and no more be defiled in idols and abominations; but by the washing of the world, they may be the people of God, and Christ may rule over them, and they may dwell upon the land of the gentle, the land of the living, which He had given to His servant Jacob, who supplanted the people of Israel in his mother's womb.

But if we wish according to the prophecy of Hosea, which is almost all directed to the ten tribes, that is, to Joseph and Ephraim, and Samaria, and Israel, to understand the science of a false name, and the various crowds of heretics, we shall say this, that in the last time when the fullness of the nations shall have entered in, and all Israel shall be saved (Rom. 11), then also the adversary peoples, who fought against the house of Judah and the confession of the Church, may deliver themselves to the ecclesiastical faith, and all errors being forsaken, and the princes of this world who are destroyed, and their patriarchs, who led them into the abyss of blasphemies, they may rise up, and leave their idols, and their abominations, which they had feigned from their own heart, and from all their seats in which they sinned, they may pass over to the ecclesiastical faith, and be cleansed, and be the people of Christ, and He Himself may be their God: which things I know I have dictated more fully in the prophet Hosea.

Quod si Judaei et Christiani Judaizantes, haec ad mille annorum voluerint referre regnum, necessitate coguntur, ut suscipiant omnes qui salvi fuerint habitaturos in terra Israel, aedificandam Jerusalem, exstruendum templum, cunctas Legis caeremonias exercendas, observandum sabbatum, accipiendam circumcisionis injuriam, manducandum et bibendum, et divitiarum abundantiam pro summa beatitudine et cunctis opibus aestimandam, cum Apostolus dicat: Esca ventri, et venter escis: Deus autem et hunc et illas destruet (I Cor. VI, 13). Quomodo autem in typo resurrectionis superior sermo propheticus resurrectionem Judaici populi demonstravit, non carnalem, sed spiritualem: sic et ista prophetia nequaquam ad carnis, sed ad animae pertinet felicitatem, et ad Christi fidem, qua mundamur in baptismate, cujus regnum in perpetuum est, ut non exspectemus ventura quae transacta sunt, et quotidie transigi novimus.

(Cap. XXXVIII.) «Et factus est sermo Domini ad me, dicens: Fili hominis, pone faciem tuam contra Gog, terram Magog, principem capitis (sive ros) Mosoch, et Thubal, et vaticinare de eo. Et dices ad eum: Haec dicit Dominus Deus: Ecce ego ad te Gog principem capitis (sive ros) Mosoch, 442 et Thubal, et circumagam te, et ponam frenum in maxillis tuis, et educam (sive congregabo) te, et omnem exercitum tuum, equos et equites vestitos loricis universos, multitudinem magnam, hastam et clypeum arripientium, et gladium (sive peltas et galeas, et gladios): Persae, Aethiopes, et Libyes, cum eis omnes scutati et galeati: Gomer, et universa agmina ejus: domus Thogorma, latera Aquilonis (sive ab extremis Aquilonis), et totum robur ejus, populique (sive gentes) multae tecum. Praepara et instrue te, et omnem multitudinem tuam quae coacervata est ad te, et esto eis in praeceptum (sive et eris mihi in custodiam). Post dies multos visitaberis: in novissimo [Al. novissimis] annorum venies ad terram quae reversa (sive perversa) est a gladio: et congregata est de populis multis ad montem [Al. montes] (sive terram) Israel, qui fuerunt deserti jugiter: haec de populis educta est et habitabunt [Al. habitaverunt in ea confidenter universi. Ascendens autem quas tempestas venies, et quasi nubes, ut operias terram tu et omnia agmina tua, et populi (sive gentes) multi tecum. Haec dicit Dominus Deus: In die illa ascendent sermones super cor tuum, et cogitabis cogitationem pessimam, et dices: Ascendam ad terram (sive super terram) absque muro (sive abjectam): veniam ad quiescentes habitantesque secure (sive in pace): omnes [Vulg. addit hi] habitant sine muro, vectes et portae non sunt eis: ut diripias spolia, et invadas praedam: ut inferas manum tuam super eos qui deserti fuerant, et postea restituti, et super populum qui est congregatus ex gentibus, qui possidere coepit, et esse habitator umbilici terrae.

But if the Jews and Judaizing Christians wish to refer these things to the thousand-year reign, they are compelled by necessity to accept that all who shall be saved are to dwell in the land of Israel, Jerusalem is to be built, the temple to be constructed, all the ceremonies of the Law to be practiced, the Sabbath to be observed, the injury of circumcision to be received, eating and drinking, and the abundance of riches to be esteemed as the highest blessedness and all wealth, when the Apostle says: "Meat for the belly, and the belly for meats: but God shall destroy both it and them" (1 Cor. 6:13). But just as in the type of the resurrection the previous prophetic word showed the resurrection of the Jewish people, not carnal but spiritual: so also this prophecy pertains by no means to the happiness of the flesh, but of the soul, and to the faith of Christ, by which we are cleansed in baptism, whose kingdom is forever, that we may not expect things to come which have passed, and we know to be passed daily.

(Chap. XXXVIII.) "And the word of the Lord came to me, saying: Son of man, set your face against Gog, the land of Magog, the chief prince (or ros) of Meshech and Tubal, and prophesy concerning him. And you shall say to him: Thus says the Lord God: Behold, I am against you, O Gog, the chief prince (or ros) of Meshech and Tubal; and I will turn you around, and put a bridle in your jaws, and I will lead you out (or I will gather you), and all your army, horses and horsemen, all of them clothed with breastplates, a great multitude, seizing spear and shield, and sword (or bucklers and helmets and swords): Persians, Ethiopians, and Libyans with them, all of them with shield and helmet: Gomer, and all his bands: the house of Togarmah, the sides of the North (or from the furthest North), and all his strength, and many peoples (or nations) with you. Prepare and instruct yourself, and all your multitude that is gathered to you, and be for a command to them (or and you shall be to Me for a guard). After many days you shall be visited: in the latter years you shall come to the land which has returned (or has been turned) from the sword, and has been gathered from many peoples to the mountain (or mountains/land) of Israel, which were deserted continually: this has been led out from the peoples, and they shall all dwell in it confidently. And ascending like a tempest you shall come, and like a cloud, that you may cover the land, you and all your bands, and many peoples (or nations) with you. Thus says the Lord God: In that day words shall ascend upon your heart, and you shall think an evil thought, and you shall say: I will ascend to the land (or over the land) without a wall (or cast down): I will come to those who are quiet and dwelling securely (or in peace): all [Vulg. adds these] dwell without a wall, they have no bars or gates: that you may seize spoils, and invade the prey: that you may bring your hand upon those who had been deserted, and afterwards restored, and upon the people who are gathered from the nations, who have begun to possess, and to be an inhabitant of the navel of the earth.

Saba et Dedan, et negotiatores Tharsis (sive Carthaginenses et omnes leones villae) et omnes leones ejus dicent tibi: Numquid ad diripienda spolia venisti? Ecce ad invadendam praedam coacervasti multitudinem tuam, ut tollas argentum et aurum, et auferas supellectilem et substantiam, et diripias divitias infinitas? Propterea vaticinare, fili hominis, et dices ad Gog: Haec dicit Dominus Deus: Numquid non scies in die illa, cum habitaverit populus meus Israel confidenter? Et venies de loco tuo, a lateribus Aquilonis, tu et populi multi tecum, omnes ascensores equorum, coetus magnus, et exercitus potens. Et ascendes super populum meum Israel quasi nubes, ut operias terram. In novissimis diebus eris, et adducam te super terram meam: ut sciant gentes me, cum sanctificatus fuero in te in oculis eorum, o Gog. Haec dicit Dominus Deus: Tu ergo ille es de quo locutus sum in diebus antiquis per manum servorum meorum prophetarum Israel, qui vaticinabantur in diebus illis et temporibus, ut adducerem te super eos. Et erit in die illa, in die adventus Gog super terram Israel, dicit Dominus Deus, ascendet indignatio mea in furore meo. Et in zelo meo, in igne irae meae locutus sum: quia in die illa erit commotio magna super terram Israel: et movebuntur a facie mea pisces maris, et volucres coeli, et bestiae agri, et omne reptile quod movetur super humum, et cuncti homines qui sunt super faciem terrae: et subvertentur montes, et cadent sepes, et omnis murus ad humum corruet. Et vocabo adversum eum in omnibus montibus meis gladium, dicit Dominus Deus: gladius uniuscujusque in fratrem suum erit. Et judicabo eum peste, et sanguine, et imbre vehementi, et lapidibus grave-dinis ingentibus: ignem et sulphur pluam super eum, et super exercitum ejus, et super populos multos qui sunt cum eo. Et magnificabor, et sanctificabor: et notus ero in oculis multarum gentium: et scient quia ego Dominus.»

(CAP. XXXIX.---Vers. 1 seq.) «Tu autem, fili hominis, vaticinare adversum Gog, et dices: Haec dicit Dominus Deus: Ecce ego super te Gog principem capitis (sive Ros), Mosoch et Thubal; et circumagam (sive congregabo) te; et reducam (sive deducam) te; et ascendere [Vulg. addit te] faciam de lateribus (sive de novissimis) Aquilonis; et adducam te super montes Israel. Et percutiam (sive perdam) arcum tuum in manu (sive de manu) sinistra tua, et sagittas tuas de manu dextera tua; et dejiciam te super montes Israel, et cades tu et omnia agmina tua, et populi (sive gentes) quae tecum sunt.

Sheba and Dedan, and the merchants of Tarshish (or the Carthaginians and all the lions of the village) and all its lions shall say to you: Are you come to take spoils? Behold, have you gathered your multitude to seize the prey, that you may take away silver and gold, and carry off furniture and substance, and seize infinite riches? Therefore, prophesy, son of man, and you shall say to Gog: Thus says the Lord God: Shall you not know in that day, when My people Israel shall dwell confidently? And you shall come from your place, from the sides of the North, you and many peoples with you, all of them riding upon horses, a great multitude, and a powerful army. And you shall ascend over My people Israel like a cloud, that you may cover the earth. In the latter days you shall be, and I will lead you over My land: that the nations may know Me, when I shall be sanctified in you before their eyes, O Gog. Thus says the Lord God: You therefore are he, of whom I spoke in the ancient days by the hand of My servants the prophets of Israel, who prophesied in those days and times, that I would lead you over them. And it shall be in that day, in the day of the advent of Gog over the land of Israel, says the Lord God, My indignation shall ascend in My fury. And in My zeal, in the fire of My wrath I have spoken: because in that day there shall be a great commotion over the land of Israel: and the fishes of the sea shall be moved before My face, and the birds of heaven, and the beasts of the field, and all the creeping things that move upon the ground, and all the men who are upon the face of the earth: and the mountains shall be subverted, and the fences shall fall, and every wall shall fall to the ground. And I will call a sword against him on all My mountains, says the Lord God: every man's sword shall be against his brother. And I will judge him with pestilence, and blood, and overflowing rain, and huge hailstones: I will rain fire and brimstone upon him, and upon his army, and upon many peoples that are with him. And I will be magnified, and I will be sanctified: and I will be known in the eyes of many nations: and they shall know that I am the Lord."

(CAP. XXXIX.---Vers. 1 seq.) "But you, son of man, prophesy against Gog, and you shall say: Thus says the Lord God: Behold, I am against you, O Gog, the chief prince (or Ros) of Meshech and Tubal; and I will turn you around (or I will gather you); and I will lead you back (or lead you down); and I will make you come up from the sides (or from the furthest parts) of the North; and I will bring you upon the mountains of Israel. And I will strike (or destroy) your bow in (or from) your left hand, and your arrows from your right hand; and I will cast you down upon the mountains of Israel, and you shall fall, you and all your bands, and the peoples (or nations) that are with you.

Feris, avibus, omnique volatili, et bestiis terrae dedi te devorandum. Super faciem agri (sive campi) cades: quia ego locutus sum, dicit Dominus Deus. Et emittam ignem in Magog, et in his qui habitant in insulis confidenter (sive et habitabuntur 453 insulae in pace): et scient quia ego Dominus. Et nomen sanctum meum notum faciam in medio populi mei Israel, et non polluam (sive non polluetur) nomen sanctum meum amplius; et scient gentes quoniam ego sum Dominus sanctus Israel. Ecce venit, et factum est (sive et scies quoniam erit), dicit Dominus [Vulg. addit Deus]: haec est dies de qua locutus sum. Et egredientur habitatores urbium [Vulg. de civitatibus] Israel, et succendent et comburent arma, clypeum et hastas (sive peltas et contos), arcum et sagittas, baculos manuum [Vulg. manus]: et contos (sive lanceas): et succendent ea igni septem annis. Et non portabunt (sive non assument) ligna de regionibus (sive de campis), neque succident de saltibus: quoniam arma succedent igni, et depraedabuntur eos quibus praedae fuerant; et diripient vastatores suos, ait Dominus Deus. Et erit in die illa, dabo Gog locum nominatum sepulcrum in Israel; vallem viatorum ad Orientem maris, quae obstupescere facit [Vulg. faciet] praetereuntes (sive πολυάνδριον eorum qui venerint ad mare, et aedificabunt per circuitum os vallis; et sepelient ibi Gog et omnem multitudinem ejus; et vocabitur vallis (sive GE) multitudinis Gog. Et sepeliet eos domus Israel, ut mundent terram, septem mensibus. Et sepeliet eos omnis populus terrae, et erit eis nominatus, in die in qua glorificatus fuero, ait Dominus Deus. Et viros jugiter [Vulg. terrae] separabunt lustrantes terram, et sepelientes eos qui remanserant super faciem terrae, ut mundent eam: post septem menses quaerere incipient. Et circuibunt peragrantes terram: et cum viderint os hominis, statuent juxta illud signum, donec sepeliant illud sepultores in valle multitudinis Gog. Etenim nomen civitatis Amona (id est, Multitudo): et mundabunt terram.»

(Vers. 17 seqq.) «Tu ergo, fili hominis, haec dicit Dominus Deus: dic omni volucri, et universis avibus, cunctisque bestiis agri (sive campi): Convenite et properate: concurrite undique (sive per circuitum) ad victimam meam quam ego immolavi [Vulg. immolo] vobis, victimam grandem super montes [Vulg. montem] Israel, ut comedatis carnem, et bibatis sanguinem. Carnes fortium (sive gigantium) comedetis, et sanguinem principum terrae bibetis: arietum, agnorum, et hircorum, taurorumque altilium et pinguium omnium.

I have given you to be devoured by the wild beasts, the birds, and every winged creature, and the beasts of the earth. You shall fall upon the face of the field (or the plain): for I have spoken, says the Lord God. And I will send fire upon Magog, and upon those who dwell confidently in the islands (or and the islands shall be inhabited in peace): and they shall know that I am the Lord. And I will make My holy name known in the midst of My people Israel, and I will no longer defile (or My holy name shall no longer be defiled) My holy name; and the nations shall know that I am the Lord, the Holy One of Israel. Behold, it is coming, and it is done (or and you shall know that it shall be), says the Lord [Vulg. adds God]: this is the day of which I have spoken. And the inhabitants of the cities [Vulg. of the cities] of Israel shall go out, and they shall kindle and burn the weapons, the shield and the spears (or bucklers and pikes), the bow and the arrows, the hand-staves [Vulg. hands]: and the pikes (or lances): and they shall burn them with fire for seven years. And they shall not carry (or take) wood from the regions (or from the fields), nor cut any from the forests: for they shall burn the weapons with fire, and they shall spoil those to whom they had been for a prey; and they shall plunder their plunderers, says the Lord God. And it shall come to pass in that day, I will give Gog a place named a sepulcher in Israel; the valley of the travelers to the East of the sea, which makes those passing through stand still in astonishment [Vulg. will make] (or the *polyandrion* of those who shall come to the sea, and they shall build around the mouth of the valley; and they shall bury Gog there and all his multitude; and it shall be called the valley (or GE) of the multitude of Gog. And the house of Israel shall bury them, that they may cleanse the land, for seven months. And all the people of the land shall bury them, and it shall be for a named place to them, in the day in which I shall be glorified, says the Lord God. And they shall appoint men for a continual task [Vulg. of the land] to go through the land, and to bury those who have remained upon the face of the earth, that they may cleanse it: after seven months they shall begin to search. And they shall go about passing through the land: and when they shall see the bone of a man, they shall set up a sign near it, until the buriers bury it in the valley of the multitude of Gog. For the name of the city is Amona (that is, Multitude): and they shall cleanse the land."

(Vers. 17 seqq.) "And you, son of man, thus says the Lord God: say to every bird, and to all the fowls, and to all the beasts of the field (or the plain): Assemble yourselves and make haste: run together from every side (or from all around) to My victim which I have slain [Vulg. I slay] for you, a great victim upon the mountains [Vulg. mountain] of Israel, that you may eat flesh, and drink blood. You shall eat the flesh of the mighty (or of the giants), and you shall drink the blood of the princes of the earth: of rams, of lambs, and of goats, and of bullocks fed for slaughter and of all fat ones.

Et comedetis adipem in saturitate, et bibetis sanguinem in ebrietate, de victima quam ego immolavi [Vulg. immolabo] vobis. Et saturabimini super mensam meam de equo, et de equite forti (sive gigante): et de universis viris 458 bellatoribus, ait Dominus Deus. Et ponam (sive dabo) gloriam meam in gentibus (sive in vobis): et videbunt omnes gentes judicium meum quod fecerim, et manum meam quam posuerim (sive induxerim) super eos. Et scient domus Israel, quia ego sum Dominus Deus eorum a die illa et deinceps. Et scient omnes [Vulg. tacet omnes] gentes quoniam propter iniquitates suas capta sit domus Israel, eo quod reliquerint me, et absconderim (sive averterim) faciem meam ab eis, et tradiderim eos in manus hostium (sive inimicorum eorum) et ceciderint in gladio universi. Juxta immunditias eorum et scelera (sive iniquitates) eorum feci eis, et abscondi (sive averti) faciem meam ab illis. Propterea haec dicit Dominus Deus: Nunc reducam captivitatem Jacob, et miserebor omni domui Israel: et assumam zelum pro nomine meo sancto, et portabunt confusionem (sive ignominiam) suam, et omnem praevaricationem, qua praevaricati sunt in me, cum habitaverint in terra sua confidenter (sive in pace), neminem formidantes, et reduxero eos de populis (sive gentibus); et congregavero de terris inimicorum suorum (sive de regionibus gentium), et sanctificatus fuero in eis in oculis (sive in conspectu) gentium plurimarum. Et scient, quia ego sum Dominus Deus eorum, cum [Vulg. eo quod] fecerim eos transmigrare in gentes; et congregavero eos super terram suam, et non dereliquerim quemquam ex eis ibi. Et non abscondam ultra faciem meam ab eis, eo quod effuderim spiritum meum super omnem domum Israel, dicit Dominus Deus.»

And you shall eat fat until you are full, and you shall drink blood until you are drunk, of the victim which I have slain [Vulg. I will slay] for you. And you shall be filled at My table with horse, and with the mighty horseman (or giant): and with all the men of war, says the Lord God. And I will set (or I will give) My glory among the nations (or among you): and all the nations shall see My judgment which I have done, and My hand which I have laid (or brought) upon them. And the house of Israel shall know that I am the Lord their God from that day and forward. And all [Vulg. omits all] the nations shall know that the house of Israel was led captive for their iniquities, because they forsook Me, and I hid (or turned away) My face from them, and I delivered them into the hands of the enemies (or of their enemies) and they all fell by the sword. I did to them according to their uncleanness and their crimes (or iniquities), and I hid (or turned away) My face from them. Therefore thus says the Lord God: Now I will lead back the captivity of Jacob, and I will have mercy on all the house of Israel: and I will take up zeal for My holy name, and they shall bear their confusion (or ignominy), and all the prevarication by which they have prevaricated against Me, when they shall dwell in their land confidently (or in peace), fearing no one, and I shall have led them back from the peoples (or nations); and shall have gathered them from the lands of their enemies (or from the regions of the nations), and I shall be sanctified in them in the eyes (or in the sight) of many nations. And they shall know that I am the Lord their God, because [Vulg. in that I caused them to be led away among the nations; and I have gathered them together unto their own land, and have not left any of them there. And I will no more hide My face from them, for I have poured out My spirit upon all the house of Israel, says the Lord God."

Liber D

UODECIMUS.

Trepidationem meam in explanatione templi Ezechiel, immo tacendi perseverantiam, tuae, filia Eustochium, preces et Domini promissa superarunt, dicentis: Petite, et accipietis: quaerite, et invenietis, pulsate, et aperietur vobis (Matt. VII, 7). Et qua nos excusatione usi sumus, ut in calce anterioris voluminis diceremus, melius est nihil, quam parum dicere; tu eam vertisti in contrarium, ut referre putes saltem parum, quam nihil dicere: quia in altero voluntas prompta, in altero totius operis desperatio est: naturamque hujuscemodi hominum esse commemoras, ut non tantam gratiam habeant pro his quae tribueris, quantum dolorem super his, quae negaveris. Minore enim studio virtutes laudamus, quam vitia reprehendimus: et quamvis pulchra sint corpora, unius pravitate ac deformitate membri insigniora fiunt. Obsequar igitur voluntati tuae, et flante Spiritu sancto, vela suspendam, ignorans ad quae sim littora perventurus, et cum hoc eodem propheta clamitans, A quatuor ventis veni, spiritus; fastidiosoque lectori, immo animo perduelli nostra lecturo, illud in explanatione templi tota libertate denuntio, ut si veritatem desiderat, quaerat eam ab aliis. Nos autem ea, quae in opere difficillimo possumus suspicari, simpliciter confitemur atque dictamus, gratias acturi Domino, si non in omnibus, quod impossibile est, sed in plerisque nobis aperuerit fores scientiae. Prima enim, ut ait sublimis orator, «Quaeque sectanti, honestum est etiam in secundis tertiisve consistere.»

(CAP. XL.---Vers. 1 seq.) «In vicesimo et quinto anno transmigrationis nostrae (sive captivitatis) in exordio anni (sive in primo mense) decima mensis, quarto decimo anno postquam percussa (sive capta) est civitas: in ipsa hac die (sive in die illa) facta est super me manus Domini, et adduxit me illuc. In visionibus (sive in visione) Dei, adduxit 463 me in terram Israel, et dimisit (sive posuit) me super montem excelsum nimis, super quem erat quasi aedificium civitatis, vergentis ad Austrum (sive e regione).

BOOK TWELVE.

My trepidation in the explanation of the temple of Ezekiel, or rather my perseverance in keeping silent, has been overcome by your prayers, O daughter Eustochium, and by the promises of the Lord, who says: "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you" (Matt. 7:7). And the excuse we used, saying at the end of the previous volume that it is better to say nothing than to say too little; you have turned it into the contrary, so that you think it is better to report even a little than to say nothing: because in the one there is a ready will, in the other the desperation of the whole work: and you remind me that the nature of such men is that they do not have as much gratitude for what you have given, as they have grief over those things which you have denied. For we praise virtues with less zeal than we rebuke vices: and however beautiful bodies may be, they become more notable by the crookedness and deformity of a single limb. I will therefore comply with your will, and with the Holy Spirit blowing, I will hoist the sails, not knowing to what shores I shall arrive, and crying out with this same prophet: "Come, spirit, from the four winds"; and to the fastidious reader, or rather to the hostile mind that will read our words, I announce with all liberty in the explanation of the temple, that if he desires the truth, let him seek it from others. We, however, simply confess and dictate those things which we can suspect in a most difficult work, being about to give thanks to the Lord if He should open the doors of knowledge to us, if not in all things, which is impossible, but in most. For first, as the sublime orator says, "To one who follows after each thing, it is honorable to stand even in the second or third place."

(CAP. XL.---Vers. 1 seq.) "In the five and twentieth year of our transmigration (or captivity), in the beginning of the year (or in the first month), on the tenth of the month, in the fourteenth year after the city was struck (or captured): in this very day (or in that day) the hand of the Lord was upon me, and He brought me thither. In the visions (or in the vision) of God, He brought me into the land of Israel, and set (or placed) me upon an exceedingly high mountain, upon which there was as it were the building of a city, verging towards the South (or from the opposite region).

Et introduxit me illuc: et ecce vir, cujus erat species quasi species aeris (sive aeris splendentis); et funiculus lineus (sive caementariorum) in manu ejus, et calamus mensurae in manu ejus. Stabat autem in porta: et locutus est ad me idem vir: Fili hominis, vide oculis tuis, et auribus tuis audi: et pone cor tuum in omnia, quae ego ostendam tibi (sive pone in cor tuum omnia, quae ostendero tibi): quia ut ostendantur tibi adductus (sive ingressus) es huc: et annuntia (sive monstrabis) omnia, quae tu vides domui Israel.»

Si quinto anno captivitatis, sive transmigrationis regis Joachin, in quarto mense, in quinta mensis aperti sunt coeli Ezechiel prophetae, juxta fluvium Chobar, et vidit visiones Dei, nunc autem dicitur, quod in vicesimo et quinto anno transmigrationis ejusdem Jechoniae in exordio anni, decima mensis facta sit super eum manus Domini, adductusque in terram Israel, et positus super montem excelsum nimis, ut videret aedificium civitatis vergentis ad Austrum, nulli dubium est, quin decem et novem annis, novemque mensibus et quinque diebus anni vicesimi completis, omnis illius prophetia contexta sit. Quod si juxta Theodotionem, qui in eo loco ubi nos posuimus, in exordio anni, interpretatus est, in novo anno, decima mensis (novus autem annus apud Hebraeos vocatur mensis septimus, qui apud eos habet vocabulum THESRI (), ut Kalendis mensis septimi, sit tubarum clangor, et decima dies ejusdem mensis, dies jejunii et placationis; quinta decima vero qua celebrantur Scenopegia, sit decima mensis), videamus quid sit exordium anni sive novus annus.

(Vers. 5 seqq.) «Et ecce murus forinsecus in circuitu domus undique, et in manu viri calamus mensurae sex cubitorum et palmo, et mensus est latitudinem aedificii calamo uno, altitudinem quoque calamo uno. Et venit ad portam quae respiciebat viam Orientalem, et ascendit per gradus ejus, et mensus est limen portae calamo uno latitudinem, id est, limen unum calamo uno in latitudine, et thalamum uno calamo in longum, et uno calamo in latum, et inter thalamos quinque cubitos, et limen portae juxta vestibulum portae intrinsecus calamo uno. Et mensus est vestibulum portae octo cubitorum, et frontem ejus duobus cubitis: vestibulumÂ Â autem portae erat intrinsecus. Porro thalami portae ad viam Orientalem, tres hinc et tres inde, mensura una trium, et mensura una frontium ex utraque parte. Et mensus est latitudinem liminis portae decem cubitorum, et longitudinem portae tredecim cubitorum. Et marginem ante thalamos cubiti unius, et cubitus unus finis utrinque: thalami autem sex cubitorum erant hinc, et inde. Et mensus est portam a tecto thalami usque ad tectum ejus, latitudinem viginti et quinque cubitorum, ostium contra ostium.

And He introduced me thither: and behold a man, whose appearance was like the appearance of brass (or of shining brass); and a line of flax (or of the masons) was in his hand, and a measuring reed was in his hand. And he stood in the gate: and the same man spoke to me: Son of man, see with your eyes, and hear with your ears: and set your heart upon all that I shall show you (or set in your heart all that I shall have shown you): because you are brought (or have entered) hither that they may be shown to you: and announce (or you shall show) all that you see to the house of Israel."

If in the fifth year of the captivity, or of the transmigration of King Jehoiachin, in the fourth month, on the fifth of the month, the heavens were opened to the prophet Ezekiel by the river Chebar, and he saw visions of God, now however it is said, that in the five and twentieth year of the transmigration of the same Jechoniah, in the beginning of the year, on the tenth of the month, the hand of the Lord was upon him, and he was brought into the land of Israel, and placed upon an exceedingly high mountain, that he might see the building of a city verging towards the South, there is no doubt for anyone, but that nineteen years, and nine months and five days of the twentieth year being completed, all his prophecy is contextualized. But if according to Theodotion, who in that place where we put *in the beginning of the year*, interpreted *in the new year, on the tenth of the month* (for the new year among the Hebrews is called the seventh month, which among them has the name Tishrei, so that on the Kalends of the seventh month is the sounding of trumpets, and the tenth day of the same month is the day of fasting and atonement; but the fifteenth day on which the Feast of Tabernacles is celebrated, is the tenth day of the month), let us see what the beginning of the year or the new year is.

(Vers. 5 ff.) "And behold, there was a wall on the outside round about the house on every side, and in the man's hand a measuring reed of six cubits and a palm: and he measured the breadth of the building with one reed, and the height with one reed. And he came to the gate which looked toward the East, and went up the steps thereof: and he measured the threshold of the gate with one reed in breadth, that is, one threshold with one reed in breadth, and one chamber was one reed long, and one reed broad: and between the chambers were five cubits: and the threshold of the gate by the porch of the gate within was one reed. And he measured the porch of the gate of eight cubits, and the front thereof of two cubits: and the porch of the gate was within. Moreover, the chambers of the gate toward the way of the East, were three on this side, and three on that side: the three were of one measure, and the fronts on both sides were of one measure. And he measured the breadth of the threshold of the gate of ten cubits, and the length of the gate of thirteen cubits. And the margin before the chambers was one cubit, and one cubit was the limit on both sides: and the chambers were six cubits on this side, and on that side. And he measured the gate from the roof of one chamber to the roof thereof, a breadth of five and twenty cubits, door against door.

LXX: Et ecce murus extra domum per gyrum, et in manu viri calamus mensurae cubitorum sex, et palaestes, et murum mensus est, latitudinem aequalem calamo, et altitudinem ejus mensurae. Et ingressusÂ Â est portam, quae respiciebat Orientem, septem gradibus, et mensus estÂ theeÂ Ã· sex hinc, et sex inde ** aelam portae aequalem calamo longitudine, et aequalem calamo in latitudine, et aelam in medio theelath cubitorum sex, etÂ theeÂ secundum aequalem calamo in latitudine, et aequalem calamo in longitudine, et aelam cubitorum quinque. EtÂ theeÂ tertium aequalem calamo in latitudine trium, et aequalem calamo in longitudine trium, et aelam portae qui juxta aelam portae octo cubitorum, et aelam duorum cubitorum, et aelam portae intrinsecus, etÂ theeÂ portae eÂ 468Â regione, tres hinc, et tres inde, et mensura unaÂ Â trium: mensura una aelam hinc et inde. Mensus est latitudinem introitus portae decem cubitorum, et latitudinem portae cubitorum tredecim, et cubitus unus redigebatur in conspectuÂ theeriÂ cubiti unius, et cubiti unius terminus hinc inde, etÂ theeÂ cubitorum sex hinc, et cubitorum sex inde. Et mensus est portam a muroÂ thee,Â usque ad parietemÂ thee,Â latitudinem viginti quinque cubitorum. Haec porta contra portam.» Dum essem Romae puer, et liberalibus studiis erudirer, solebam cum caeteris ejusdem aetatis et propositi, diebus Dominicis sepulcra apostolorum et martyrum circuire. crebroque cryptas ingredi, quae in terrarum profunda defossae, ex utraque parte ingredientium per parietes habent corpora sepultorum. et ita obscura sunt omnia, ut propemodum illudÂ Â propheticum compleatur: Descendant ad infernum viventesÂ (Ps. LIV, 16). et raro desuper lumen admissum, horrorem temperet tenebrarum, ut non tam fenestram, quam foramen demissi luminis putes. rursumque pedetentim acceditur, et caeca nocte circumdatis illud Virgilianum proponiturÂ (Aeneid. lib. II):

Horror ubique animos, simul ipsa silentia terrent.

Hoc mihi dictum sit, ut prudens lector intelligat, quam habeam sententiam super explanatione templi Dei in Ezechiel, de quo scriptum est: Nubes et caligo sub pedibus ejusÂ (Ps. XCVI, 2). Et rursum: Tenebrae latibulum ejusÂ (Ps. XVII, 12): Unde et Moyses nubem ingressus est et caliginem, ut posset DominiÂ Â mysteria contemplari. quae populus longe positus, et deorsum manens, videre non poteratÂ (Exod. XXIV et XXXIV). Denique post quadraginta dies, vultum Moysi vulgus ignobile, caligantibus oculis, non videbat, quiaÂ glorificata erat,Â sive ut in Hebraico continetur,Â cornutaÂ facies Moysi.

LXX: And behold, there was a wall outside the house round about, and in the man's hand a measuring reed of six cubits, and a palm [palaestes], and he measured the wall, the breadth equal to the reed, and the height thereof of the same measure. And he entered the gate, which looked toward the East, by seven steps, and he measured the *thee* [chamber] six on this side, and six on that side ** the *aelam* [porch] of the gate equal to the reed in length, and equal to the reed in breadth, and the *aelam* in the middle of *theelath* of six cubits, and the second *thee* equal to the reed in breadth, and equal to the reed in length, and the *aelam* of five cubits. And the third *thee* equal to the reed in breadth of three, and equal to the reed in length of three, and the *aelam* of the gate which was by the *aelam* of the gate of eight cubits, and the *aelam* of two cubits, and the *aelam* of the gate within, and the *thee* of the gate from the opposite region, three on this side, and three on that side, and one measure of the three: one measure of the *aelam* on this side and on that. He measured the breadth of the entrance of the gate of ten cubits, and the breadth of the gate of thirteen cubits, and one cubit was reduced in the sight of the *theer* of one cubit, and the boundary of one cubit on both sides, and the *thee* of six cubits on this side, and six cubits on that side. And he measured the gate from the wall of the *thee* to the wall of the *thee*, a breadth of twenty-five cubits. This gate was against the gate." While I was a boy at Rome, and was being educated in liberal studies, I used to go about with others of the same age and purpose, on Sundays, to the tombs of the apostles and martyrs. and frequently to enter the crypts, which, dug deep into the earth, have the bodies of the buried along the walls on both sides of those entering. and all things are so dark that almost that prophetic word is fulfilled: *Let them go down alive into hell* (Ps. 54:16). and rarely is light admitted from above to temper the horror of the darkness, so that you would think it not so much a window as a hole of lowered light. and again one approaches step by step, and surrounded by blind night that Virgilian line is proposed (Aeneid, Book II):

Horror everywhere terrifies the minds, at the same time the very silences.

Let this be said by me, so that the prudent reader may understand what opinion I hold concerning the explanation of the temple of God in Ezekiel, of which it is written: *Cloud and darkness are under his feet* (Ps. 96:2). And again: *He made darkness his hiding place* (Ps. 17:12): whence also Moses entered the cloud and the darkness, that he might be able to contemplate the mysteries of the Lord. which the people placed far off, and remaining below, could not see (Exod. 24 and 34). Finally, after forty days, the ignoble common people, with darkening eyes, did not see the face of Moses, because it was glorified, or as it is contained in the Hebrew, the face of Moses was *horned*.

Ita et mihi legenti descriptionem templi mystici accidit, ubicumque oculus cordis aperitur, et me aliquid videre aestimavero et tenere sponsum. (quod Judaei secundum litteram in adventu Christi sui, quem nos esse Antichristum comprobamus, putant aedificandum, et nos ad Christi referimus Ecclesiam, et quotidie in sanctis ejus aedificari cernimus) et gaudens dixere: Inveni quem quaesivit anima mea, tenebo eum, et non dimittam eumÂ (Cant. III, 4); rursum me deseritÂ Â sermo divinus, fugitque sponsus e manibus. etÂ 469Â clauduntur oculi caecitate, ita ut cogar dicere: O profundum divitiarum sapientiae et scientiae Dei! quam inscrustabilia sunt judicia ejus, et investigabiles viae illiusÂ (Rom. XI, 33)! Et quod alibi scriptum est: Judicia Domini abyssus multaÂ (Ps. XXXV, 7). Et: De profundis clamavi ad te, Domine, Domine, exaudi vocem meamÂ (Ps. CXXIX, 1): et illud Elisaei, qui raptum a se magistrum cordis oculis sequebatur, dicens: Pater, pater: currus Israel et auriga ejusÂ (IV Reg. II, 12). Simpliciter igitur est fatendumÂ Â me templum beati Ezechielis, quod saecula cuncta tacuerunt, non temeritate velle disserere. sed fide et timore Dei, conjecturam animi mei cupere legentibus demonstrare. ut si ego in tabernaculum Dei pelles caprarum pilosque obtulero, unde peccatorum spinae et aculei protegantur, et arceantur pluviae et tempestates. alius qui dives est, pro qualitate meritorum, vel ferrum, vel aes, vel argentum, aurumque et pretiosissimos lapides offerat. et non nostra, quia sunt minora, contemnat; sed propriis gaudeat opibus. Nisi enim ima fuerint, summa esse non poterunt: et ut majora laudentur, minorum comparatione succrescunt. Videamus igitur, quid ingressus Ezechiel aedificium civitatis vergentis ad Austrum primum viderit, deinde audierit:Â Et ecce,Â Â inquit,Â murus forinsecus in circuitu domus undique. ProÂ muro,Â quem Aquila et Theodotio interpretati sunt, Symmachus et Septuaginta posuereÂ Ï€ÎµÏá½·Î²Î¿Î»Î¿Î½. Murus ergo, siveÂ Ï€Îµá½·Î²Î¿Î»Î¿Ï„,Â ex omni parte domum, hoc est, templum Domini circumdabat. habebatque vir, cujus erat species quasi species aeris, non solum funiculum geometricum et caementariorum, sed et calamum tenebat in manu. cujus supra mensura tacita est, et nunc ponitur cubitorum sex et palmo, qui rectius Graece diciturÂ Ï€Î±Î»Î±Î¹ÏƒÏ„„á½µ,Â et est sexta pars cubiti. AlioquinÂ palmusÂ Â ÏƒÏ€Î¹Î¸Î±Î¼á½´Î½Â sonat, quam nonnulli pro distinctioneÂ palmam:Â porroÂ Ï€Î±Î»Î±Î¹ÏƒÏ„„á½´Î½,Â palmumÂ appellare consueverunt. Hoc igitur calamo mensus est latitudinem et altitudinem muri, et utrumque, hoc est, latitudo et altitudo uno fuere calamo,Â Â hoc est, senis cubitis et palmo uno.

So it happens to me reading the description of the mystic temple, wherever the eye of the heart is opened, and I shall have estimated that I see something and hold the bridegroom. (which the Jews according to the letter think is to be built at the coming of their Christ, whom we prove to be Antichrist, and we refer to the Church of Christ, and daily see built in His saints) and rejoicing have said: *I have found him whom my soul sought, I will hold him, and I will not let him go* (Cant. 3:4); again the divine word deserts me, and the bridegroom flees from my hands. and my eyes are closed in blindness, so that I am compelled to say: *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. 11:33)! And as it is written elsewhere: *The judgments of the Lord are a great abyss* (Ps. 35:7). And: *Out of the depths have I cried to thee, O Lord, Lord, hear my voice* (Ps. 129:1): and that of Elisha, who followed with the eyes of his heart the master snatched from him, saying: *Father, father: the chariot of Israel and the driver thereof* (4 Kings 2:12). Simply therefore it must be confessed that I do not wish to discuss with temerity the temple of the blessed Ezekiel, which all ages have kept silent. but by faith and fear of God, I desire to demonstrate the conjecture of my mind to the readers. so that if I shall have offered to the tabernacle of God skins of goats and hairs, from which the thorns and stings of sins may be protected, and rains and tempests may be kept away. another who is rich, according to the quality of his merits, may offer either iron, or bronze, or silver, gold and most precious stones. and may not despise our things because they are smaller; but may rejoice in his own riches. For unless there were lowest things, there could not be highest: and so that greater things may be praised, they grow by comparison with the lesser. Let us see therefore, what Ezekiel, having entered the building of the city verging toward the South, first saw, then heard: *And behold*, he says, *a wall on the outside round about the house on every side.* For *wall*, which Aquila and Theodotion interpreted, Symmachus and the Seventy put *peribolon* [enclosure]. The wall therefore, or *peribolos*, surrounded the house on every side, that is, the temple of the Lord. and the man had, whose appearance was like the appearance of bronze, not only a geometric cord and that of masons, but also held a reed in his hand. whose measure was silent above, and now is put at six cubits and a palm, which is more correctly called in Greek *palaistÄ“*, and is the sixth part of a cubit. Otherwise *palmus* [span] sounds like *spithamÄ“n*, which some for distinction call *palmam*: moreover they were accustomed to call *palaistÄ“n* a *palm*. With this reed therefore he measured the breadth and height of the wall, and both, that is, breadth and height, were of one reed, that is, six cubits and one palm.

Cumque essent portae plurimae, noluit per alias intrare portas, sed per eam,Â 470Â quae respiciebat ad Orientalem plagam. Et quia non erat aequalis locus, et murus enim per circuitum, et ipsa aedes Dei in excelsioribus locis aedificata erat, propterea per gradus ingreditur, immo conscendit. quos soli LXXÂ septemÂ nominant, cum et in Hebraeo, et in caeteris translatoribus gradus tantum absque numero legerimus. Ingressusque portam, statim mensus est limen portae, quod LXXÂ Î¸Îµá½²Â nominant: pro quo in Hebraeo scriptum est SEPH. Et diligentem et studiosum lectorem admonendum puto: si tamen scientia Scripturarum, et non vanis oratorum declamationibus ducitur. ut sciat omnia prope verba Hebraica, et nomina,Â Â quae in Graeca et Latina translatione sunt posita, nimia vetustate corrupta, scriptorumque vitio depravata. et dum de inemendatis scribuntur inemendatiora, de verbis Hebraicis facta esse Sarmatica, immo nullius gentis. dum et Hebraea esse desierint, et aliena esse non coeperint. Limen igitur portae, siveÂ Î¸Îµá½²,Â immoÂ seph,Â quod SymmachusÂ Î¿á½Î´á½¸Î½:Â Aquila et TheodotioÂ Ï€Ïá½¹Î¸Ï…ÏÎ¿Î½Â interpretati sunt, habebat calamum unum, hoc est, sex cubitos et palmum in latitudine. pro quo nescio quid volentes LXX addidere de suo,Â sex hinc et sex inde. Post limen autemÂ Â portae, juxta Hebraicum, mensus est thalamum sive cubiculum, ut Symmachus transtulit,Â Ï€Î±ÏÎ±ÏƒÏ„á½±Î´Î±Ï„Î±,Â id est,Â postesÂ ex utraque parte calamo uno, tam in longum, quam in latum. Quod et ipsum LXXÂ aelamÂ (Î±á¼°Î»á½°Î¼)Â transtulerunt, quod in consequentibus SymmachusÂ anteliminareÂ interpretatus est. Inter thalamos autem duos, sive cubicula, etÂ Ï€Î±ÏÎ±ÏƒÏ„á½±Î´Î±Ï„Î±,Â erant quinque cubiti, et aliud prolimen portae juxta vestibulum intrinsecus calamo uno. Tertium quoque vestibulum portae octo habebat cubitos, et in fronte ejusdem, sive in marginibus duos cubitos. Quod vestibulum ne quis putet idem esse quod supra, addidit: Vestibulum autem erat portae interioris: pro quibus LXX primum, et secundum, et tertium vestibulum transtulerunt. Thalami autem, id est, cubicula,Â Â quae post portam Orientalem erant aedificata in vestibulis, respiciebant ad viam Orientalem. Et ut sciamus quot fuerintÂ 471Â thalami, jungitur, tres hinc, et tres inde: ad Septentrionem videlicet et ad Meridiem respicientes, et ad Orientalem viam. unaque mensura frontium erat ex utraque parte. Mensus est quoque mensuram in latum liminis portae, et reperit decem cubita, et in longum tredecim cubita. et in unum cubitum arctabantur extrema thalamorum, vel ut Symmachus transtulit,Â Ï€Î±ÏÎ±ÏƒÏ„á½±Î´Ï‰Î½,Â et utraque frons singulos habebat cubitos.

And since there were many gates, he did not wish to enter through other gates, but through that which looked to the Oriental region. And because the place was not level, for both the wall round about, and the house of God itself was built in higher places, therefore he enters by steps, or rather ascends. which the Seventy alone name as *seven*, since both in the Hebrew, and in the other translators we read only *steps* without number. And having entered the gate, he immediately measured the threshold of the gate, which the Seventy name *thee*: for which in the Hebrew is written SEPH. And I think the diligent and studious reader should be admonished: if however he is led by the knowledge of the Scriptures, and not by the vain declamations of orators. that he should know almost all Hebrew words, and names, which are placed in the Greek and Latin translation, are corrupted by excessive antiquity, and depraved by the vice of writers. and while from uncorrected things more uncorrected things are written, from Hebrew words they have been made Sarmatic, or rather of no nation. while they have ceased to be Hebrew, and have not begun to be foreign. The threshold therefore of the gate, or *thee*, or rather *seph*, which Symmachus interpreted as *oudon* [threshold]: Aquila and Theodotion *prothyron* [front door/porch], had one reed, that is, six cubits and a palm in breadth. for which I know not what the Seventy wishing added of their own, *six on this side and six on that side*. But after the threshold of the gate, according to the Hebrew, he measured the chamber or bedroom, as Symmachus translated, *parastadas*, that is, *posts* on both sides of one reed, as much in length as in breadth. Which itself the Seventy translated *aelam* (Ailam), which in the following things Symmachus interpreted as *anteliminare* [before the threshold]. Between two chambers however, or bedrooms, and *parastadas*, there were five cubits, and another *prolimen* [front threshold] of the gate by the vestibule within of one reed. The third vestibule also of the gate had eight cubits, and in the front of the same, or in the margins, two cubits. Which vestibule lest anyone think it is the same as above, he added: *But the vestibule was of the inner gate*: for which the Seventy translated first, and second, and third vestibule. But the chambers, that is, bedrooms, which were built after the Oriental gate in the vestibules, looked toward the Oriental way. And so that we may know how many chambers there were, it is joined, *three on this side, and three on that side*: looking namely to the North and to the South, and to the Oriental way. and there was one measure of the fronts on both sides. He measured also the measure in breadth of the threshold of the gate, and found ten cubits, and in length thirteen cubits. and the extremes of the chambers were narrowed to one cubit, or as Symmachus translated, of the *parastadÅ n*, and both fronts had individual cubits.

Thalami autem, siveÂ Ï€Î±ÏÎ±Ïƒá½±Î΄ÎµÏ„Â et ut LXX de suo posuereÂ Î¸ÎµÎ·Î»á½°Î¸Â ex utraque parte sena habebant cubita. Mensusque est portam a tecto thalami, siveÂ Ï€Î±ÏÎ±Ïƒá½±Î΄Î¿Ï„Â usque ad tectum sive ad parietem ejus, et invenit inter tectum et tectum,Â Â latitudinis viginti et quinque cubita. Tantum enim erat spatii inter ostium et ostium, sive inter portam et portam. Haec breviter divinantis magis, quam explanantis animo dixerimus, volentes juxta litteram obscuram, et pene non apparentem adumbrare picturam. Caeterum pauca, quae possumus suspicari, strictim, dubitantesque [Vulg.Â dubitanterque] ponemus. Apostolus Paulus volens EphesiosÂ (Cap. III)Â sacratiora cognoscere, imprecatur eis, ut repleantur sapientia et charitate Domini. ut radicati atque fundati, scire valeant, et comprehendere quae sit latitudo, et longitudo, et altitudo, et profundum divitiarum ejus. et ad eosdem loquitur: Ergo nequaquam estis peregrini, sed cives sanctorum, et domestici Dei, aedificati supra fundamentumÂ Â apostolorum, et prophetarum. ipso angulari lapide Jesu Christo, in quo omnis aedificatio compacta crescit in templum sanctum in Domino: in quo et vos superaedificati estis in habitaculum Dei et in Spiritu sanctoÂ (Ephes. III, 2). Petrus quoque apostolus eisdem pene verbis, quia eodem spiritu, in Epistola loquitur: Si quidem credidistis quoniam bonus Dominus. ad quem accedentes lapidem viventem, ab hominibus quidem reprobatum, a Deo autem electum, et honoratum. et ipsi ut lapides viventes aedificamini domus spiritualis in sacerdotium sanctum, offerentes spiritualesÂ Â victimas acceptabiles Deo per Jesum ChristumÂ (I Petr. II, 3 seqq.). Ex quo perspicuum est, Dominum Salvatorem, qui verus architectus est, probare lapides qui possint poni in templi fundamentis. qui in medio, qui in superioribus locis, et inferiorisÂ 472Â mensurae, vel non tam solidae firmitatis in muro, et extra templum in circituÂ Ï„Î¿á¿¦ Ï€Î¸ÏÎ²á½¹Î»Î¿Ï…Â collocari. Non est enim parvi roboris nec minimae firmitatis, impositos desuper lapides sustinere. Unde scribit Apostolus ad credentes: Invicem onera vestra portantesÂ (Galat. VI, 2). Et in alio loco scriptum est: non debere nos pondus assumere, quod ferre non possumus. Calamus autem mensurae, qui habebat sex cubita, et palmum unum, illud significat, notam esse Deo conversationem nostram. quaeÂ Â in sex diebus in quibus mundus factus est continetur, et notam esse rationem operum singulorum, ut aliud ad opera pertineat, aliud ad mentem.

The chambers however, or *parastades*, and as the Seventy put of their own *theelath*, had six cubits on both sides. And he measured the gate from the roof of the chamber, or *parastados*, to the roof or to the wall thereof: and found between roof and roof, a breadth of twenty-five cubits. For there was so much space between door and door, or between gate and gate. These things briefly we shall have said by the mind rather of one divining than explaining, wishing to adumbrate a picture according to the obscure and almost non-apparent letter. Otherwise the few things which we can suspect, we shall place strictly and doubtingly [or: with hesitation]. The apostle Paul, wishing the Ephesians (Chapter 3) to know more sacred things, prays for them, that they may be filled with the wisdom and charity of the Lord. so that being rooted and grounded, they may be able to know and comprehend what is the breadth, and length, and height, and depth of His riches. and to the same he speaks: *Therefore you are in no way strangers, but citizens of the saints, and domestics of God, built upon the foundation of the apostles and prophets*. with the same cornerstone Jesus Christ, in whom all the building compacted grows into a holy temple in the Lord: in which you also are built up into a habitation of God and in the Holy Spirit* (Ephes. 3:2). Peter the apostle also speaks in his Epistle in almost the same words, because by the same spirit: *If indeed you have believed that the Lord is good*. approaching whom as a living stone, indeed rejected by men, but by God chosen and honored. you yourselves also as living stones are built up a spiritual house into a holy priesthood, offering spiritual victims acceptable to God through Jesus Christ* (1 Peter 2:3 ff.). From which it is clear that the Lord Savior, who is the true architect, proves the stones which can be placed in the foundations of the temple. which in the middle, which in the higher places, and of lower measure, or not of such solid firmness in the wall, and to be placed outside the temple in the circuit of the *peribolou*. For it is not of small strength nor of minimal firmness to sustain the stones placed from above. Whence the Apostle writes to the believers: *Bearing one another's burdens* (Gal. 6:2). And in another place it is written: that we ought not to assume a weight which we cannot bear. But the measuring reed, which had six cubits and one palm, signifies this, that our conversation is known to God. which is contained in the six days in which the world was made, and the reason of individual works is known, so that one pertains to works, another to the mind.

Unde et latitudo aequa est altitudini: quorum latitudo ad opera, ut diximus; altitudo refertur ad animum, qui ad alta festinat. Illud autem semel monuisse sufficiat: nosse me cubitum, et cubita neutrali appellari genere. sed pro simplicitate, et facilitate intelligentiae, vulgique consuetudine, ponere et genere masculino. Non enim curae nobis est vitare sermonum vitia, sed Scripturae sanctae obscuritatem quibuscumque verbis disserere. Ingreditur igitur vir, cui Oriens nomen est, per portam Orientalem, ut illuminet eos, quos in prima vestibuli fronte repererit, sive in ipso introitu portae. non per unum, sed per plures gradus,Â Â quorum siletur numerus, ut ascensionis appareat difficultas. et quotcumque gradus tibi proposueris, scias minus esse ab eo, quod dubium derelinquitur. Istam arbitror portam, de qua et in Psalmis canitur: Haec porta Domini, justi intrabunt per eamÂ (Ps. CXVII, 20). Mensusque est limen portae, ut scire valeamus omnia patere notitiae Dei. Quod limen in latitudine unius dicitur calami, et de altitudine siletur ac longitudine. Via enim est et introitus, et per eam ad interiora pergendum est. (licet in hoc loco Septuaginta superflueÂ longitudinem,Â vel, ut in plerisque codicibus continetur,Â altitudinemÂ dixerint); cubicula autemÂ , id est, thalami etÂ Ï€Î±ÏÎ±ÏƒÏ„á½±Î´Î¼Ï‚,Â tam in longum, quam in latum singulos habeant calamos. sed inter thalamum et thalamum, quinque tantumÂ Â sunt cubita, ut interiora cubiculorum plenam habeant mensuram calami, id est, sex cubitorum, et palmi unius, dum operaÂ 473Â pariter ratioque consentiunt. Ea vero quae extrinsecus sunt, hoc est, inter thalamum et thalamum, quinque cubita; necdum enim Christi secreta penetrarunt, nec possunt dicere: Introduxit me rex in cubiculum suumÂ (Cant. I, 3). Et alibi: Omnis gloria filiae regis intrinsecusÂ (Ps. XLIV, 14). Sed discipulis cum Christo domi commorantibus, mysteria ejus audire non possunt, et foras ad se cupiunt Dei exire sermonem. et propterea quinque cubitorum mensura in eis ponitur, ut ad sensusÂ Â quinque omnia referre doceantur. Limen quoque alterius portae, sive ut in Septuaginta continetur, secundi vestibuli et tertii, ejusdem calami unius mensurae est. Post quod vestibulum ejus, hoc est, limen portae, in introitu octo ponuntur cubita. ut interiora vestibuli nequaquam septenarium numerum, et sex cubita, et palmum unum, sed octonarium teneant, qui ad resurrectionis et diei Dominicae pertinent sacramentum. Et in fronte, inquit, ejusdem vestibuli duo erant cubita, quae vel ad utrumque pertinent Instrumentum, vel ad litteram, et spiritum.

Whence also the breadth is equal to the height: of which the breadth refers to works, as we said; the height refers to the mind, which hastens to high things. Let it suffice however to have warned once: that I know *cubitum* and *cubita* are called of the neuter gender. but for simplicity and ease of understanding, and the custom of the common people, I put them also in the masculine gender. For it is not our care to avoid the vices of words, but to discuss the obscurity of holy Scripture with whatever words. The man therefore, whose name is the Orient, enters through the Oriental gate, that He may illuminate those whom He shall find in the first front of the vestibule, or in the very entrance of the gate. not by one, but by many steps, whose number is silent, so that the difficulty of the ascent may appear. and however many steps you propose to yourself, you may know it is less than that which is left in doubt. I think this is the gate of which it is sung in the Psalms: *This is the gate of the Lord, the righteous shall enter through it* (Ps. 117:20). And he measured the threshold of the gate, so that we may be able to know that all things lie open to the knowledge of God. Which threshold is said to be of the breadth of one reed, and the height and length are silent. For it is the way and entrance, and through it one must proceed to the inner parts. (although in this place the Seventy superfluously said *length*, or as it is contained in many codices, *height*); but the chambers, that is, rooms and *parastades*, as much in length as in breadth, have individual reeds. but between chamber and chamber, there are only five cubits, so that the inner parts of the bedrooms may have the full measure of the reed, that is, of six cubits, and one palm, while the works and reason equally agree. But those things which are on the outside, that is, between chamber and chamber, are five cubits; for they have not yet penetrated the secrets of Christ, nor can they say: *The king has brought me into his bedroom* (Cant. 1:3). And elsewhere: *All the glory of the king's daughter is within* (Ps. 44:14). But with the disciples staying at home with Christ, they cannot hear His mysteries, and they desire the word of God to go out to them outside. and therefore the measure of five cubits is placed in them, so that they may be taught to refer all things to the five senses. The threshold also of the other gate, or as it is contained in the Seventy, of the second and third vestibule, is of the same measure of one reed. After which its vestibule, that is, the threshold of the gate, in the entrance eight cubits are placed. so that the inner parts of the vestibule by no means hold the number seven, and six cubits, and one palm, but the number eight, which pertains to the sacrament of the resurrection and of the Lord's day. And in the front, he says, of the same vestibule there were two cubits, which either pertain to both Instruments [Testaments], or to the letter and the spirit.

vel ad mysterium forcipis, qua in Isaia de altari carbo comprehenditur, et defertur ad prophetae labia purganda. Et ut sciamus, quod sit hoc vestibulum, quod octo et duobus cubitis terminatur,Â Â ponit manifestius:Â Vestibulum autem portae erat intrinsecus,Â per quod pervenimus ad templum Dei. Thalami quoque, et cubicula quae erant ad viam portae Orientalis, pro quibus SeptuagintaÂ ElauÂ Â scribunt, tres erant hinc, et tres inde, mensurae unius. id est, calamo uno, qui sex cubita, et unum palmum habebat, de quibus supra dictum est: EtÂ Î±á¼°Î»á½°Î¼Â uno calamo in longum, et uno calamo in latum, et inter thalamos quinque cubitos. Ne igitur putaremus duos tantum esse thalamos, ternos ex utraque parte posuit: ut senarium numerum demonstraret. qui et in hydriis Evangelii indicaturÂ (Joan. VIII), in quibus aquae in vina mutatae sunt. et quotidie Judaici latices vertuntur in vinum, quod laetificat cor hominis: et Christi cruore fit dulcius. Mensus est quoque latitudinem liminis [Al.Â limitis] portae decem cubitorum, qui perfectus estÂ 474Â numerus, et vel Decalogo continetur, vel Evangeliorum quatuor sacramento. Qui ab uno incipiens, ita ad quatuor pervenit, ut denariumÂ Â impleat numerum. Cujus longitudo habebat tredecim cubitos: pro qua in Septuaginta rursum ponitur latitudo, quod mihi videtur scriptorum negligentia depravatum. Neque enim in uno loco latitudinem, et rursum latitudinem decem, vel tredecim cubitorum Scriptura dixisset. Potest autem porta liminis, in quo sacratus est numerus veteris et novi Testamenti, vel ipse Dominus intelligi, qui dicit: Ego sum ostiumÂ (Joan. X, 9). vel certe omnes sancti, per quos ingredimur ad notitiam Dei, quorum apostolus Paulus loquebatur:Â Â Os meum patet ad vos, o Corinthii; et: Dilatamini et vosÂ (II Cor. VI, 11). Tredecim autem cubiti post octonarium numerum, librorum Moysi continent sacramentum, qui et in quinque monstrantur panibusÂ (Matth. XIV), et in Samaritana EvangeliiÂ (Joan. IV). quae arguitur quod quinque habuerit viros, et sextum quem se putabat habere, non habebat. et tamen octonarius, et quinarius numerus, uno cubito, id est, quarto [Al.Â tertio] decimo consummatur:Â Â quia in Christo recapitulantur omnia. Unde dicitur:Â Et cubitus unus finis utrinque:Â dum et vetus et novum Testamentum una Christi mensura complectitur, et altitudinem triginta cubitorum arcae Noe unus cubitus includit. Thalami autem,Â inquit, sive ut Septuaginta posuereÂ thau,Â velÂ thee,Â vertentes atque mutantes per singula loca, ut voluerunt Hebraica nomina, sex cubitorum erant ex utraque parte. quod dicitur,Â hinc et inde,Â et nequaquam habebant palmum nec rationem desuper additam.

or to the mystery of the tongs, with which in Isaiah the coal is taken from the altar and brought to purge the prophet's lips. And so that we may know what this vestibule is, which is terminated by eight and two cubits, he puts more manifest: *But the vestibule of the gate was within*, through which we arrive at the temple of God. The chambers also, and bedrooms which were toward the way of the Oriental gate, for which the Seventy write *Elau*, were three on this side, and three on that side, of one measure. that is, of one reed, which had six cubits and one palm, of which it was said above: *And the ailam of one reed in length, and one reed in breadth, and between the chambers five cubits.* Lest therefore we should think there were only two chambers, he put three on each side: so that he might demonstrate the number six. which is also indicated in the water jars of the Gospel (John 2), in which the waters were changed into wine. and daily the Jewish waters are turned into wine, which gladdens the heart of man: and becomes sweeter by the blood of Christ. He measured also the breadth of the threshold [or limit] of the gate of ten cubits, which is a perfect number, and either is contained in the Decalogue, or in the sacrament of the four Gospels. Which beginning from one, so arrives at four, that it fills the number ten. Whose length had thirteen cubits: for which in the Seventy again the breadth is put, which seems to me depraved by the negligence of writers. For the Scripture would not have said in one place breadth, and again breadth of ten or thirteen cubits. But the gate of the threshold, in which the number of the old and new Testament is consecrated, can be understood either as the Lord Himself, who says: *I am the door* (John 10:9). or certainly all the saints, through whom we enter to the knowledge of God, of whom the apostle Paul spoke: *My mouth is open to you, O Corinthians; and: Be you also enlarged* (2 Cor. 6:11). But thirteen cubits after the number eight, contain the sacrament of the books of Moses, which are also shown in the five loaves (Matt. 14), and in the Samaritan woman of the Gospel (John 4). who is argued because she had five husbands, and the sixth whom she thought she had, she did not have. and yet the number eight and five, in one cubit, that is, at the fourteenth, is consumed: because in Christ all things are recapitulated. Whence it is said: *And one cubit was the limit on both sides:* while both the old and new Testament one measure of Christ embraces, and the height of thirty cubits of the ark of Noah one cubit includes. But the chambers, he says, or as the Seventy put *thau*, or *thee*, turning and changing through individual places, as they wished the Hebrew names, were of six cubits on both sides. which is said, *on this side and on that*, and by no means had the palm nor the reason added from above.

quae praesentem conversationem ad futuram beatitudinem provocaret, sed tantum sex cubita. Unde sequitur: Et mensus est portam a tecto thalami usque ad tectum, sive parietem ejus: et invenit latitudinis viginti et quinque cubita. qui et ipse numerus, licet quadrusÂ Â sit, tamen refertur ad sensus. Si enim quinos cubitos contra se quinquies ordinaveris, vicesimum et quintum numerum efficies: qui est inter tectum thalamorum et tectum. et tamen utrumque e regione sui positum,Â 475Â a summis partibus habet ostium contra ostium. Haec non frivola videantur esse lectori, licet et mihi ipsi qui dico displiceant, sentiens me clausam pulsare januam; sed legenda cum venia sunt. alioquin potui simpliciter ignorantiam confiteri, et omne studiosorum amputare desiderium. Sicut enim a perfecta scientia procul sumus, levioris culpae arbitramur saltem parum, quam omnino nihil dicere.

(Vers. 14 seqq.) «Et fecit frontes per sexaginta cubitos, et ad frontem atrium portae undique perÂ Â circuitum. Et ante faciem portae, quae pertingebat usque ad faciem vestibuli portae interioris, quinquaginta cubitos, et fenestras obliquas in thalamis, et in frontibus eorum quae erant intra portam undique per circuitum. Similiter autem erant et in vestibulis fenestrae per gyrum intrinsecus: et ante frontes pictura palmarum. LXX: Et sub divo aelam portae sexaginta cubitis, et theim atrii portae per circuitum. Et sub divo atrii extrinsecus aelam portae interioris quinquaginta cubitis: et fenestrae absconditae super theim, et super aelam intra portam atrii per circuitum. Et similiter elamoth, et fenestrae in circuitu intrinsecus, et super aelam palmae hinc et inde.»

Symmachus hunc locum ita interpretatus est:Â Et fecitÂ Ï€Îµ ÏÎ¹Ïƒ„á½±Ïƒ Îµ Î¹Ïƒ,Â Â quas nosÂ circumstantiasÂ possumus dicere: pro quibus in Hebraico habet ELIM (), quae Aquila interpretatus est,Â ÎºÏá½·Ï‰Î¼Î±,Â et nos inÂ frontesÂ vertimus. Rursum ubi Septuaginta posuereÂ theim atrii,Â in Hebraico habet EL () numero singulari, quod SymmachusÂ prope atrium,Â AquilaÂ ÎºÏá½·Ï‰Î¼Î±,Â id estÂ frontem atrii,Â transtulerunt. Sub divoÂ quoqueÂ aelam portae,Â Aquila,Â ante faciem postium portae:Â Symmachus,Â contra faciem vestibuli portae,Â interpretati sunt. FenestrasÂ Â absconditusÂ quae Hebraice appellantur ATEMOTH , Symmachus,Â Ï„Î¿Î¾Î¹Îºá½°Ï,Â transtulit. Et ubi dixere Septuaginta,Â super theim,Â etÂ super aelam,Â idem SymmachusÂ postesÂ posuit, etÂ circumstantias;Â Aquila,Â thalamos,Â etÂ frontes eorum:Â pro quibus in Hebraico scriptum est THEIM et ELE . Porro ELAMOTH, quod Septuaginta et Theodotio similiter transtulerunt; SymmachusÂ circumstantias,Â AquilaÂ frontes,Â interpretati sunt. AelamÂ autem, pro quo in Hebraeo scriptum est EL [Mss.Â UL],Â ostiumÂ velÂ porticusÂ appellatur. Pro palmis quoque in Hebraico scriptum est THAMARIM , numero plurali: quia singularis numerus,Â palmam,Â THAMAR vocat.

which would provoke the present conversation to future beatitude, but only six cubits. Whence follows: *And he measured the gate from the roof of the chamber to the roof, or wall thereof: and found a breadth of twenty-five cubits.* which number itself, although it is square, yet is referred to the senses. For if you arrange five cubits against themselves five times, you will effect the number twenty-five: which is between the roof of the chambers and the roof. and yet both placed from the opposite region of themselves, have door against door from the highest parts. Let these things not seem to be frivolous to the reader, although they displease me myself who say them, feeling that I am knocking at a closed door; but they are to be read with pardon. otherwise I could have simply confessed ignorance, and cut off all the desire of the studious. For as we are far from perfect knowledge, we estimate it to be of lighter fault at least to say a little, than to say nothing at all.

(Vers. 14 ff.) "And he made fronts of sixty cubits, and to the front was the court of the gate on every side round about. And before the face of the gate, which reached even to the face of the porch of the inner gate, fifty cubits, and oblique windows in the chambers, and in their fronts which were within the gate on every side round about. And likewise there were windows in the porches round about within: and before the fronts was the picture of palms. LXX: And under the open air [sub divo] the *aelam* [porch] of the gate of sixty cubits, and the *theim* of the court of the gate round about. And under the open air of the court outside the *aelam* of the inner gate fifty cubits: and hidden windows upon the *theim*, and upon the *aelam* within the gate of the court round about. And likewise the *elamoth*, and windows round about within, and upon the *aelam* palms on this side and on that side."

Symmachus interpreted this place thus: *And he made peristaseis*, which we can call *circumstances* [surroundings/posts]: for which in the Hebrew it has ELIM, which Aquila interpreted *krioma*, and we turn into *fronts*. Again where the Seventy put *theim* of the court, in the Hebrew it has EL in the singular number, which Symmachus translated *near the court*, Aquila *krioma*, that is *the front of the court*. Also *under the open air* [sub divo] *the aelam of the gate*, Aquila translated *before the face of the posts of the gate*: Symmachus, *against the face of the porch of the gate*. The *hidden windows* which in Hebrew are called ATEMOTH, Symmachus translated *toxikas* [arrow-like]. And where the Seventy said, *upon the theim*, and *upon the aelam*, the same Symmachus put *posts*, and *circumstances*; Aquila, *chambers*, and *their fronts*: for which in the Hebrew is written THEIM and ELE. Moreover ELAMOTH, which the Seventy and Theodotion likewise translated; Symmachus interpreted *circumstances*, Aquila *fronts*. But *aelam*, for which in the Hebrew is written EL [or UL], is called *door* or *portico*. For palms also in the Hebrew is written THAMARIM, in the plural number: because the singular number, *palm*, calls THAMAR.

Haec fastidioso lectori scio molesta fore: sed volui breviter ostendere, quantum temporis longitudine,Â Â immo scriptorum vitio, et ut apertius loquar, imperitia ab Hebraica veritate discrepet antiqua translatio. praecipueque in Hebraicis nominibus, quae nos de aliorum editionibus in Latinum sermonem expressimus, non tam explanationem dictionum, quam suspicionem nostram simpliciter indicantes.

Puto autem inter murum templi extrinsecus per circuitum, et ipsam aedem in atrio, hoc est, in medio, quaedam fuisse propter ornatum posita, quae Symmachus interpretaturÂ circumstantias. id est,Â stantia quaedam,Â et de terrae solo erecta in sublime, et haec sexaginta cubitorum obtinere spatium. Rursumque egredientibus de porta interiori ad faciem vestibuli, quod respiciebat portam exteriorem, quinquaginta cubitos obtinuisse locum, in quibus fenestrae erant obliquae,Â Â quas SeptuagintaÂ absconditas,Â SymmachusÂ Ï„Î¿Î¾Î¹Îºá½°Ï‚Â vocat. Et hac fenestrae erant in thalamis, hoc est, in cubiculis singulis, et porticibus quae ante cubicula tendebantur, obtinentes cubitos quinquaginta. Quae fenestrae obliquae siveÂ Ï„Î¿Î¾Î¹ÎºÎ±á½¶,Â idcirco a sagittis vocabulum perceperunt, quod instar sagittarum angustum in aedes lumen immittant, et intrinsecus dilatentur. omniaque per circuitum plena erant hujuscemodi fenestris.

Et ante frontes, inquit, porticuum, pictura sive caelatura palmarum: per quae ostenditur in introitu portae, statimque ingredientibus murum, sexaginta occurrere cubita cum variis ornamentis. quae referuntur ad conditionem mundi, ut ex creaturis Creator intelligatur. et omnia ordine, et ratione currentia, ostendant mundi varietatem, quiÂ Â apud GraecosÂ Îºá½¹ÏƒÎ¼Î¿Ï„Â abÂ ornatuÂ nomen accepit: et in sex diebus factus est. ut per singulos dies, decades singulae supputentur, quem perfectum numerum supra diximus.

Post haec ingredientibus nobis atrium interius, occurrunt ante ipsum vestibulum portae interioris thalami cum obliquis fenestris, quinquaginta cubitorum tenentes spatium, qui et ipse sacratus est numerus. Et post septem hebdomadas plenas festivitatis et gaudii, Ogdoadis prima incipit dies, quae est resurrectionis, et introducit nos ad viciniam templi. Cum enim omnia fecerimus,Â 477Â agentes prioris erroris poenitentiam: tunc vicini et proximi efficimur Deo. ut in exteriori atrio, notitiam Creatoris creaturarum ordo nos doceat atque constantia,Â Â et in interiori verus jubilaeus, in quo omnia nobis debita dimittuntur, instruatÂ Î¸Î¼Î¿Î»Î¿Î³á½·Î±Î½,Â et introducat ad Sancta sanctorum.

I know these things will be troublesome to the fastidious reader: but I wished briefly to show how much the ancient translation, by length of time, or rather by the vice of writers, and to speak more clearly, by unskillfulness, discreps from the Hebrew truth. and especially in the Hebrew names, which we have expressed from the editions of others into the Latin speech, indicating not so much an explanation of the words, as simply our suspicion.

I think however that between the wall of the temple on the outside round about, and the house itself in the court, that is, in the middle, there were certain things placed for ornament, which Symmachus interprets *circumstances*. that is, certain standing things, and erected from the ground of the earth into the high, and that these obtain a space of sixty cubits. And again for those going out from the inner gate to the face of the porch, which looked to the outer gate, a place of fifty cubits was obtained, in which there were oblique windows, which the Seventy call *hidden*, Symmachus *toxikas*. And these windows were in the chambers, that is, in individual bedrooms, and in the porticos which were stretched out before the bedrooms, obtaining fifty cubits. Which oblique windows or *toxikai*, therefore received their name from arrows [sagittis], because like arrows they admit a narrow light into the houses, and are dilated within. and all things round about were full of such windows.

And before the fronts, he says, of the porticos, a picture or engraving of palms: through which it is shown in the entrance of the gate, and immediately to those entering the wall, sixty cubits occur with various ornaments. which are referred to the condition of the world, so that from the creatures the Creator may be understood. and all things running in order, and by reason, show the variety of the world, which among the Greeks is called *kosmos*, received its name from *ornament*: and was made in six days. so that for individual days, individual decades are reckoned, which perfect number we mentioned above.

After these things, as we enter the inner court, there occur before the very porch of the inner gate chambers with oblique windows, holding a space of fifty cubits, which number itself is also consecrated. And after seven full weeks of festivity and joy, the first day of the Ogdoad begins, which is of the resurrection, and introduces us to the vicinity of the temple. For when we have done all things, acting the penance of our prior error: then we are made neighbors and near to God. so that in the outer court, the order and constancy of creatures may teach us the knowledge of the Creator, and in the inner court the true Jubilee, in which all things owed by us are forgiven, may instruct in *theology*, and introduce to the Holy of Holies.

Notandum quoque quod interius atrium plures fenestras habeat, non directas et aequales, sed obliquas, et angustas exterius, et se intrinsecus dilatantes. ut per parva quaedam foramina possimus ad interiora penetrare, et ad clarissimi luminis, quod versatur in templo, plenitudinem pervenire. Denique post sexaginta et quinquaginta cubitos, et thalamos, et porticus, et frontes porticuum, et fenestras plurimas per circuitum, palmarum nobis caelatura vel pictura monstratur, ut de mundo victoriam possidentes, digni efficiamur palmas videre virtutum.

(Vers. 17 seqq.) «Et eduxit me ad atrium exterius,Â Â et ecce gazophylacia, et pavimentum stratum lapide in atrio per circuitum: triginta gazophylacia in circuitu pavimenti. Et pavimentum in fronte portarum secundum longitudinem portarum erat inferius. Et mensus est latitudinem a facie portae inferioris usque ad frontem atrii interioris extrinsecus, centum cubitos ad Orientem, et ad Aquilonem. LXX: Et introduxit me in atrium interius, et ecce thalami, et intercolumnia atrii per circuitum, triginta thalami per columnas, et porticus post januas in longitudinem januarum ante columnas inferius. Et mensus est latitudinem atrii ab eo loco qui erat sub divo portae exterioris usque ad interius: sub divo portae interioris quae respiciebat exteriora, cubitos centum, et vergebat adÂ Â Orientem.»

Pro thalamis triginta, quos vertere Septuaginta, sive gazophylaciis atque cellariis, ut interpretatus est Aquila, Symmachus posuitÂ á¼Î¾á½³Ï‚Î±Ï‚,. Et pro centum cubitis exterioris spatii, qui tendebant usque ad portam Orientalem, in Hebraico idem cubitorum numerus, et ad Aquilonem tendere dicitur: in Septuaginta vero nomenÂ AquilonisÂ ablatum est.

Vir ergo ille qui habebat funiculum caementariorum in manu, et calamum mensurae, et stabat in porta, inter caetera quae prophetae monstrabat aspectui. post atrium sexaginta cubitorum, et aliud vestibulum portae interioris quod tenebat quinquaginta cubitos, eduxitÂ 478Â prophetam ad atrium exterius, sive ut in Septuaginta continetur, introduxit ad atrium interius. Satisque miror juxta litteram et Septuaginta,Â Â quomodo post exteriora atrii, sexaginta et quinquaginta cubitos tenentia, interius sit atrium, quod in latitudine centum cubitorum tendatur spatiis. nisi forte juxta mysticos intellectus, et profectus ingredientium, quae interiora in doctrinis fuerint, latiora sint.

It should also be noted that the inner court has more windows, not direct and equal, but oblique, and narrow on the outside, and dilating themselves within. so that through certain small holes we may be able to penetrate to the inner parts, and arrive at the fullness of the clearest light, which is turned in the temple. Finally after sixty and fifty cubits, and the chambers, and porticos, and fronts of the porticos, and many windows round about, the engraving or picture of palms is shown to us, so that possessing victory over the world, we may be made worthy to see the palms of virtues.

(Vers. 17 ff.) "And he brought me into the outer court, and behold, there were gazophylacia [treasuries/chambers], and a pavement paved with stone in the court round about: thirty gazophylacia in the circuit of the pavement. And the pavement before the front of the gates according to the length of the gates was lower. And he measured the breadth from the face of the lower gate to the front of the inner court on the outside, a hundred cubits to the East, and to the North. LXX: And he introduced me into the inner court, and behold, there were chambers, and intercolumniations of the court round about, thirty chambers by the columns, and a porch after the doors in the length of the doors before the columns below. And he measured the breadth of the court from that place which was under the open air [sub divo] of the outer gate to the inner part: under the open air of the inner gate which looked toward the outer things, a hundred cubits, and it verged toward the East."

For the thirty chambers, which the Seventy turned, or the gazophylacia and cellars, as Aquila interpreted, Symmachus put *exedras*. And for the hundred cubits of the outer space, which reached even to the Oriental gate, in the Hebrew the same number of cubits is said to reach toward the North: but in the Seventy the name of the North [Aquilonis] was taken away.

That man therefore who had the mason's cord in his hand, and the measuring reed, and stood in the gate, among the other things which he showed to the prophet's sight. after the court of sixty cubits, and the other vestibule of the inner gate which held fifty cubits, brought out the prophet to the outer court, or as it is contained in the Seventy, introduced him to the inner court. And I wonder enough according to the letter and the Seventy, how after the outer parts of the court, holding sixty and fifty cubits, the court should be inner, which is stretched out in spaces of a hundred cubits in breadth. unless perhaps according to mystic understandings, and the progress of those entering, those things which are inner in doctrines are broader.

Introductus autem in atrium interius, sive ductus ad exterius atrium, ut in Hebraico continetur, statim intuitus est triginta thalamos vel gazophylacia, sive ut Symmachus interpretatus est,Â exedras. quae habitationi Levitarum atque sacerdotum fuerant praeparatae, et pavimentum vivis stratum lapidibus sive intercolumnia [Al.Â intercolumnas]. ut ostendatur interius atrium vel exterius habere ante fores ordinem columnarum, et pavimentumÂ Â in fronte portarum, sive porticus post tergum portarum. In quibus porticibus puto columnas ordine fuisse dispositas, ut ante gazophylacia essent porticus, et in frontibus porticuum columnae porticus sustinentes. Pavimentum autem quod stratum erat lapidibus, et ante porticus atrii tendebatur, inferius erat in ascensione porticuum, et eamdem habebat longitudinem quam thalamorum aedificatio possidebat.

Mensusque est idem vir, in cujus manu erat funiculus et calamus, a facie portae inferioris, sive ut Septuaginta volunt, exterioris, usque ad frontem atrii vel portae interioris, centum cubitos ad Orientem, et ad Aquilonem.

Ex quibus intelligimus illud Evangelicum quod a Salvatore narraturÂ (Matth. XV), missae in agrumÂ Â sementis in terram bonam, quae multiplicet fruges pro varietate virtutum in tricenarium, et in sexagenarium, et centenarium numerum, hujus loci vaticinio convenire. Et hic enim tricesimus, et sexagesimus, et centesimus numerus ponitur, ut his quasi gradibus ad perfectam scientiam pervenire valeamus; ita dumtaxat ut ad interiora Ecclesiae quinquagenarius nos perducat numerus, qui finito septem hebdomadarum sabbato, in diem resurrectionis erupit.

Gazophylacia autem appellantur quae plena sunt spiritualibus divitiis, de quibus scriptum est:Â Redemptio animae viri, propriae divitiaeÂ (Prov. XIII, 8). Super quibus et Paulus apostolus gratulaturÂ 479Â discipulis suis, quod pleni sint omni verbo et omni scientiaÂ (Philipp. I).

Gaza autem lingua Persarum divitiaeÂ Â nuncupantur. Vel certe thalami, qui Graece dicunturÂ Ï€Î±Ïƒ„Î¿Ï†á½¹ÏÎ±,Â ostendunt sponsi adventui cubicula praeparata, quae fuere triginta numero, ut perfectam aetatem habitantium demonstrarent.

Having been introduced however into the inner court, or led to the outer court, as it is contained in the Hebrew, he immediately beheld thirty chambers or gazophylacia, or as Symmachus interpreted, *exedras*. which had been prepared for the habitation of the Levites and priests, and a pavement paved with living stones or intercolumniations. so that it may be shown that the inner or outer court has before the doors an order of columns, and a pavement in the front of the gates, or porticos behind the back of the gates. In which porticos I think columns were disposed in order, so that before the gazophylacia there were porticos, and in the fronts of the porticos columns sustaining the porticos. But the pavement which was paved with stones, and was stretched out before the porticos of the court, was lower in the ascent of the porticos, and had the same length which the building of the chambers possessed.

And the same man, in whose hand was the cord and reed, measured from the face of the lower gate, or as the Seventy wish, the outer gate, even to the front of the court or inner gate, a hundred cubits to the East, and as it is said in the Hebrew, and to the North.

From which we understand that Evangelical word which is narrated by the Savior (Matt. 13), of the seed sent into the field into good ground, which multiplies fruits according to the variety of virtues in thirty-fold, and sixty-fold, and hundred-fold number, agrees with the prophecy of this place. For here the thirtieth, and sixtieth, and hundredth number is placed, so that by these as by steps we may be able to arrive at perfect knowledge; provided however that the number fifty may lead us to the inner parts of the Church, which having finished the sabbath of seven weeks, broke forth into the day of resurrection.

Moreover those are called gazophylacia which are full of spiritual riches, of which it is written: *The redemption of a man's soul is his own riches* (Prov. 13:8). Over which also Paul the apostle congratulates his disciples, that they are full of every word and all knowledge (Phil. 1).

For *gaza* in the language of the Persians is called riches. Or certainly the chambers, which in Greek are called *pastophoria*, show the bedrooms prepared for the bridegroom's coming, which were thirty in number, that they might demonstrate the perfect age of the inhabitants.

Et pavimentum stratum erat lapide: ne luto, et terra, et pulvere peccatorum habitantium polluerentur vestigia; sed ut super vivos incederent lapides, quibus aedificatur templum Dei. Sive intercolumnia erant ante thalamorum fores, quae impositum desuper aedificium sustentarent. Istae sunt columnae, de quibus et Paulus apostolus scribit: Dexteras dederunt mihi et Barnabae, Petrus et Joannes qui videbantur columnae esseÂ (Gal. II, 9). Et in alio loco: Columna et firmamentum veritatisÂ (I Tim. III, 15). Et in Joannis Apocalypsi legimus: Qui vicerit, faciam eum columnamÂ Â in templo Dei mei, et foras non egredietur ampliusÂ (Apoc. III, 12).

Pavimentum ergo quod erat in fronte portarum, de quo jam diximus, sive porticus post tergum portarum, quae habitatores thalamorum ab imbribus defendebant, erat inferius. Semper enim quae inferiora sunt in altioribus collocantur, ut ad mystica atque secreta, et plena divitiis spiritualibus, ascensu et gradibus pervenire possimus. Plenusque numerus atque perfectus in decem decadarum numero est, qui et sementem Isaac centena fruge multiplicatÂ (Gen. XXVI).

Sed quia in terra erat, et adhuc dicere poterat: Advena egoÂ Â sum, et peregrinus sicut omnes patres meiÂ (Psal. XXXVIII, 13), hordeum sevisse, et centesimam frugem messuisse narratur. Necdum enim granum tritici mortuum fuerat in terra, quod multas fruges faceretÂ (Matth. XIII, Joan. XII). et famem Judaici populi audiendi sermonis Dei, saturaret eo pane qui de coelo descenditÂ (Amos VIII, Joan. VI). Quomodo autem centum cubiti non solum ad portam Orientalem fuerint, sed et ad portam Aquilonis, sequens testimonium demonstrabit.

(Vers. 20, 21.) «Portam quoque, quae respiciebat viam Aquilonis atrii exterioris mensus est, tam in longitudine quam in latitudine, et thalamos ejus tres hinc, et tres inde, et frontem ejus, et vestibulum ejus, secundum mensuram portaeÂ Â prioris, quinquaginta cubitorumÂ 480Â longitudinem ejus, et latitudinem viginti quinque cubitorum. Fenestrae autem ejus, et vestibulum, et sculpturae, secundum mensuram portae quae respiciebat ad Orientem. Septem graduum erat ascensus ejus, et vestibulum ante eam. Et porta atrii interioris contra portam Aquilonis, et Orientalem. Et mensus est a porta usque ad portam centum cubitos.

LXX: Et introduxit me ad Aquilonem, et ecce porta respiciens atrium exterius. Et mensus est eam in longitudine, et in latitudine, et thee ejus tres hinc, et tres inde, et elau, et elamoth (quod in Hebraico non habetur, et palma ejus): et factum est secundum mensuram portae, quae respicit Orientem: quinquaginta cubitorum longitudo ejus,Â Â et latitudo ejus viginti quinque cubitorum.

And the pavement was paved with stone: lest by the mud, and earth, and dust of sins the footsteps of the inhabitants should be polluted; but that they might walk upon living stones, with which the temple of God is built. Or there were intercolumniations before the doors of the chambers, which would sustain the building imposed from above. These are the columns, of which also Paul the apostle writes: *They gave to me and Barnabas the right hands of fellowship, Peter and John who seemed to be columns* (Gal. 2:9). And in another place: *The column and firmament of the truth* (1 Tim. 3:15). And in the Apocalypse of John we read: *He that shall overcome, I will make him a column in the temple of my God, and he shall go out no more* (Apoc. 3:12).

The pavement therefore which was in the front of the gates, of which we already spoke, or the porticos behind the back of the gates, which defended the inhabitants of the chambers from rains, was lower. For always those things which are lower are placed in higher ones, so that we may be able to arrive at mystic and secret things, and full of spiritual riches, by ascent and steps. And the full and perfect number is in the number of ten decades, which also multiplies the seed of Isaac with a hundred-fold fruit (Gen. 26).

But because he was on earth, and could yet say: *I am a stranger and a pilgrim as all my fathers were* (Ps. 38:13), he is narrated to have sown barley, and to have reaped a hundredth fruit. For not yet had the grain of wheat died in the earth, that it might produce many fruits (Matt. 13, John 12). and saturate the hunger of the Jewish people for hearing the word of God, with that bread which descended from heaven (Amos 8, John 6). How however the hundred cubits were not only to the Oriental gate, but also to the gate of the North, the following testimony will demonstrate.

(Vers. 20, 21.) "The gate also that looked toward the way of the North of the outer court he measured, as well in length as in breadth, and its three chambers on this side, and three on that side, and the front thereof, and the porch thereof, according to the measure of the former gate, fifty cubits was its length, and its breadth twenty-five cubits. And its windows, and porch, and engravings, were according to the measure of the gate which looked toward the East. Its ascent was by seven steps, and the porch was before it. And the gate of the inner court was against the gate of the North, and the East gate. And he measured from gate to gate a hundred cubits.

LXX: And he brought me to the North, and behold, a gate looking to the outer court. And he measured it in length, and in breadth, and its *thee* [chambers] three on this side, and three on that side, and *elau*, and *elamoth* (which is not had in the Hebrew, and its palm): and it was made according to the measure of the gate, which looks toward the East: fifty cubits was its length, and its breadth twenty-five cubits.

Et fenestrae ejus, et elamoth et palmae ejus sicut in porta quae respiciebat Orientem; et in gradibus septem ascendebatur ad eam, et elamoth intrinsecus, et porta atrii interioris respiciens ad portam Aquilonis (et quod in Hebraico non habetur, sicut porta quae respicit ad Orientem). Et mensus est atrium a porta usque ad portam centum cubitorum:»

Quid significent verba HebraicaÂ theeÂ , etÂ elauÂ etÂ elamothÂ , supra plenius diximus: sed et in praesentiarum collatione sui docebit nostra translatio.

Mensus est autem vir cujus funiculus in manu erat, portam quoque Aquilonis atrii exterioris, sive introduxit prophetam per portam Aquilonis ad atrium exterius. InÂ Â quo considerandum, quod primum introducatur per portam Aquilonis; secundo, per portam Austri; tertio, per portam Orientalem. Ab Aquilone enim exardescunt mala super habitatores terraeÂ (Jerem. I, 14). Pulchreque qui habitator terrae est, et non advena atque peregrinus, patet jaculis ejus qui venit ab Aquilone, cujus ignita sunt jacula, quae juxta Apostolum scuto fidei restinguunturÂ (Ephes. VI).

Et ad Aquilonem exterius atrium nominatur: ad meridiem vero, hoc est, ad Austrum, non exterius, sed interius. Dicit enim Scriptura:Â Et introduxit me ad atrium interius ad portam Australem,Â quod et in Orientali atrioÂ Â scriptum similiter invenitur. Primus enim ad virtutem ingressus est, Aquilonem calcare pedibus, et per quinquagenarium,Â 481Â et vicesimum et quintum numerum, ad summitatem centenarii pervenire: deinde introduci ad Australem plagam, et Aquilonis frigus expellere: et tunc ad perfectam venire virtutem, id est, ad portam Orientalem, in qua oritur sol justitiae, et per quam solus ingreditur pontifex.

Et hoc observandum, quod cum quatuor plagae sint, de Occidentali porta taceatur de qua in principio sexagesimi septimi psalmi scriptum est: Iter facite ei qui ascendit super Occidentem, Dominus nomen ejusÂ (Psal. VII, 5). ut postquam nobis praeparantibus iter Domino, et illud implentibus quod Joannes Baptista clamat in eremo: Parate viam Domino, rectasÂ Â facite semitas ejusÂ (Matth. III, 3). possimus audire quod in extrema parte ejusdem psalmi dicitur: Cantate Deo, psallite Domino, qui ascendit super coelum coeli ad OrientemÂ (Ps. LXVII, 33).

Quod autem dicuntur thalami tres hinc, et tres inde, hoc docet, quod tam littera quam spiritus, et utraque intelligentia, et historiae et tropologiae, ad Trinitatis sacramenta pertineant.

And its windows, and its *elamoth* and palms were as in the gate which looked toward the East; and its ascent was by seven steps, and the *elamoth* was within, and the gate of the inner court looking to the gate of the North (and what is not had in the Hebrew, as the gate which looks toward the East). And he measured the court from gate to gate a hundred cubits."

What the Hebrew words *thee*, and *elau*, and *elamoth* signify, we have said more fully above: but also in the present place the collation of itself will teach our translation.

Moreover the man whose cord was in his hand, measured also the North gate of the outer court, or introduced the prophet through the North gate to the outer court. In which it is to be considered, that first he is introduced through the North gate; second, through the South gate; third, through the East gate. For from the North evils break forth upon the inhabitants of the earth (Jer. 1:14). And beautifully he who is an inhabitant of the earth, and not a stranger and pilgrim, lies open to the arrows of him who comes from the North, whose arrows are fiery, which according to the Apostle are extinguished by the shield of faith (Ephes. 6).

And toward the North the outer court is named: but toward the south, that is, toward the *Auster*, not outer, but inner. For the Scripture says: *And he introduced me to the inner court to the South gate*, which is also found written similarly in the Oriental court. For the first entry to virtue is to trample the North under feet, and through the number of fifty, and twenty and five, to arrive at the summit of a hundred: then to be introduced to the Southern region, and to expel the cold of the North: and then to come to perfect virtue, that is, to the Oriental gate, in which the Sun of Justice rises, and through which only the high priest enters.

And this is to be observed, that although there are four regions, the West gate is silent, of which it is written in the beginning of the sixty-seventh psalm: *Make a way for him who ascends over the West, the Lord is his name* (Ps. 67:5). so that after we have prepared the way for the Lord, and fulfilled that which John the Baptist cries in the desert: *Prepare the way of the Lord, make straight his paths* (Matt. 3:3). we may be able to hear what is said in the extreme part of the same psalm: *Sing to God, sing a psalm to the Lord, who ascends above the heaven of heavens to the East* (Ps. 67:33).

But that there are said to be three chambers on this side, and three on that side, this teaches that both the letter and the spirit, and both understandings, both of history and of tropology, pertain to the sacraments of the Trinity.

Illudque quod dicitur:Â Et frontem ejus, et vestibulum secundum mensuram portae prioris,Â Orientalem portam significat, quae prior non ordine, sed merito nuncupatur. Et habebat, inquit, quinquaginta cubitos in longitudine, et viginti quinque in latitudine; utÂ Â in quinquaginta post septem hebdomadas aeterna requies demonstretur. tendens per diem resurrectionis ad regna coelorum,Â Â in quibus vera requies est. In viginti quinque autem, de quo numero ante jam diximus, quinque sensuum per quinque ordines quadranguli mensura servetur, quorum alterum longitudini, alterum latitudini coaptatur. ut in longitudine requies, et delectatio sacratioris scientiae: in latitudine praesentium quae ad sensus pertinet, ratio demonstretur.

Quodque infertur:Â Et fenestrae ejus, et vestibula, et sculpturae,Â sive ut Septuaginta addidere,Â palmae erant juxta mensuram portae quae respiciebat ad Orientem. hoc subtiliter indicatur, quod quicumque in introitu virtutum positus, tres et tres thalamos fuerit ingressus, frontemque et vestibulum mensurae portae prioris agnoverit, ad ea parveniat, illaqueÂ 482Â conspiciat, quae et in porta Orientali plenissime suscepturusÂ Â est.

Porro quod sequitur:Â Et septem graduum erat ascensus ejus, et vestibulum ante eam,Â siveÂ interius,Â hunc habet sensum, quod per septem gradus hebdomadis, et ollae quae a facie Aquilonis accenditur, et caeremonias Judaeorum quibus dedit Deus praecepta non bona. et justificationes in quibus non vivant in eis, scandamus ad altiora et ad vestibulum ejus, id est, portae, pro quo SeptuagintaÂ elamothÂ transtulerunt.

Quod vestibulum ante portamÂ Â est, sive interius. Nec solum una porta est Aquilonis, quae supra porta appellatur exterior: sed et altera interior, quae habet similitudinem portae Orientalis, ut manifestius dixere Septuaginta. Et porta atrii interior respiciens portam Aquilonis, sicut erat porta quae respiciebat ad Orientem. Mensusque est a porta exteriori Aquilonis usque ad portam ejusdem Aquilonis interiorem centum cubitos: ut his quasi gradibus atque mensuris, recedentes a porta exteriori, ad interiorem pervenire valeamus, de cujus numeri sacramento supra dictum est.

(Vers 24 seqq.) «Et eduxit me ad viam Australem, et ecce porta quae respiciebat ad Austrum. Et mensus est frontem ejus et vestibulum ejus, juxta mensuras superiores, et fenestras ejus, etÂ Â vestibula in circuitu, sicut fenestras caeteras:Â Â in qua erat quinquaginta cubitorum longitudo, et latitudo viginti quinque, et in gradibus septem ascendebatur ad eam, et vestibulum ante fores ejus, et caelatae palmae erant, una hinc, et altera inde in fronte ejus. Et porta atrii interioris in via Australi, et mensus est a porta usque ad portam in via Australi, centum cubitos.

And that which is said: *And the front thereof, and the porch according to the measure of the former gate*, signifies the Oriental gate, which is called former not in order, but in merit. And it had, he says, fifty cubits in length, and twenty-five in breadth; so that in fifty after seven weeks eternal rest may be demonstrated. reaching through the day of resurrection to the kingdoms of heaven, in which there is true rest. But in twenty-five, of which number we already spoke before, let the measure of the five senses through the five orders of the quadrangle be preserved, of which one is adapted to length, the other to breadth. so that in length rest, and the delight of more sacred knowledge: in breadth the reason of present things which pertains to the senses, may be demonstrated.

And that which is added: *And its windows, and porches, and engravings*, or as the Seventy added, *palms were according to the measure of the gate which looked toward the East*. this is subtly indicated, that whoever placed in the entry of virtues, shall have entered the three and three chambers, and shall have recognized the front and porch of the measure of the former gate, may arrive at those things, and behold those things, which he is to receive most fully also in the East gate.

Moreover that which follows: *And its ascent was of seven steps, and the porch before it*, or *within*, has this sense, that through the seven steps of the week, and of the pot which is kindled from the face of the North, and the ceremonies of the Jews to whom God gave precepts not good. and justifications in which they might not live in them, we may climb to higher things and to the porch thereof, that is, of the gate, for which the Seventy translated *elamoth*.

Which porch is before the gate, or within. Nor is there only one gate of the North, which above is called the outer gate: but also another inner one, which has the likeness of the Oriental gate, as the Seventy said more clearly. And the gate of the inner court looking to the gate of the North, as was the gate which looked toward the East. And he measured from the outer gate of the North to the inner gate of the same North a hundred cubits: so that by these as it were steps and measures, departing from the outer gate, we may be able to arrive at the inner one, concerning the sacrament of which number it was said above.

(Vers. 24 ff.) "And he brought me to the way of the South, and behold, there was a gate that looked toward the South. And he measured its front and its porch, according to the former measures, and its windows, and porches round about, as the other windows: in which the length was fifty cubits, and the breadth twenty-five, and its ascent was by seven steps, and the porch before its doors, and there were engraved palms, one on this side, and another on that side in the front thereof. And the gate of the inner court was in the way of the South, and he measured from gate to gate in the way of the South, a hundred cubits.

Et introduxit me in atrium interius ad portam Australem, et mensus est portam juxta mensuras superiores, thalamum ejus, et frontem ejus, et vestibulum ejus, eisdem mensuris, et fenestrasÂ Â vestibulorum in circuitu, quinquaginta cubitos longitudinis, et latitudinis viginti quinque cubitos. Et vestibulum per gyrum longitudine viginti quinque cubitorum, et latitudineÂ Â quinque cubitorum. Et vestibulum ejus ad atrium exterius, et palmas ejus in fronte, et octo gradus ejus erant, quibus ascendebatur ad eam.»

483Â Septuaginta in eadem verba consentiunt, praeterÂ theeÂ , etÂ Â elauÂ , etÂ elamothÂ , etÂ elamÂ , pro quo in Hebraeo positum estÂ ulam.

TheeÂ autem interpretaturÂ limen,Â siveÂ frons; elau, circa eum,Â siveÂ sustentacula; elamoth, propyla,Â siveÂ vestibula; ulamÂ Ï€Ïá½¹Ï€Ï…Î»Î¿Î½,Â id est,Â ante fores.

Illud autem quod juxta Hebraicum posuimus:Â Et vestibulum,Â sive,Â Ï€Ïá½¹Ï€Ï…Î»Î¿Î½,Â in circuitu per gyrum longitudinis viginti quinque cubitorum, et latitudinis per quinque cubitos,Â in Septuaginta non habetur.

Sed et hoc notandum, quod in Australi porta juxta Septuaginta non dicatur via, sed simpliciter:Â et eduxit me ad Austrum,Â Â et ecce porta quae respiciebat ad Austrum.

Per singulos igitur introitus Ezechiel, quem confortavit Deus, hoc enim nomen ejus sonat, ducitur. et de porta Aquilonis transit ad portam Australem, cujus frontes, et liminaÂ Ï„ÏÎ¿Ï€á½»Î»Î±Î¹Î±,Â sive vestibula fenestraeque per circuitum similes habebant mensuras. quinquaginta cubitorum longitudinem, et viginti quinque cubitorum latitudinem, et per gradus septem ascendebatur ad eam, id est, ad portam Australem. et vestibulumÂ Â ejus, hoc est, elamoth, ante fores ejus: duae quoque palmae caelatae, de quibus in Septentrionalis plagae porta diximus.

Et hoc tantum admonuisse sufficiat, quod quaecumque ibi ponuntur, juxta intelligentiam viliorem, hoc est, juxta litteram, in meridiana porta intelligimus juxta spiritualem sensum. Eisdem enim lineis, et historia currit et tropologia: sed illa humilior est, ista sublimior: illa haeret terrae, ista ad coelestia subvolat. Et in circuitu per fenestras cuncta plena erant luminis.

Singula enimÂ Ï€ÏÎ¿Î²Î»á½µÎ¼Î±Ï„Î±Âhabent terminos suos, et proprium per illa ad animam credentis lumen ingreditur. praesertim si longitudo vitae ejus quinquagenarii anni, hoc est, jubilaei mysterio fuerit protelata, et ad divinioris sensus latitudinem potuerit pervenire. InÂ Â qua latitudine et plateis agit sapientia confidenter, et cum sublimi voce clamitat: septemque gradibus ingreditur, ut perveniat ad vestibulum, et per palmas propositi sui atque conatus, victoriam teneat sempiternam.

And he introduced me into the inner court to the South gate, and he measured the gate according to the former measures, its chamber, and its front, and its porch, with the same measures, and the windows of the porches round about, fifty cubits of length, and twenty-five cubits of breadth. And there was a porch round about of twenty-five cubits in length, and five cubits in breadth. And its porch was toward the outer court, and its palms were in the front, and its steps were eight, by which one ascended to it."

The Seventy agree in the same words, except for *thee*, and *elau*, and *elamoth*, and *elam*, for which in the Hebrew is placed *ulam*.

Moreover *thee* is interpreted *threshold*, or *front*; *elau*, about it, or *supports*; *elamoth*, *propyla* [gateways], or *porches*; *ulam* as *propylon*, that is, *before the doors*.

But that which we have placed according to the Hebrew: *And the porch, or propylon, round about through the circuit of twenty-five cubits in length, and of five cubits in breadth*, is not had in the Seventy.

But this also is to be noted, that in the South gate according to the Seventy *way* is not said, but simply: *and he brought me to the South, and behold, a gate which looked toward the South*.

Through individual entries therefore Ezekiel, whom God comforted, for this his name sounds, is led. and from the North gate he passes to the South gate, whose fronts, and thresholds, *propropylaia*, or porches and windows round about had similar measures. fifty cubits in length, and twenty-five cubits in breadth, and its ascent was by seven steps, that is, to the South gate. and its porch, that is, *elamoth*, before its doors: also two engraved palms, of which we spoke in the gate of the Northern region.

And let it suffice to have warned this much, that whatever things are placed there, according to the viler understanding, that is, according to the letter, in the midday gate we understand according to the spiritual sense. For by the same lines both history and tropology run: but that one is lower, this one higher: that one clings to the earth, this one flies up to celestial things. And round about through the windows all things were full of light.

For individual *problÄ“mata* [problems/questions] have their own limits, and through them a proper light enters to the soul of the believer. especially if the length of his life shall have been prolonged by the mystery of the fiftieth year, that is, the Jubilee, and he shall have been able to arrive at the breadth of a more divine sense. In which breadth and streets wisdom acts confidently, and cries out with a sublime voice: and enters by seven steps, so that she may arrive at the porch, and through the palms of her purpose and effort, may hold eternal victory.

Et ne putaremus unum esse ad Australem partem atrium, de secundo dicitur atrio:Â Et porta atrii interioris in viaÂ 484Â Australi: et mensus est a porta usque ad portam in via Australi centum cubitos;Â ut post hebdomadis et Instrumenti veteris sacramenta, ad terram bonam et Evangelii gratiam perveniret.

Nec solum in porta Australi secundum atrium est; sed tertium, de quo nunc dicitur:Â Et introduxit me in atrium interius ad portam Australem, et mensus est portam juxta mensuras superiores,Â etc. Singula enim atria habent mensuras, et ordinesÂ Â suos, et in eisdem mensuris diversa gratia est, dum easdem res aliter in principio, aliter in profectu, aliter in fine cognoscimus.

Hoc vero quod in Septuaginta non habetur,Â et vestibulum,Â siveÂ Ï€Ïá½¹Ï€Ï… Î»Î¿Î½,Â per gyrum longitudine viginti quinque cubitorum, et latitudine quinque cubitorum,Â videtur facere quaestionem. propter quod in veteri interpretatione non positum est, quomodo post profectum tertii gradus viginti quinque cubiti, et quinque ponantur. Sed tollit ambiguitatem illud quod sequitur:Â Et vestibulum ejus ad atrium exterius: et palmas ejus in fronte; ut scilicet hoc atrium quod habebat in longitudine viginti quinque cubitos, et in latitudine quinque, non interioris, sed exterioris atrii sit. ut prioris atrii latitudinem, hoc est, viginti quinque cubitos, exteriorisÂ Â atrii possideat longitudo, et in latitudine quinque cubitos teneat.

Quas mensuras, id est, viginti quinque et quinque, ad eosdem sensus referimus, visum videlicet, et auditum, gustum, et odoratum, et tactum. quas si ad altiora conscendimus, quinquies duplicamus, et de carnalibus sensibus facimus spirituales, ut est illud: Levate oculus vestros, et videte, quoniam jam messes albae sunt ad metendumÂ (Joan. IV, 35). Et: Qui habet aures audiendi, audiatÂ (Luc. VIII, 8). Et: Gustate et videte, quoniam suavis est DominusÂ (Psal. XXXIII, 8). Et: Christi bonus odor sumus Deo in his qui creduntÂ (II Cor. II,Â Â 15). Et in Joannis Epistola dicitur: Quod audivimus et vidimus, et manus nostrae palpaverunt de Verbo vitaeÂ (I Joan. I, 1).

Et ad extremum nequaquam ut in septentrionali plaga septem tantum gradus sufficiunt: sed post septem octonarius ponitur numerus, ut de Synagoga ad Ecclesiam, de veteri instrumento ad novum, de terrenis ad coelestia transeamus.

(Vers. 28 seqq.) Et introduxit me in atrium interius per viam Orientalem: et mensus est portam secundum mensuras superiores; thalamum ejus, et frontem ejus, et vestibulum ejus sicut supra, et fenestras ejus et vestibula ejus in circuitu, longitudine quinquaginta cubitorum, et latitudine viginti quinque cubitorum. Et vestibulum ejus, id est, atrii exterioris (pro quo Septuaginta et Symmachus, interiorem, posuerunt); et palmae caelatae in frontem illius hinc et inde, et in octo gradibus ascensus ejus.

And lest we should think there was only one court at the Southern part, it is said of the second court: *And the gate of the inner court was in the way of the South: and he measured from gate to gate in the way of the South a hundred cubits;* so that after the sacraments of the week and of the Old Instrument [Testament], he might arrive at the good land and the grace of the Gospel.

Nor only in the South gate is there a second court; but a third, of which it is now said: *And he introduced me into the inner court at the South gate, and he measured the gate according to the former measures*, etc. For individual courts have their own measures and orders, and in the same measures there is diverse grace, while we know the same things otherwise in the beginning, otherwise in progress, otherwise in the end.

But this which is not had in the Seventy, *and the porch, or propylon, round about of twenty-five cubits in length, and five cubits in breadth*, seems to make a question. because it was not placed in the old interpretation, how after the progress of the third degree twenty-five cubits and five are placed. But that which follows takes away the ambiguity: *And its porch was toward the outer court: and its palms in the front;* so that namely this court which had in length twenty-five cubits, and in breadth five, may be of the outer court, not the inner. so that it may possess the breadth of the former court, that is, twenty-five cubits, as the length of the outer court, and hold five cubits in breadth.

Which measures, that is, twenty-five and five, we refer to the same senses, namely sight and hearing, taste, and smell, and touch. which if we ascend to higher things, we duplicate five times, and from carnal senses we make spiritual ones, as is that: *Lift up your eyes, and see, for the harvests are already white for reaping* (John 4:35). And: *He that has ears to hear, let him hear* (Luke 8:8). And: *Taste and see, for the Lord is sweet* (Ps. 33:8). And: *We are the good odor of Christ to God in those who believe* (2 Cor. 2:15). And in the Epistle of John it is said: *What we have heard and seen, and our hands have handled concerning the Word of life* (1 John 1:1).

And at the end by no means as in the northern region do seven steps alone suffice: but after seven the number eight is placed, so that we may pass from the Synagogue to the Church, from the old instrument to the new, from earthly to celestial things.

(Vers. 28 ff.) And he brought me into the inner court by the East way: and he measured the gate according to the former measures; its chamber, and its front, and its porch as above, and its windows and its porches round about, of fifty cubits in length, and twenty-five cubits in breadth. And its porch, that is, of the outer court (for which the Seventy and Symmachus placed the inner); and there were engraved palms on its front on this side and on that, and in eight steps was its ascent.

De Septentrionali plaga, in cujus atrium septem tantum ascendebatur gradibus, transit ad Australem portam et atrium ejusdem plagae, ad quod non solum septem, ut supra, sed octo gradibus ascenditur: videlicet ut per vetera transeamus ad nova; et ut loquar manifestius, per patriarchas et prophetas, veniamus ad apostolos: ut in altero hebdomas, in altero ogdoas sit.

Nunc autem venit ad ultimum, immo ad summum, et introducit prophetam per viam portae interioris, sive per atrium, ad quod itur per viam Orientalem. Via juxta Septuaginta in hoc tantum habetur loco; in Septentrionali, et Australi plaga omnino tacita est, ut possimus intelligere in Orientali tantum porta illam intelligendam viam, quae dicit: Ego sum via, veritas et vita (Joan. XIV, 6). Per ipsum enim venimus ad Patrem, et de ipso scriptum est: Beati immaculati in via (Psal. CXVIII, 1), qui nihil de Christo sinistrum sapiunt, sed fides eorum pura est, et nequaquam haereticorum sorde polluta.

Idemque numerus thalamorum, frontium et vestibulorum, et fenestrarum, et luminis earum, et eadem mensura longitudinis, et latitudinis: quinquaginta videlicet, et viginti quinque cubitorum sacramenta conservans, et vestibulum ejus portae sive atrii interioris, quod juxta Hebraicum exterius ponitur, ut Orientali lumine omnia teneantur inclusa, secundum illud quod scriptum est: Nec est qui se abscondat a calore ejus (Psal. XVIII, 7). Sin autem et exterius, et interius accipimus atrium: sic intelligendum est, quod Deus, in quo vivimus, movemur, et sumus, ignis consumens est, et omnia spiritu intus alit, ut ait poeta:

Principio coelum ac terras, camposque liquentes, Lucentemque globum lunae, Titaniaque Astra, Spiritus intus alit: totamque infusa per artus, Mens agitat molem, et magno se corpore miscet.

Cumque per arma justitiae a dextris et sinistris, per gloriam et ignominiam, per bonam et malam famam, per laudes et vituperationes, victoriam de isto saeculo ceperimus (II Cor. VI): tunc palmae nobis dantur ex utroque latere, quos nec gaudia mutavere, nec moeror, nec prospera, nec adversa superarunt: et nequaquam per septem gradus, sicut in Aquilonis plaga, nec per septem et octo, sicut in meridie continetur: sed per octo tantum gradus ad summa conscendimus: eo quod sufficiat nobis octonarii numeri, id est, Evangelicum sacramentum; ut possimus juxta Apostolum dicere: Et si noveramus secundum carnem Christum, sed jam nunc non novimus eum (II Cor. V, 16), subauditur juxta carnem.

From the Northern region, into whose court one ascended by only seven steps, he passes to the South gate and the court of the same region, to which one ascends not only by seven, as above, but by eight steps: namely that we may pass through the old things to the new; and to speak more clearly, through the patriarchs and prophets, let us come to the apostles: so that in the one there is a week [seven], and in the other an ogdoad [eight].

But now he comes to the last, or rather to the highest, and introduces the prophet through the way of the inner gate, or through the court, to which one goes by the East way. The way according to the Seventy is had in this place only; in the Northern and Southern region it is altogether silent, so that we may understand that way is to be understood only in the East gate, which says: I am the way, the truth, and the life (John 14:6). For through him we come to the Father, and of him it is written: Blessed are the undefiled in the way (Ps. 118:1), who savor nothing sinister concerning Christ, but their faith is pure, and by no means polluted by the filth of heretics.

And the same number of chambers, fronts, and porches, and windows, and of their light, and the same measure of length and breadth: namely, preserving the sacraments of fifty and twenty-five cubits, and the porch of that gate or of the inner court, which according to the Hebrew is placed as outer, so that all things may be held enclosed by the Eastern light, according to that which is written: Nor is there anyone who may hide himself from his heat (Ps. 18:7). But if we receive both an outer and an inner court: it is thus to be understood, that God, in whom we live, move, and have our being, is a consuming fire, and he feeds all things as the spirit within, as the poet says:

In the beginning, the heaven and the earth, and the liquid fields, and the shining globe of the moon, and the Titanian stars, a spirit feeds from within: and infused through the limbs, a mind agitates the whole mass, and mixes itself with the great body.

And when through the armor of justice on the right and on the left, through glory and ignominy, through good and evil fame, through praises and vituperations, we shall have taken victory over this world (2 Cor. 6): then palms are given to us from both sides, whom neither joys have changed, nor sorrow, nor have prosperous or adverse things overcome: and by no means through seven steps, as in the North region, nor through seven and eight, as is contained in the South: but through eight steps only we ascend to the heights: because the ogdoad number, that is, the Evangelical sacrament, suffices for us; so that we may be able to say according to the Apostle: And if we had known Christ according to the flesh, but now we know him so no longer (2 Cor. 5:16), it is understood according to the flesh.

(Vers. 35 seqq.) «Et introduxit me ad portam quae respiciebat ad Aquilonem, et mensus est secundum mensuras superiores, thalamum ejus, frontem ejus, vestibulum ejus, et fenestras ejus per circuitum: longitudine quinquaginta cubitorum, et latitudine viginti quinque cubitorum. Vestibulum ejus respiciebat in atrium exterior, et caelatura palmarum in fronte illius hinc et inde, et in octo gradibus ascensus ejus. Et per singula gazophylacia ostium in foribus (Vulg. frontibus) portarum: ibi lavabunt holocaustum. Et investibulo portae, duae mensae hinc, et duae mensae inde, immoletur super eas holocaustum, et pro peccato, et pro delicto. Et ad latus exterius, quod ascendit ad ostium portae quae pergit ad Aquilonem, duae mensae, et ad latus alterum ante vestibulum portae, duae mensae. Quatuor mensae hinc, et quatuor mensae inde: per latera portae, octo mensae erant, super quas immolabunt (Vulg. immolabant): quatuor autem mensae ad holocaustum de lapidibus quadris exstructae, longitudine cubiti unius et dimidii, et latitudine cubiti unius et dimidii, et altitudine cubiti unius, super quas ponent (Vulg. ponant) vasa in quibus immolatur holocaustum et victimae. Et labia eorum palmi unius, reflexa intrinsecus per circuitum: super mensas autem carnes oblationis.»

Multum in hoc testimonio Hebraica Veritas a Septuaginta Interpretum editione discordat. Hoc enim quod diximus: Ibi lavabunt holocaustum, et in vestibulo portae duae mensae hinc, et rursum: Ut immoletur super eas holocaustum et pro peccato, in Septuaginta non habetur: sed in plerisque codicibus de Theodotione additum est. Rursum ubi nos diximus: Et labia earum palmi unius reflexa intrinsecus per circuitum, Septuaginta transtulerunt, et gisum palmi habentes dolatum intrinsecus per circuitum. Quod verbum, utrum Hebraerum, an Graecum sit, scire non possumus, nisi hoc tantum quod pro giso, Symmachus et Theodotio, labia, Aquilae prima editio ἐπιστάσεις, numero plurali; secunda, labia transtulerunt: pro quo in Hebraeo habetur ASEPHATHAIM (). Et ubi nos diximus, super mensas autem carnes oblationis, Septuaginta posuere de suo, et in mensis desuper tecta, ut operiantur a pluvia et siccitate. Illud autem quod Hebraeis nominibus ediderunt, Thee, et Elau, et Elalamoth, et Aelam, quid significet, et supra admonuimus, et e regione ostendere potest nostra translatio: nec necesse est super hoc saepe admonere lectorem, et prudentiae ejus studioque diffidere. Introducitur ergo rursum ad portam quae respiciebat ad Aquilonem: sed nequaquam ut supra ad atrium exterius, sed interius. In eo enim quod in consequentibus dicitur: Vestibulum ejus respiciebat in atrium exterius, ostenditur hoc atrium fuisse intrinsecus.

(Verse 35 et seq.) "And he brought me to the gate that looked toward the North, and he measured according to the former measures, its chamber, its front, its porch, and its windows round about: the length fifty cubits, and the breadth twenty-five cubits. Its porch looked into the outer court, and the engraving of palms was on its front on this side and on that, and on the eight steps was its ascent. And through the individual chambers was a door in the fronts of the gates: there they shall wash the holocaust. And in the porch of the gate, two tables on this side, and two tables on that side, that the holocaust might be immolated upon them, both for sin, and for offense. And at the outer side, which goes up to the door of the gate that proceeds to the North, two tables, and at the other side before the porch of the gate, two tables. Four tables on this side, and four tables on that side: along the sides of the gate, there were eight tables, upon which they shall immolate: and four tables for the holocaust built of squared stones, of the length of one cubit and a half, and of the breadth of one cubit and a half, and of the height of one cubit, upon which they shall place the vessels in which the holocaust and the victims are immolated. And their lips were of one palm, bent inward round about: but upon the tables were the flesh of the oblation."

In this testimony the Hebrew Truth differs much from the edition of the Septuagint Interpreters. For this which we have said: "There they shall wash the holocaust, and in the porch of the gate two tables on this side," and again: "That the holocaust might be immolated upon them both for sin," is not held in the Septuagint: but was added in most codices from Theodotion. Again, where we said: "And their lips of one palm bent inward round about," the Septuagint translated, "and having a carved gisum of a palm inward round about." Whether this word be Hebrew or Greek, we cannot know, except only this, that for gisum, Symmachus and Theodotion translated "lips," the first edition of Aquila "epistaseis," in the plural number; the second, "lips": for which in Hebrew it is held ASEPHATHAIM. And where we said, "but upon the tables the flesh of the oblation," the Septuagint placed of their own, "and on the tables coverings above, that they might be covered from rain and drought." But what those things signify which they published with Hebrew names, Thee, and Elau, and Elalamoth, and Aelam, we both admonished above, and our translation can show from the region: nor is it necessary to admonish the reader often about this, and to distrust his prudence and zeal. He is introduced therefore again to the gate which looked toward the North: but by no means as above to the outer court, but to the inner. For in that which is said in the following: "Its porch looked into the outer court," it is shown that this court was inward.

Per quae profectus ingredientis ostenditur; dum in singulis locis nomina mensuraeque sunt propriae, et fenestrae per circuitum luminis plena scientiae universa monstrantes, et per quinquaginta, et viginti quinque cubita remissionis divinorumque sensuum sacramenta sunt posita, ut in vestibulo atrii interioris positi, exteriora videamus: contemplantes notitiam contemplantes notitiam praeteritorum et praesentium, per quam veniamus ad duplices palmas atque victorias, et octo graduum mysteria cognoscamus, introgessi gazophylacia, in quibus templi divitiae continentur, et lavantur orationes nostrae ab omni sorde peccati: mensaeque ex utraque parte binae sunt positae, ut primum immoletur holocaustum, Armenti vigilem patrio de more sequuntur, Gesaque, latratorque Sydon, etc. quod totum sacer ignis assumat, deinde pro peccato, et ad extremum pro ignorantia: quod vel scientes commisimus, vel ignorantes. Ad latus quoque exterius juxta Septuaginta erat rivus fabrefactus, qui holocaustorum cineres, et carnium virulentias (Al. jurulentias) efferebat exterius: sive erant duae mensae, et ad latus alterum vestibuli ejusdem portae duae mensae, id est, ex utraque parte quaternae, quatuor hinc, et quatuor inde, et post tergum, sive ad latus earum aliae octo mensae: ut simul faciant mensas sedecim: quo numero prophetarum mysteria demonstrantur: ut quidquid per Evangelicam offerimus dignationem, praedictum eorum vaticinationibus approbemus. Quodque inferuntur quatuor mensae de lapidibus quadris exstructae, et hae ipsae ad sacrificium et holocaustum (Al. holocaustorum), isti sunt vivi lapides qui volvuntur super terram, et habent secum angularem lapidem, quo veteris, et novi Instrumenti parietes continentur. Quatuor autem numerus Evangelica sacramenta demonstrat, longitudine et latitudine habens unum cubitum et dimidium, id est, per quadrum, quae simul juncta tres cubitos faciunt, qui tres cubiti habent in altitudine cubitum unum; ut mysteria Trinitatis unius cubiti, hoc est divinae majestatis mensura conservet, dicente Domino ad discipulos: Ite, baptizate omnes gentes in nomine Patris, et Filii et Spiritus sancti (Matth. XXVIII, 19). Nomen autem Dei, quasi unius (Al. unus) altitudinis cubitus est, qui tres complectitur proprietates, et holocausta oblationum nostrarum semper assumit. Super ipsas autem quatuor mensae holocaustorum vivis lapidibus exstructas, quarum longitudo, et latitudo, et altitudo descripta est, ponuntur vasa in quibus immolatur holocaustum martyrum, de quibus dicitur: Pretiosa in conspectu Domini mors sanctorum ejus (Ps. CXV, 5); et eorum victimae, qui continentia, et corporis sanctitate, animas suas immolant Domino.

Through which the progress of the one entering is shown; while in individual places there are proper names and measures, and the windows round about showing all things full of the light of knowledge, and through the fifty and twenty-five cubits the sacraments of remission and of divine senses are placed, so that placed in the porch of the inner court, we may see the outer things: contemplating the notice of past and present things, through which we may come to the double palms and victories, and recognize the mysteries of the eight steps, having entered the chambers in which the riches of the temple are contained, and our prayers are washed from all filth of sin: and the tables are placed in pairs from each side, so that first the holocaust may be immolated, "They follow the wakeful of the herd according to the paternal custom, and the javelins, and the barker Sidon, etc." which the sacred fire may wholly assume, then for sin, and finally for ignorance: what we have committed either knowingly or unknowingly. At the outer side also, according to the Septuagint, was a manufactured stream, which carried the ashes of the holocausts and the virulence of the flesh outward: or there were two tables, and at the other side of the porch of the same gate two tables, that is, four from each side, four on this side, and four on that side, and behind the back, or at their side, other eight tables: so that together they make sixteen tables: by which number the mysteries of the prophets are demonstrated: so that whatever we offer through Evangelical worthiness, we may approve by the prediction of their prophecies. And because four tables built of squared stones are brought in, and these themselves for sacrifice and holocaust, these are the living stones which are rolled over the earth, and have with them the cornerstone, by which the walls of the old and new Instrument are contained. But the number four demonstrates the Evangelical sacraments, having in length and breadth one cubit and a half, that is, through the square, which joined together make three cubits, which three cubits have in height one cubit; so that the mystery of the Trinity of one cubit, that is the measure of divine majesty, may preserve, the Lord saying to the disciples: Go, baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19). But the name of God is as it were a cubit of one height, which embraces three properties, and always assumes the holocausts of our oblations. But upon those four tables of holocausts built with living stones, whose length, and breadth, and height is described, are placed the vessels in which the holocaust of the martyrs is immolated, of whom it is said: Precious in the sight of the Lord is the death of his saints (Ps. 116:15); and their victims, who by continence and sanctity of body, immolate their souls to the Lord.

Mensarumque istarum nomine, puto in Matthaeo, et Luca, Marco et Joanne apostolis contineri: quarum corona desuper flexa intrinsecus, per circuitum margines ambiebat, ut holocausta contineret intrinsecus, et non passim fluere permitteret, teneretque carnes oblationis, sive ut LXX transtulerunt: Et ipsae mensae tectae erant desuper, propter imbrium violentiam, et aestivi solis nimiam siccitatem: ut carnes desuper positae, possint dicere cum propheta: Per diem sol non uret nos, neque luna per noctem (Ps. CXX, 6). Quorum alterum, nimiis pluviis, et tempestatibus tribulationum dissolvit oblationes; alterum vehementi aestu persecutionum arefacit quidquid oblatum est. Ignosce, lector, difficultati locorum: aut si melius quid invenire potes, doce: libenter discimus quod nescimus.

(Vers. 44 seqq.) «Et extra portam anteriorem gazophylacia cantorum in atrio interiori, quod erat in latere portae respicientis Aquilonem, et facies eorum contra viam Australem: una ex latere portae Orientalis, quae respiciebat ad viam Aquilonis. Et dixit ad me: Hoc est gazophylacium quod respicit viam meridianam sacerdotum [Vulg. addit erit], qui excubant in custodiis templi. Porro gazophylacium quod respicit ad viam Aquilonis, sacerdotum erit qui excubant ad ministerium altaris: Isti sunt filii Sadoc qui accedunt de filiis Levi ad Dominum, ut ministrent ei. Et mensus est atrium longitudine centum cubitorum, et latitudine centum cubitorum per quadrum, et altare ante faciem templi. Et introduxit me in vestibulum templi: et mensus est vestibulum quinque cubitis hinc, et quinque cubitis inde, et latitudinem portae trium cubitorum hinc, et trium cubitorum inde. Longitudinem autem vestibuli viginti cubitorum, et latitudinem undecim cubitorum, et octo gradibus ascendebatur ad eam, et columnae earum [Sic. mss. Vulg. erant], in frontibus, una hinc, et altera inde.»

Pro gazophylaciis, Septuaginta exedras transtulerunt. Illudque quod nos diximus exedrae, sive gazophylacia cantorum, ab eis praetermissum est. Rursumque post mensuram vestibuli quinque cubitorum hinc, et quinque cubitorum inde, addidere de suo, et latitudo portae cubitorum quatuordecim, cum in Hebraeo tantum positum sit, et latitudo portae trium cubitorum hinc, et trium cubitorum inde. Haec lectorem admonui, ne translationum diversitate turbetur, sed ut in praesenti loco, et maxime in mensuris templi, Hebraica veritate contentus sit.

And by the name of these tables, I think it is contained in the apostles Matthew and Luke, Mark and John: whose crown bent from above inward, surrounded the margins round about, so that it might contain the holocausts inward, and not permit them to flow everywhere, and might hold the flesh of the oblation, or as the LXX translated: "And the tables themselves were covered from above," because of the violence of rains, and the excessive drought of the summer sun: so that the flesh placed above, might be able to say with the prophet: By day the sun shall not burn us, nor the moon by night (Ps. 121:6). Of which the one, by excessive rains and tempests of tribulations dissolves the oblations; the other by the vehement heat of persecutions withers whatever has been offered. Pardon, reader, the difficulty of the places: or if you can find anything better, teach: we willingly learn what we do not know.

(Verse 44 et seq.) "And outside the inner gate were the chambers of the singers in the inner court, which was at the side of the gate looking toward the North, and their faces were toward the South way: one from the side of the East gate, which looked toward the North way. And he said to me: This is the chamber which looks toward the southern way for the priests who keep the watches of the temple. Moreover, the chamber which looks toward the North way shall be for the priests who keep the watch for the ministry of the altar: these are the sons of Zadok who approach from the sons of Levi to the Lord, to minister to him. And he measured the court in length a hundred cubits, and in breadth a hundred cubits foursquare, and the altar before the face of the temple. And he brought me into the porch of the temple: and he measured the porch by five cubits on this side, and five cubits on that side, and the breadth of the gate by three cubits on this side, and three cubits on that side. Moreover, the length of the porch was twenty cubits, and the breadth eleven cubits, and by eight steps they ascended to it, and their columns were at the fronts, one on this side, and the other on that side."

For chambers, the Septuagint translated "exedrae." And that which we said, "exedrae" or "chambers of the singers," was omitted by them. And again, after the measure of the porch of five cubits on this side, and five cubits on that side, they added of their own, "and the breadth of the gate was fourteen cubits," when in the Hebrew it is only placed, "and the breadth of the gate was three cubits on this side, and three cubits on that side." I have admonished the reader of these things, lest he be disturbed by the diversity of translations, but that in the present place, and especially in the measures of the temple, he might be content with the Hebrew Truth.

Igitur post murum, quem περίβολον Septuaginta transtulerunt, qui totum templum per quadrum ambiebat in circuitu, introductum prophetam legimus in atrium interius, et deinde ad Aquilonem, et ad Austrum, et ad portam Orientalem, et rursum ad Aquilonem: de quibus, ut potuimus, diximus, et in quorum diversitatibus, vel nominum, vel mensurarum, quid nobis videretur, praeteritus sermo monstravit: quorum sensum testimonium Salvatoris breviter ostendit dicentis: In domo Patris mei multae sunt mansiones (Joan. XIV, 2). Quibus expletis, ingreditur templum, hoc est, Sancta sanctorum, de quibus nunc dicitur, et intra portam interiorem, gazophylacia, sive exedrae cantorum. Ad quos illud imperium est. Cantate Domino canticum novum (Ps. XCV, 1). Qui cum Angelis clamitant: Gloria in excelsis Deo, et super terram pax in hominibus bonae voluntatis (Luc. II, 14). Quod atrium interius erat situm in latere portae, quae respiciebat ad Aquilonem, et ad Austrum, et ad Orientem; ut semper meminerint cantores Domini, et qui angelorum officio detinentur, per quos gradus ad summa pervenerint; et mysteria singulorum locorum diligenter agnoscant. Denique vir ille cujus calamus, et funiculus erat in manu, introducto propheta in atrium interius quod respiciebat viam meridianam, haec locutus est, Hoc est gazophylacium sive exedra; et ut Theodotio posuit, thalamus, qui habitationi sacerdotum separatus est, observantium in excubiis templi. Porro gazophylacium quod respicit ad viam Aquilonis, sacerdotum erit, qui excubant ad ministerium altaris. In quo notandum, quod sacerdotes quibus custodiae templi delegatae sunt, habitant in gazophylacio, quod respicit ad viam meridianam, in qua lux plenissima est. Hi autem qui excubant ad ministerium altaris, in quo offeruntur victimae pro peccato, in gazophylacio sint quod respicit viam Aquilonis, eos qui ab Aquilone veniunt, et offerunt victimas pro peccatis, suscipere et salvare cupientes. Qui utrique pro officiis suis Domino servientes, appellantur filii Sadoc, qui interpretatur justus, sive justificans, omnipotens videlicet Deus, de quo scriptum est: Justus Dominus, et justitias dilexit: aequitatem vidit vultus ejus (Ps. X, 8). Isti autem filii Sadoc de filiis Levi, qui interpretatur assumptus: et ipsi assumuntur a Domino, ut accedant ad eum, et nequaquam de solo dicatur Moyse: Moyses accedebat ad Dominum; alii vero non accedebant (Exod. XIX); sed et omnes qui serviunt ei, et ministrant, Domino appropinquare dicuntur.

Therefore after the wall, which the Septuagint translated "peribolon," which surrounded the whole temple foursquare round about, we read that the prophet was introduced into the inner court, and then to the North, and to the South, and to the East gate, and again to the North: about which, as we were able, we have spoken, and in whose diversities, either of names or of measures, what seemed to us, the past discourse has shown: whose sense the testimony of the Savior briefly shows, saying: "In my Father's house are many mansions" (John 14:2). Which things being completed, he enters the temple, that is, the Holy of Holies, of which it is now spoken, and within the inner gate, the chambers or exedrae of the singers. To whom is that command: "Sing to the Lord a new song" (Ps. 96:1). Who cry out with the Angels: "Glory to God in the highest, and on earth peace to men of good will" (Luke 2:14). Which inner court was situated at the side of the gate, which looked toward the North, and toward the South, and toward the East; so that the singers of the Lord, and those who are held in the office of angels, may always remember through what steps they have come to the highest; and may diligently recognize the mysteries of the individual places. Finally, that man whose measuring reed and line was in his hand, the prophet having been introduced into the inner court which looked toward the southern way, spoke these things: "This is the chamber" or "exedra"; and as Theodotion put it, "thalamus," which is separated for the habitation of the priests who keep watch in the watches of the temple. Moreover, the chamber which looks toward the North way shall be for the priests who keep watch for the ministry of the altar. In which it is to be noted, that the priests to whom the guards of the temple are delegated, dwell in the chamber which looks toward the southern way, in which the light is most full. But those who keep watch for the ministry of the altar, on which victims are offered for sin, are in the chamber which looks toward the North way, desiring to receive and save those who come from the North and offer victims for sins. Both of whom, serving the Lord according to their offices, are called the sons of Zadok, which is interpreted as "just," or "justifying," namely the almighty God, of whom it is written: "The Lord is just, and he has loved justices: his face has seen equity" (Ps. 11:7). Moreover, these sons of Zadok are from the sons of Levi, which is interpreted as "assumed": and they themselves are assumed by the Lord, so that they may approach him, and by no means let it be said of Moses alone: "Moses approached the Lord; but the others did not approach" (Exod. 19); but also all who serve him and minister are said to draw near to the Lord.

Iste autem vir qui introduxit Ezechielem in atrium interius, et ut ita loquar, ad Sancta sanctorum, mensus est ipsum atrium, in quo erant duae exedrae sive gazophylacia custodum templi, sive altaris habitaculis delegata, et reperit longitudinis, et latitudinis per quadrum centenos cubitos: ut Sacerdotes Dei ministerio servientes, qui per arctam, et angustam viam intraverant, habeant deambulacra latissima, et in perfecto consummatoque virtutum numero commorentur. Et in ipso atrio erat altare ante faciem templi: ut numquam sanctorum ad Deum cesset oratio. Supradictus quoque vir introduxit Ezechielem in vestibulum, sive πρόπυλον templi, quod mensus est quinque cubitis hinc, et quinque cubitis inde: quoniam qui introductus est, divinis sensibus fuerat eruditus, et nec dexteram noverant, nec sinistram, sed via regia ingrediebatur. Latitudo autem ipsius portae, per quam introitus erat ad vestibulum templi, habebat ternos cubitos hinc et inde. In quo Scripturae sanctae observanda elegantia: quod non dixerit a dextera et sinistra, ne videretur in Sanctis sanctorum sinistrum aliquid nominare; sed hinc et inde, id est, ex utraque parte. Statimque prudens lector intelligit, trinum numerum ad Trinitatis mysterium pertinere, quae porta est ingredientium ad Deum, dum et Pater in Filio est, et Filius in Patre, et in utroque Spiritus sanctus. Qui ternus numerus, una porta est eorum qui post baptismum Trinitatis perveniunt ad salutem. Quod autem sequitur: Longitudo vestibuli viginti cubitorum, et latitudo undecim cubitorum, videtur facere questionem, quomodo dualis numerus qui refertur ad duas decadas, et undecimus qui unum videtur habere minus, ut sacrum numerum expleat duodecimum, in vestibulo templi esse dicatur. Quod plerique sic solvunt: Quamvis sancti sint sacerdotes et in templi ministeriis collocati, et quotidie victimas offerant Christo: tamen quia in hoc mortali fragilique corpusculo, et aegrotationibus vitiisque subjecto commorantur, vicenarium habent numerum et undecimum. Unde dicebat et Apostolus: Miser ego homo, quis me liberabit de corpore mortis hujus (Rom. VII, 24)? Non quod juxta saevissimam haeresim, abolenda corpora esse credamus; sed quod voti nostri sit supervestiri, non spoliari, et mortale hoc accipere immortalitatem, et corruptivum induere incorruptionem. Illud autem quod sequitur: Et octo gradibus ascendebatur ad eam (I Cor. XV), id est, ad portam interiorem, scientibus Hebraeam linguam, facit magnam difficultatem. Denique Symmachus, quem in hoc loco secuti sumus, octo gradus posuit: Septuaginta, decem; Theodotio et Aquilae secunda editio, undecim; prima autem nullum numerum posuit, sed absolute ait, et gradibus in quibus ascendebatur ad eam: ut vel juxta consuetudinem priorum portarum, octo intelligamus gradus, sicut intellexit et Symmachus, vel certe quos habebat porta interior, quorum numerum Scriptura non dixit (pro quo in Hebraeo positum est, UROB (), id est et latitudo, ASTE (), ESRE ().

Moreover, that man who introduced Ezekiel into the inner court, and so to speak, to the Holy of Holies, measured the court itself, in which were two exedrae or chambers of the guards of the temple, or delegated to the habitations of the altar, and found a hundred cubits of length and breadth foursquare: so that the priests serving in the ministry of God, who had entered through the straight and narrow way, may have very wide walks, and may dwell in the perfect and consummate number of virtues. And in the court itself was the altar before the face of the temple: so that the prayer of the saints to God might never cease. The aforesaid man also introduced Ezekiel into the porch, or propylon of the temple, which he measured by five cubits on this side, and five cubits on that side: because he who was introduced had been erudite in divine senses, and knew neither right nor left, but entered by the royal way. Moreover, the breadth of the gate itself, through which the entrance was to the porch of the temple, had three cubits on this side and on that. In which the elegance of the Holy Scripture is to be observed: that it did not say "on the right and left," lest it should seem to name anything "sinister" in the Holy of Holies; but "on this side and on that," that is, from each part. And immediately the prudent reader understands that the threefold number pertains to the mystery of the Trinity, which is the gate of those entering to God, while both the Father is in the Son, and the Son in the Father, and in both the Holy Spirit. Which threefold number is the one gate of those who after the baptism of the Trinity come to salvation. But that which follows: "The length of the porch twenty cubits, and the breadth eleven cubits," seems to make a question, how the dual number which refers to two decades, and the eleventh which seems to have one less, to fill the sacred number twelve, is said to be in the porch of the temple. Which very many solve thus: Although the priests are holy and placed in the ministries of the temple, and daily offer victims to Christ: yet because they dwell in this mortal and fragile little body, and subject to diseases and vices, they have the number twenty and eleven. Whence also the Apostle said: "Wretched man that I am, who will deliver me from the body of this death?" (Rom. 7:24). Not that according to the most cruel heresy, we believe that bodies are to be abolished; but that it is our vow to be clothed over, not to be despoiled, and that this mortal should receive immortality, and the corruptible put on incorruption. But that which follows: "And by eight steps they ascended to it" (1 Cor. 15), that is, to the inner gate, makes a great difficulty for those knowing the Hebrew language. Finally Symmachus, whom we have followed in this place, put "eight" steps: the Septuagint, "ten"; Theodotion and the second edition of Aquila, "eleven"; but the first put no number, but said absolutely, "and by the steps in which they ascended to it": so that we may understand either eight steps according to the custom of the former gates, as Symmachus also understood, or certainly those which the inner gate had, the number of which the Scripture did not say (for which in Hebrew is placed UROB, that is, "and breadth," ASTE, ESRE.

Quod si ita legatur, undecim significat: sin autem pro ESRE, hoc est, decem, legamus ESER (), non significat decem, sed pronomen qui). Haec Hebraei sermonis expertibus deliramenta videantur: sed nunc non controversias scribimus, aut orationes, in quibus ludi solet compositione verborum, sed explanationes, et commentarios Hebraeorum voluminum. Verum redeamus ad coeptum. Octo sive decem gradibus qui perfectus est numerus, aut undecim, de quo jam diximus, ascenditur ad portam sanctorum, in cujus frontibus columnae erant, una hinc, et altera inde. Non dixit, duae, ne in dualem incurreret numerum, sed una et una, qui perfectus est numerus, et unione sui imitatur Deum. Istae autem erant columnae duae, de quibus et in Apocalypsi dicitur: Qui vicerint, faciam eum columnam in templo Dei mei, et foras non egredietur (Apoc. III, 12). Et Petrus ac Joannes columnae appellantur Ecclesiae (Galat. II), per quos ingredimur ad Sancta sanctorum, et quorum doctrina, ad Christum noster introitus est.

(Cap. XLI.---Vers. 1 seqq.) «Et introduxit me in templum, et mensus est frontes sex cubitos latitudinis hinc, et sex cubitos latitudinis inde, latitudinem tabernaculi. Et latitudo portae decem cubitorum erat, et latera (sive humeri) portae quinque cubitis hinc, et quinque cubitis inde. Et mensus est longitudinem ejus quadraginta cubitorum, et latitudinem viginti cubitorum.»

Post multa mysteria, variosque introitus, et locorum singulorum proprietates, tandem aliquando vir, cujus funiculus caementariorum, et mensurae calamus in manu erat, Ezechielem prophetam introducit in templum, et mensus est frontem templi: pro quo aelam, Septuaginta; et aelim Theodotio; et in circuitu Symmachus transtulerunt. Et ex utraque parte latitudo tabernaculi senum cubitorum erat, sacramentum creaturarum omnium continens: in sex enim diebus mundus est consummatus. Per quorum notitiam causasque conditionis atque rationem intramus ad templum Dei, et ex creaturarum ordine atque constantia cognoscimus Creatorem.

Latitudo autem portae templi erat decem cubitorum, qui sacratus et perfectus est numerus, et in quo mense septimo, die decima mensis, jejunium et propitiatio est. Decima autem die mensis primi, qui appellatur Nisan, ad immolationem, 494 et praeparationem Paschae agnus assumitur. Septimo igitur mense, decimae offeruntur in Dei horrea, sive, ut Scriptura appellare consuevit, torcularia. Unde dicit et Apostolus: Difatamini et vos (II Cor. VI); ut postquam per decem portae cubitos templum quis fuerit [Al. qui fuerat] ingressus, ex utraque parte portae ipsius latera, sive ut proprie in Hebraico dicitur, humeri mensurentur qui semper referuntur ad opera. Unde et Isachar desideravit bonum (Gen. XLIX), requiescens inter medios cleros, videnque requiem, quia bona est, et terram, quia pinguis, supposuit humerum ad laborandum, et factus est vir agricola.

Which if it be read so, signifies "eleven": but if instead of ESRE, that is "ten," we read ESER, it does not signify "ten," but the pronoun "who"). These things may seem like ravings to those inexperienced in the Hebrew speech: but now we are not writing controversies, or orations, in which one is accustomed to play with the composition of words, but explanations and commentaries of the Hebrew volumes. But let us return to the beginning. By eight or ten steps which is the perfect number, or eleven, about which we have already spoken, one ascends to the gate of the saints, in whose fronts were columns, one on this side, and the other on that side. He did not say "two," lest he should run into the dual number, but "one and one," which is the perfect number, and by its union imitates God. Moreover, these were the two columns, of which it is also said in the Apocalypse: "He who overcomes, I will make him a column in the temple of my God, and he shall go out no more" (Apoc. 3:12). And Peter and John are called columns of the Church (Gal. 2), through whom we enter to the Holy of Holies, and by whose doctrine our entrance to Christ is.

(Chap. XLI.---Vers. 1 ff.) «And he introduced me into the temple, and he measured the fronts of six cubits of breadth on this side, and six cubits of breadth on that side, the breadth of the tabernacle. And the breadth of the gate was ten cubits, and the sides [or shoulders] of the gate were five cubits on this side, and five cubits on that side. And he measured its length of forty cubits, and breadth of twenty cubits.»

After many mysteries, and various entries, and the properties of individual places, at length finally the man, whose builder's cord and measuring reed was in his hand, introduces the prophet Ezekiel into the temple, and measured the front of the temple: for which the Seventy translated aelam; and Theodotion aelim; and Symmachus in the circuit. And on each part the breadth of the tabernacle was of six cubits, containing the sacrament of all creatures: for in six days the world was completed. Through whose notice and the causes and reason of the condition we enter the temple of God, and from the order and constancy of creatures we know the Creator.

Moreover, the breadth of the gate of the temple was ten cubits, which is a sacred and perfect number, and in which tenth day of the seventh month there is fasting and propitiation. And on the tenth day of the first month, which is called Nisan, the lamb is taken for the immolation, 494 and preparation of the Passover. In the seventh month, therefore, the tithes [tenths] are offered in the granaries of God, or, as the Scripture is accustomed to call them, the wine-presses. Whence the Apostle also says: Be you also enlarged (2 Cor. 6); so that after someone shall have entered the temple through the ten cubits of the gate, the sides of that gate on each part, or as it is properly said in Hebrew, the shoulders, are measured, which are always referred to works. Whence also Issachar desired good (Gen. 49), resting between the midst of the lots, and seeing rest, that it is good, and the land, that it is fat, he put his shoulder to laboring, and became a husbandman.

Et in veste pontificis, humerale cum rationale stringitur, ut rationi opera copulentur, et possit dicere vir Ecclesiasticus: A mandatis tuis intellexi (Ps. CXVIII, 104).

Qui humeri portae, ex utraque parte, quinas habebant porticus, ut per terrenos sensus atque divinos, super quorum differentia saepe scripsimus, ingrediamur adyta templi, cujus mensus est vir ille, qui ductor prophetae erat, longitudinem quadraginta cubitorum, et latitudinem viginti cubitorum, sive ut melius est, portae longitudinem ac latitudinem: quia supra tantum de latitudine, et humeris ejus dixerat. Quod autem vicies quadraginta octingentesimum numerum faciat, qui vicinus est octonario, nulli dubium est. Unde in Ecclesiaste praecipitur: Da partes septem: da et octo (Eccl. XI, 2). De cujus numeri sacramento crebro disputasse me novi, sive quia per tribulationes, et angustias hujus saeculi intramus ad sanctuarium [Al. sanctum atrium] Domini: idcirco longitudo portae habebat cubitos quadraginta, qui numerus semper in labore positus est. Unde et Moyses, et Elias quadraginta diebus non comedunt panem, et aquam non bibunt (Deut IX; III Reg XIX; Deut XXIX). Et annis quadraginta populus Israel vexatur et probatur in solitudine, et per multos labores terram repromissionis ingreditur. Et Dominus atque Salvator secundum assumpti corporis fragilitatem quadraginta diebus tentatur in solitudine. ut post victoriam accedant angeli, et ministrent ei (Matth IV).

Cum autem per tribulationes, et angustias poterimus dicere illud Apostolicum: In omnibus tribulati, sed non coangustati (II Cor IV, 8), atque illud propheticum: In tribulatione dilatasti mihi (Psal IV, 1), tunc nobis latissimus aperitur introitus, qui viginti cubitorum habet 495 latitudinem. ut superatis mundi certaminibus atque terrenis, qui et ipse dualis est numerus, ingrediamur templi penetralia. et audiamus imperantem discipulis Dominum: Confidite: ego vici mundum (Joan XVI, 34).

(Vers. 3, 4.) «Et ingressus intrinsecus (sive in atrium interius) mensus est in fronte (sive aelam) portae duos cubitos, et portam sex [Al. decem] cubitorum, et latitudinem portae septem cubitorum (sive et humeros portae septem cubitis hinc, et septem cubitis inde). Et mensus est longitudinem ejus (sive ostiorum) viginti cubitorum et latitudinem viginti cubitorum ante faciem templi. Et dixit ad me: Hoc est Sanctum sanctorum.»

And in the vestment of the priest, the humeral [ephod] is bound with the rational [breastplate], so that works may be coupled to reason, and the Ecclesiastical man may be able to say: By your commandments I have had understanding (Ps. 118:104).

These shoulders of the gate, on each side, had five porticos, so that through the earthly and divine senses, concerning whose difference we have often written, we may enter the adyta [innermost shrines] of the temple, of which that man, who was the guide of the prophet, measured the length of forty cubits, and the breadth of twenty cubits, or as it is better, the length and breadth of the gate: because above he had spoken only of the breadth and its shoulders. That forty times twenty makes the number eight hundred, which is close to the ogdoad [eight], is a doubt to no one. Whence in Ecclesiastes it is commanded: Give a portion to seven, and also to eight (Eccl. 11:2). Concerning the sacrament of which number I know I have frequently disputed, whether because through the tribulations and narrows of this world we enter into the sanctuary of the Lord: therefore the length of the gate had forty cubits, which number is always placed in labor. Whence also Moses and Elijah for forty days do not eat bread and do not drink water (Deut 9; 1 Kings 19; Deut 29). And for forty years the people of Israel are vexed and proved in the solitude, and through many labors they enter the land of promise. And the Lord and Savior according to the fragility of the assumed body is tempted for forty days in the solitude. So that after victory the angels may approach and minister to him (Matt 4).

But when through tribulations and narrows we are able to say that Apostolic word: In all things troubled, but not distressed (2 Cor 4:8), and that prophetic word: In tribulation you have enlarged me (Ps 4:1), then a most wide entrance is opened to us, which has a breadth of twenty cubits. So that having overcome the contests and earthly things of the world, which is itself a dual number, we may enter the inner chambers of the temple. And we may hear the Lord commanding the disciples: Have confidence: I have overcome the world (John 16:34).

(Vers. 3, 4.) «And having entered within (or into the inner court), he measured on the front (or aelam) of the gate two cubits, and the gate of six [Al. ten] cubits, and the breadth of the gate of seven cubits (or and the shoulders of the gate by seven cubits on this side, and seven cubits on that side). And he measured its length (or of the doors) of twenty cubits and the breadth of twenty cubits before the face of the temple. And he said to me: This is the Holy of Holies.»

Quantumvis proficiamus, semper nobis major profectus aperitur. Unde post introitum templi rursum ingredimur intrinsecus, sive ut Septuaginta transtulerunt, interius atrium, in cujus fronte, sive AEL, pro quo Symmachus, circa portam, Theodotio AELAM, Hebraicum UL (), Aquila ostium, nos frontem interpretati sumus, duo erant cubiti: ut juxta superiorem sensum per dualem numerum ingrediamur ad eum locum, ubi sunt Sancta sanctorum. Unde et ipsa porta sex cubitorum erat, per quam ingressi, aeternam requiem possidemus, quae in septenario numero demonstratur. Pro quo Septuaginta transtulerunt, et latitudinem portae septem cubitorum hinc, et septem cubitorum inde, in Hebraeo et caeteris editionibus semel tantum septem cubiti, in latitudine portae, positi sunt.

Quod autem sequitur: Et mensus est longitudinem ejus, sive ut Septuaginta transtulerunt, ostiorum viginti cubitorum, pro quo in plerisque codicibus juxta Septuaginta quadraginta continentur, latitudinem quoque viginti cubitorum ante faciem templi, illud significat, quod ante templi faciem, et introitum ejus, praeteriti laboris atque certaminis nobis mensura semper occurrat. Quam enim rationem in singulis numeris duplex numerus possidet, eamdem duae habent decades. Et hoc considerandum, quod ingressus intrinsecus per portam duorum in fronte cubitorum, et sex habentem cubitos, septemque in latitudine ex utraque parte, et viginti cubitos in longitudine, 496 totidemque in ipsis templi foribus, doceatur propheta qui sit ille locus, vel quo appelletur vocabulo. Dixit enim, inquit, mihi: Hoc est Sanctum sanctorum. Sin autem ante templum, sive ut Scriptura cognominat, ante faciem templi Sanctum sanctorum est, quantam beatitudinem in templi adytis, et in interioribus ejus existimare debemus! De qua propheta loquitur: Hoc labor est in conspectu meo, donec ingrediar in sanctuarium Dei, et intelligam in novissimis eorum (Ps. LXXVII, 16, 17). Sed et hoc notandum, quod in descriptione tabernaculi dicuntur Sancta sanctorum, plurali numero; hic autem Sanctum sanctorum, numero singulari, ut post sancta veniamus ad sanctum: quomodo post multa cantica pervenimus ad Canticum canticorum, quod omnium carminum carmen est, et quod canentes, sponsi copulamur amplexibus.

(Vers. 5 seqq.) Et mensus est parietem domus sex cubitorum, et latitudinem lateris quatuor cubitorum undique per circuitum domus. Latera autem latus ad latus, his triginta trium [Vulg. tria], et erant eminentia quae ingrederentur per parietem domus in lateribus per circuitum, ut continerent, et non attingerent parietem templi. Et platea erat in rotundum ascendens: sursum per cochleam et in coenaculum templi deferebat per gyrum.

However much we may progress, a greater progress is always opened to us. Whence after the entry of the temple we again enter within, or as the Seventy translated, the inner court, in whose front, or AEL, for which Symmachus [translated] about the gate, Theodotion AELAM, the Hebrew UL, Aquila door, we have interpreted as front, there were two cubits: so that according to the higher sense we may enter by the dual number into that place where the Holy of Holies is. Whence also the gate itself was of six cubits, through which having entered, we possess eternal rest, which is demonstrated in the septenary [seven] number. For which the Seventy translated, and the breadth of the gate of seven cubits on this side, and seven cubits on that side, in the Hebrew and other editions seven cubits are placed only once, in the breadth of the gate.

But that which follows: And he measured its length, or as the Seventy translated, of the doors of twenty cubits, for which in most codices according to the Seventy forty are contained, also the breadth of twenty cubits before the face of the temple, signifies this: that before the face of the temple, and its entry, the measure of past labor and contest always meets us. For what reason the double number possesses in individual numbers, the same the two decades [twenty] have. And this is to be considered, that entering within through the gate of two cubits in front, and having six cubits, and seven in breadth on each part, and twenty cubits in length, 496 and as many in the doors of the temple themselves, the prophet is taught what that place is, or by what name it is called. For he said, he says, to me: This is the Holy of Holies. But if before the temple, or as the Scripture names it, before the face of the temple is the Holy of Holies, how much blessedness ought we to estimate in the adyta of the temple, and in its interiors! Concerning which the prophet speaks: This is a labor in my sight, until I enter into the sanctuary of God, and understand in their last things (Ps. 72:16, 17). But also this is to be noted, that in the description of the tabernacle they are called Sancta sanctorum [Holy of Holies], in the plural number; but here Sanctum sanctorum, in the singular number, so that after holy things we may come to the Holy: just as after many songs we come to the Song of Songs, which is the song of all songs, and singing which, we are coupled to the embraces of the bridegroom.

(Vers. 5 ff.) And he measured the wall of the house of six cubits, and the breadth of the side of four cubits everywhere round about the house. Moreover the sides, side to side, were thirty-three [Vulg. three], and there were eminences which entered through the wall of the house in the sides round about, so that they might contain, and not touch the wall of the temple. And there was a gallery ascending in a round: it led upward by a spiral [staircase] and into the upper chamber of the temple by a circuit.

Idcirco latius erat templum in superioribus, et sic de inferioribus ascendebatur ad superiora in medium + et de mediis ad tristega et Thrael » Quod autem in LXX ponitur, Et de mediis ad tristega, id est, ad tria coenacula, et Thrael, in Hebraico non habetur. Pro Thrael quoque (quod nescio quid significet; neque enim habetur in Hebraeo) legitur apud illos URAITHI (), quod et nos, et caeteri transtulerunt, et vidi, ut sequatur ordo testimonii.

(Vers. 8 seqq.) «Et vidi in domo altitudinem per circuitum fundata latera ad mensuram calami, sex cubitorum spatio, et latitudinem per parietem lateris forinsecus, quinque cubitorum, et interior domus in lateribus domus, et inter gazophylacia latitudine viginti cubitorum in circuitu domus undique. Et ostium lateris ad orationem (quod in Septuaginta non habetur), ostium unum ad viam Aquilonis, et ostium unum ad viam Australem, 497 et latitudinem loci ad orationem» (quod et ipsum Septuaginta non transtulerunt), «quinque cubitorum in circuitu. Et aedificium quod erat separatum versumque ad viam respicientem ad mare, latitudinis septuaginta cubitorum: paries autem aedificii quinque cubitorum latitudinis per circuitum, et longitudo ejus nonaginta cubitis».

Postquam pervenit ad Sanctum sanctorum, de quo supra diximus, vir ille venerabilis mensus est Sancti sanctorum parietem, qui propter fabricam mundi, et omnem visibilem creaturam, quae in sex diebus condita est, sex habebat cubita, et latitudinem unius lateris quatuor cubitorum: non ex uno latere, sed per circuitum. Quatuor autem cubita tenebat per circuitum domus latitudo, ut quatuor elementa monstraret, ex quibus universa compacta sunt, et maxime humana corpora, contra quae sancti dimicantes, et subjicientes se animae potestati, interiora merentur intrare, et Domini arcana cognoscere. Ipsa autem latera quae in circuitu domus erant, et quatuor cubitorum spatio a templi parietibus separabantur, juncta sibi erant: ita ut unum latus aliud latus contingeret, et haberet in longitudine non triginta et tres cubitos, sed bis triginta tres, hoc est, sexaginta sex. Vetus in Levitico loquitur Testamentum, in ortu maris post unam hebdomadam, et illam quae genuit, et illum qui genitus est, triginta tres explere dies, ut veniant ad purificationem (Levit XII). Porro si genuerit feminam, duplicem observari numerum, id est, sexaginta sex. Et quia, ut veniamus ad sancta sanctorum, non solum prima indigemus nativitate, sed et secunda, ut nati in carne, renascamur in spiritu: idcirco non sexaginta sex, sed bis triginta, et trium ponitur numerus: ut utraque nativitas Deo auctori debeatur illiusque clementiae, et duplici muro circumeant latera domus quae templi fulciunt aedificium.

Therefore the temple was wider in the upper parts, and thus from the lower parts one ascended to the upper into the middle and from the middle to the third floor and Thrael.» That which is placed in the LXX, And from the middle to the third floor [tristega], that is, to the three upper chambers, and Thrael, is not had in the Hebrew. For Thrael also (which I know not what it signifies; for it is not had in the Hebrew) is read among them URAITHI, which both we and others have translated, and I saw, so that the order of the testimony may follow.

(Vers. 8 ff.) «And I saw in the house a height round about: the sides were founded to the measure of a reed, of the space of six cubits, and the breadth through the wall of the side without, of five cubits, and the inner house in the sides of the house, and between the treasuries of a breadth of twenty cubits in the circuit of the house everywhere. And the door of the side to prayer (which is not had in the Seventy), one door to the way of the North, and one door to the way of the South, 497 and the breadth of the place to prayer» (which also the Seventy did not translate), «of five cubits in the circuit. And the building that was separate and turned to the way looking toward the sea, of a breadth of seventy cubits: but the wall of the building of five cubits of breadth round about, and its length ninety cubits».

After he came to the Holy of Holies, of which we spoke above, that venerable man measured the wall of the Holy of Holies, which on account of the fabric of the world, and every visible creature, which was founded in six days, had six cubits, and a breadth of one side of four cubits: not from one side, but round about. But the breadth held four cubits round about the house, so that it might show the four elements, from which all things are compacted, and especially human bodies, against which the saints fighting, and subjecting themselves to the power of the soul, merit to enter the interiors, and to know the secrets of the Lord. But those sides which were round about the house, and were separated from the walls of the temple by a space of four cubits, were joined to themselves: so that one side touched another side, and had in length not thirty-three cubits, but twice thirty-three, that is, sixty-six. The Old Testament in Leviticus speaks, in the birth of a male after one week, both for her who brought forth, and for him who was born, of completing thirty-three days, that they may come to the purification (Lev 12). Furthermore, if she shall have brought forth a female, a double number is observed, that is, sixty-six. And because, that we may come to the holy of holies, we need not only the first birth, but also the second, so that being born in the flesh, we may be reborn in the spirit: therefore not sixty-six, but twice thirty and three is the number placed: so that both births may be owed to God the author and to his clemency, and the sides of the house which support the building of the temple may surround it with a double wall.

Quodque sequitur juxta Hebraicum: «Et erant quaedam eminentia, quae egrederentur per parietem domus per latera in circuitu, ut continerent, et non attingerent parietem templi,» illud significat: quod sancti viri in multitudine credentium erumpant per parietem templi, per omnia videlicet latera in circuitu, et contineant Ecclesiae fundamenta, et tamen non tangant parietem templi: 498 tantum vidisse contenti, et de longe inenarrabilia adorasse mysteria. Nunc enim videmus per speculum in aenigmate, et plenissimam tangere atque comprehendere non possumus veritatem. Quod autem platea erat in rotundum, ascendens sursum per cochleam, et in coenaculum templi deferebat per gyrum: et idcirco latius erat templum in superioribus, et sic de inferioribus ascendebatur ad superiora, et medium: puto perspicuum esse lectori, semper angustiora esse quae deorsum sunt in jejuniis, χαμευνίαις, et victus continentia, paulatimque dum ad summa conscendimus, latiorem nobis aperiri viam, et impleri quod scriptum est: in tribulatione dilatasti mihi (Ps IV, 1).

Per rotundum autem et per cochleam ascendimus templi coenaculum, quae figura inter omnia σχήματα a philosophis quoque hujus saeculi pulchrior approbatur: dum et coelum, et sol, et luna, et astra caetera, et punctum terrae, in corporibus quoque humanis, oculi, quasi altera sidera, et figura capitis, quod omnium sensuum receptaculum est, teretesque digiti, et femina, et brachia hanc praeferunt rotunditatem. Porro coenaculum templi, ad quod de angustioribus ad altiora conscendimus, illud puto esse, quod in regum volumine Elias habuit, et Elisaeus, et in apostolorum Actibus, Tabitha, id est, δόρκας et damula nostra possedit, quae bonis operibus ad summa conscenderat (III Reg XVII; IV Reg IV; Act IX; Act X). Apostolus autem Petrus, super quem Dominus Ecclesiae fundamenta solidavit, transcendit coenaculum, et venit ad tectum, quod significantius Graece δῶma dicitur, id est, tecti solarium: et incognita prius saeculo Ecclesiae sacramenta cognovit. Salvator quoque generis humani pascha fecit in coenaculo, et magno latoque coenaculo, atque omni sorde purgato stratoque, et ad spirituale convivium praeparato, ubi mysterium corporis et sanguinis suis tradidit discipulis, et aeternam nobis agni immaculati reliquit festivitatem. Quodque addidit: Et de mediis ad tristega, id est, tertia coenacula et Thrael, videtur mihi obelo praenotandum. Quid enim necesse est dubia, et non scripta disserere: cum in ea quae Hebraeorum tenentur libris debeamus incumbere?

That which follows according to the Hebrew: «And there were certain eminences, which went out through the wall of the house through the sides round about, so that they might contain, and not touch the wall of the temple,» signifies this: that holy men in the multitude of believers break out through the wall of the temple, through all the sides round about, and contain the foundations of the Church, and yet they do not touch the wall of the temple: 498 content only to have seen, and from afar to have adored the ineffable mysteries. For now we see through a glass in an enigma, and we cannot touch and comprehend the fullest truth. But that there was a gallery ascending in a round through a spiral [staircase], and it led into the upper chamber of the temple by a circuit: and therefore the temple was wider in the upper parts, and thus from the lower parts one ascended to the higher, and to the middle: I think it is clear to the reader, that those things which are below are always narrower in fasts, chamaeuniais [sleeping on the ground], and continence of life, and little by little while we ascend to the highest things, a wider way is opened to us, and that is fulfilled which is written: in tribulation you have enlarged me (Ps 4:1).

But by the round and through the spiral we ascend the upper chamber of the temple, which figure among all schemata [figures] is approved as more beautiful also by the philosophers of this world: while both the heaven, and the sun, and the moon, and the other stars, and the point of the earth, in human bodies also, the eyes, as if other stars, and the figure of the head, which is the receptacle of all senses, and the rounded fingers, and the thigh, and the arms show this roundness. Furthermore, the upper chamber of the temple, to which from the narrower things we ascend to the higher, I think is that which in the book of Kings Elijah had, and Elisha, and in the Acts of the Apostles, Tabitha, that is, dorcas and our little doe possessed, who by good works had ascended to the highest things (3 Kings 17; 4 Kings 4; Acts 9; Acts 10). But the Apostle Peter, upon whom the Lord solidified the foundations of the Church, transcended the upper chamber, and came to the roof, which is more significantly called in Greek doma, that is, the solarium of the roof: and he knew the sacraments of the Church previously unknown to the world. The Savior of the human race also made the passover in an upper chamber, and in a great and wide upper chamber, and purged from all filth and spread, and prepared for the spiritual banquet, where he delivered the mystery of his body and blood to his disciples, and left to us the eternal festivity of the immaculate lamb. And that which he added: And from the middle to the third floor [tristega], that is, the third upper chambers and Thrael, seems to me to be noted with an obelus. For why is it necessary to discuss doubtful and unwritten things, when we ought to apply ourselves to those things which are held in the books of the Hebrews?

Sequitur: «Et vidi in domo altitudinem per circuitum fundata 499 latera ad mensuram calami, sex cubitorum spatio: et latitudinem per parietem lateris forinsecus quinque cubitorum, et inter gazophylacia» (quae Symmachus ἐξέδρας vocat) «latitudinem cubitorum viginti per circuitum domus. Quibus numeris ostenditur, quod de mundo hoc, et de terrenis sensibus, et de duali duarum decadarum numero, qui refertur ad viginti, non solum in sancta sanctorum, sed et in coenacula eorum mereamur ascendere, et semper habere in memoria, quod per sex dies conditionis nostrae, et per quinque sensus, et per viginti cubita latitudinis ascenderimus ad coenaculum templi, et terrenam humilitatem, sensumque litterae relinquentes, transierimus ad summitatem Ecclesiae, Spiritusque Sancti consortio gaudeamus.

Et ostium, inquit, lateris ad orationem contra viam Aquilonis (Jer I, 14), a quo exardescunt mala super omnem terram, et quem Dominus abacturum se a nobis pollicetur, dicens: Et eum qui ab Aquilone est, abigam a vobis (I Joel II, 20). Pulchreque in ostio contra Aquilonem locus orationis est, ut secundum Apostolum (I Thess V), oremus sine cessatione, et dicamus cum Jeremia: Non sileat pupilla oculi mei (Thren II, 18), vel praesentia mala vitare cupientes, vel agentes gratias pro praeteritis. Quamdiu enim in tabernaculo corporis hujus sumus, ingemiscimus, dicimusque: Miser ego homo, quis me liberabit de corpore mortis hujus (Rom VII, 24)? Sed et ad viam Australem erat ostium, et ipsum juxta Hebraicum habens locum orationis et quinque tendens cubitis per circuitum. Post frigus enim Aquilonis ad Australem transimus calorem, et tamen rursum orationis quaerimus locum, in Aquilonis ostio, ut evadamus pericula: in Australi, ut agamus gratias pro praeteritis, et sit nobis victoriae secura possessio. Quinque autem cubiti, et in hoc loco divinos indicant sensus, per quos de terrenis ad altiora conscendimus. Et aedificium, inquit, quod erat separatum versumque ad viam respicientem ad mare, latitudinis septuaginta cubitorum: ut post labores, et pericula, et saeculi istius fluctus atque naufragia, et annos septuaginta, de quibus Jeremias scribit, et Daniel, et Zacharias (Jer XXV et XXIX; Dan IX, Zach IX); verum et legitimum septem decadarum sabbatum 500 consequamur: ut sit nobis aeterna requies, et per quinque cubitorum latitudinem veniamus ad longitudinem nonaginta cubitorum. In qua aetate de repromissione filium Sara generavit, quae nonaginta annorum, id est, novem decadarum, peperit Isaac, juncta Abraham centenario (Gen XXI), id est, decem decadarum habenti mysterium. Qui numerus quid significet, sequens Scriptura monstrabit.

There follows: «And I saw in the house a height round about founded 499 at the sides to the measure of a reed, of the space of six cubits: and the breadth through the wall of the side without of five cubits, and between the treasuries» (which Symmachus calls exedras) «the breadth of twenty cubits through the circuit of the house. By which numbers it is shown, that from this world, and from earthly senses, and from the dual number of two decades, which refers to twenty, we merit to ascend not only into the holy of holies, but also into their upper chambers, and always to have in memory, that through the six days of our condition, and through the five senses, and through the twenty cubits of breadth we have ascended to the upper chamber of the temple, and leaving the earthly humility, and the sense of the letter, we have passed to the summit of the Church, and may rejoice in the fellowship of the Holy Spirit.

And the door, he says, of the side to prayer against the way of the North (Jer 1:14), from which evils burn forth upon all the earth, and whom the Lord promises he will drive away from us, saying: And him who is from the North, I will drive away from you (Joel 2:20). And beautifully in the door against the North is the place of prayer, so that according to the Apostle (1 Thess 5), we may pray without ceasing, and say with Jeremiah: Let not the apple of my eye be silent (Lam 2:18), either desiring to avoid present evils, or giving thanks for the past. For as long as we are in the tabernacle of this body, we groan, and say: Miserable man that I am, who shall deliver me from the body of this death (Rom 7:24)? But also to the way of the South there was a door, and it also according to the Hebrew having a place of prayer and extending five cubits through the circuit. For after the cold of the North we pass to the Southern heat, and yet again we seek a place of prayer, in the door of the North, that we may escape dangers: in the South, that we may give thanks for the past, and that there may be to us a secure possession of victory. But five cubits, also in this place, indicate the divine senses, through which from earthly things we ascend to the higher. And the building, he says, that was separate and turned to the way looking toward the sea, of a breadth of seventy cubits: so that after labors, and dangers, and the floods and shipwrecks of this world, and seventy years, of which Jeremiah writes, and Daniel, and Zechariah (Jer 25 and 29; Dan 9; Zech 9); we may attain the true and legitimate sabbath of seven decades 500: so that there may be to us eternal rest, and through the breadth of five cubits we may come to the length of ninety cubits. In which age Sarah brought forth a son from the promise, who at ninety years, that is, nine decades, bore Isaac, joined to the hundred-year-old Abraham (Gen 21), that is, having the mystery of ten decades. What this number signifies, the following Scripture will show.

(Vers. 13 seqq.) Et mensus est domus longitudinem centum cubitorum. Et quod separatum erat aedificium, et parietes ejus longitudinis centum cubitorum. Latitudo autem ante faciem domus, et ejus quod erat separatum contra Orientem, centum cubitorum. Et mensus est longitudinem aedificii contra faciem ejus, quod erat separatum ad dorsum. EKTHETAI (id est, eminentia) ex utraque parte centum cubitorum: Et templum interius, et vestibula atrii. Limina et fenestras obliquas EKTHETAI, in circuitu per tres partes contra uniuscujusque limen, stratumque ligno per gyrum in circuitu: terra autem erat usque ad fenestras: Et fenestrae clausae. Super ostia, et usque ad domum interiorem: Et forinsecus per omnem parietem in circuitu intrinsecus: Et forinsecus ad mensuram. Et fabrefacta Cherubim et palmae: Et palma inter Cherub et Cherub: duasque facies habebat Cherub: faciem hominis juxta palmam ex hac parte, et faciem leonis juxta palmam ex alia parte; expressam per omnem domum in circuitu. De terra usque ad superiora portae Cherubim et palmae caelatae erant in pariete templi. Limen quadrangulum erat: Et facies sanctuarii aspectus contra aspectum altaris lignei, trium cubitorum altitudo ejus: Et longitudo ejus duorum cubitorum: Et anguli ejus, et longitudo ejus, et parietes ejus lignei.

LXX: Et mensus est ÷ contra ** domum longitudinem cubitorum centum: et reliqua et separantia et parietes ejus, in longitudinem cubitorum centum: Et latitudinem contra faciem templi, et reliqua econtra cubitorum centum. Et mensus est longitudinem separantis contra faciem reliquorum, quae erant post tergum domus illius, et reliqua hinc et inde cubitorum centum longitudinem. Et templum et anguli, et Aelam exterius strata ligno, et fenestrae in modum retis factae tres, ad lucendum, ut prospiceretur per eas. Et domus, et ea quae proxima erant, strata ligno per circuitum: Et pavimentum, 501 et de pavimento usque ad fenestras. Et fenestrae aperiebantur tripliciter, ut prospiceretur per eas: et usque ad domum interiorem, et exteriorem, et per omnem parietem in circuitu intrinsecus et extrinsecus mensura, et caelata Cherubim, et palmae inter Cherub et Cherub. Duae facies Cherub: facies hominis ad palmam hinc, et facies leonis ad palmam inde: caelatus omnis paries per circuitum a pavimento usque ad laquearia Cherubim, et palmae caelatae. Et sanctuarium et templum aperiebatur per quatuor angulos contra faciem sanctorum: visio quasi species altaris lignei: trium cubitorum altitudo ejus, et longitudo cubitorum duorum: et latitudo cubitorum duorum: et cornua habebat, bases quoque et parietes ejus lignei.»

(Vers. 13 ff.) «And he measured the length of the house of a hundred cubits. And that building which was separate, and its walls of a length of a hundred cubits. Moreover, the breadth before the face of the house, and of that which was separate against the East, of a hundred cubits. And he measured the length of the building against its face, which was separate at the back. EKTHETAI (that is, eminences) on each part of a hundred cubits: And the inner temple, and the porches of the court. The thresholds and the oblique windows, EKTHETAI, in the circuit through three parts against the threshold of each one, and paved with wood by a circuit round about: but the ground was as far as the windows: And the windows were closed. Above the doors, and as far as the inner house: And without through every wall in the circuit within: And without to measure. And Cherubim and palms were fashioned: And a palm between Cherub and Cherub: and the Cherub had two faces: the face of a man next to the palm on this part, and the face of a lion next to the palm on the other part; expressed through all the house in the circuit. From the ground as far as the upper parts of the gate Cherubim and palms were engraved on the wall of the temple. The threshold was quadrangular: And the face of the sanctuary looking against the face of the wooden altar, its height of three cubits: And its length of two cubits: And its corners, and its length, and its walls were of wood.

LXX: And he measured against the house a length of a hundred cubits: and the rest and the separating [things] and its walls, in a length of a hundred cubits: And the breadth against the face of the temple, and the rest against [it] of a hundred cubits. And he measured the length of the separating against the face of the rest, which were after the back of that house, and the rest on this side and on that a hundred cubits in length. And the temple and the corners, and the Aelam without paved with wood, and windows made in the manner of a net, three, for lighting, that it might be looked through them. And the house, and those things which were next, paved with wood round about: And the pavement, 501 and from the pavement as far as the windows. And the windows were opened in a threefold way, that it might be looked through them: and as far as the inner house, and the outer, and through every wall in the circuit within and without a measure, and engraved Cherubim, and palms between Cherub and Cherub. Two faces of the Cherub: the face of a man at the palm on this side, and the face of a lion at the palm on that side: all the wall engraved round about from the pavement as far as the paneled ceilings Cherubim, and palms engraved. And the sanctuary and the temple was opened through four corners against the face of the holy things: a vision as the species of a wooden altar: its height of three cubits, and length of two cubits: and breadth of two cubits: and it had horns, the bases also and its walls were of wood.»

Verbum contra, quod LXX transtulerunt in principio testimonii, ubi scriptum est: Et mensus est contra domum, in Hebraico non habetur, et idcirco obelo praenotandum est: ut sit rectius et verius, et mensus est domum longitudine cubitorum centum, et reliqua. Describuntur autem Sancta sanctorum et templum interius, quod post nonaginta cubitos, ex tribus partibus centenos cubitos habere dicatur, perfectum videlicet numerum decadarum decem: ut et mente, et sermone, et operibus Domino serviamus, recordantes illius Apostolici exempli in quo ait: Ut scire possimus quae sit latitudo, et longitudo, et profundum, et altitudo (Ephes. III, 18). Quod autem in Hebraico dicitur, aedificium separatum et parietes ejus, LXX reliqua interpretantur et separantia, quae non haereant parietibus templi, sed propinquos et suos habeant parietes. Ipsum quoque templum et anguli ejus, et Aelam, id est, *πρόπυλον*, sive vestibulum, exterius erant strata ligno, sapientia videlicet, quod lignum vitae situm in paradiso Scriptura commemorat (Genes. II). Fenestrae quoque erant factae in modum retis, instar cancellorum: ut non speculari lapide, nec vitro, sed lignis interrasilibus et vermiculatis clauderentur: pro quibus in Hebraico obliquas fenestras habet, quae in tribus tantum erant partibus templi, ad dexteram videlicet et sinistram, et post tergum, id est, ad Meridiem, et ad Aquilonem, et ad Occidentem. Orientalis autem pars non habebat fenestras, quia ipse introitus clarum immittebat lumen intrinsecus, et cuncta interiora templi, januarum lumine 502 complebantur, ita ut per singulas fenestras et cancellorum foramina intro quis posset aspicere. Et non solum exteriora erant strata ligno, sed tanta erat lignorum copia per circuitum, ut et pavimentum et de pavimento usque ad fenestras, lignis omnia jungerentur. Quae fenestrae juxta Septuaginta aperiebantur tripliciter: ut apertis eis, triplex in templo Dei intelligentia monstraretur, juxta illud quod alibi dicitur: Tu autem describe ea tripliciter (Prov. XXII, 20). Prospicitur autem per eas non solum interius, sed et exterius: ut quae interiora sunt, invisibilia; quae exteriora, visibilia cognoscamus: ut aliud mentem, aliud carnem, aliud spiritualem intelligentiam, aliud simplicem monstret historiam, et per omnes parietes in circuitu, tam intrinsecus, quam extrinsecus, erant mensurae suae. Nihil enim absque ratione et mensura in templo Dei, et maxime in sancto [Al. sancta] sanctorum a Deo factum est. Caelata quoque erant Cherubim, haud dubium quin in lignis, de pavimento usque ad fenestras pertingentibus, et tam fabrefactae erant caelaturae, ut non sculptae, sed appositae viderentur. Cherubim interpretantur scientiae multitudo. Igitur intrinsecus in interioribus templi post scientiae multitudinem caelantur et palmae, in quibus signum victoriae est, dicente Apostolo: Persequor autem ad statutum bravium supernae vocationis Dei, in Christo Jesu (Philip. III, 14).

The word against, which the LXX translated at the beginning of the testimony, where it is written: And he measured against the house, is not had in the Hebrew, and therefore is to be noted with an obelus: so that it may be more correct and true, and he measured the house in a length of a hundred cubits, and the rest. Moreover, the Holy of Holies and the inner temple are described, which after ninety cubits, is said to have a hundred cubits from three parts, namely the perfect number of ten decades: so that we may serve the Lord both in mind, and in word, and in works, remembering that Apostolic example in which he says: That we may be able to know what is the breadth, and length, and depth, and height (Eph. 3:18). But that which is said in the Hebrew, the separate building and its walls, the LXX interpret as the rest and separating things, which do not stick to the walls of the temple, but have their own walls near. The temple itself also and its corners, and the Aelam, that is, propylon or porch, were paved without with wood, namely wisdom, which Scripture commemorates as the tree of life situated in paradise (Gen. 2). The windows also were made in the manner of a net, like lattices: so that they were not closed by specular stone, nor by glass, but by carved and vermiculated woods: for which the Hebrew has oblique windows, which were in only three parts of the temple, namely to the right and left, and after the back, that is, to the South, and to the North, and to the West. But the Eastern part did not have windows, because the entry itself sent in clear light within, and all the interiors of the temple were filled 502 with the light of the doors, so that through individual windows and the openings of the lattices one could look inside. And not only the outer parts were paved with wood, but there was such an abundance of woods round about, that both the pavement and from the pavement as far as the windows, all things were joined with woods. Which windows according to the Seventy were opened in a threefold way: so that by opening them, a triple understanding in the temple of God might be shown, according to that which is said elsewhere: But do you describe them in a threefold way (Prov. 22:20). Moreover, it is looked through them not only interiorly, but also exteriorly: so that we may know those things which are interior, invisible; those which are exterior, visible: so that one may show the mind, another the flesh, another spiritual understanding, another simple history, and through all the walls in the circuit, as well within as without, were their measures. For nothing without reason and measure was made by God in the temple of God, and especially in the holy of holies. Cherubim also were engraved, no doubt in the woods, reaching from the pavement as far as the windows, and the engravings were so fashioned, that they did not seem carved, but applied. Cherubim are interpreted as multitude of knowledge. Therefore within in the interiors of the temple after the multitude of knowledge there are also engraved palms, in which is the sign of victory, the Apostle saying: But I pursue to the appointed prize of the high vocation of God, in Christ Jesus (Phil. 3:14).

Quae palmae erant inter Cherub et Cherub, ut unum Cherub duarum palmarum lateribus vallaretur: quod Cherub nequaquam, ut in principio hujus prophetae legimus, quatuor habebat facies, hominis scilicet, et leonis, et vituli, et aquilae; sed tantum duas, hoc est, hominis et leonis, quorum primum ad rationem pertinet, sequens ad furorem, qui significantius Graece θυμὸς appellatur. Furorem autem dicimus, non eum qui perturbationi, et vitio proximus est: sed qui mentis consolidat mollitiem, et fortiorem facit animum dimicantis. In principio enim subjacemus concupiscentiae, quae refertur ad vitulum, propter terrena opera; et alia sunt carnalia, alia spiritualia, quorum extremum aquilae deputatur. Cum autem intraverimus sancta sanctorum, et interiora templi possederimus, nequaquam alia re indigemus, nisi ratione atque fortitudine, 503 quorum alterum ad sensum atque prudentiam, alterum refertur ad animi perseverantiam. Omnis igitur paries per circuitum templi a pavimento usque ad laquearia, Cherubim habebat, et palmas mira arte caelatas: post quae aperiebatur sanctuarium et templum per quatuor angulos contra faciem sanctorum. Prius enim habemus scientiae multitudinem, per quam victoriam de hoste consequimur, et postea nobis sanctuarium aperitur et templum, quod habet quatuor angulos, et stationem firmissimam, et quae in nullam partem declivior sit. Hanc enim habet naturam mensura quadranguli, ut stabili consistat basi, et in mystico numero, qui prudenti lectori perspicuus est, elementa quatuor, ex quibus constant omnia, solida perpetuaque possideat. Et cuncta contra faciem sanctuarii aspiciebant: ante quod sanctuarium, sive in quo sanctuario erat species altaris lignei trium cubitorum altitudine, et longitudine cubitorum duorum, latitudine cubitorum duorum, qui juncti faciunt septem cubitos. Quod altare habebat cornua; et tam bases quam parietes ejus, hoc est, latera erant lignea, in quo Scripturae sanctae mysteria, humanus sermo non potest explicare: quomodo altare, in quo ignis succendendus erat, mensa videlicet thymiamatis nihil ab igne patiatur, sed ut ita dicam, igne purius fiat. Sicut enim sanctorum opera, de quibus scribit Apostolus: Uniuscujusque opus quale sit, ignis probabit (I Cor. III, 13), non pereunt, sed per ignem puriora monstrantur, ita et altaris ligna quae de lignis paradisi sunt, non cremantur igne vicino, sed puriora redduntur. Nec mirum hoc de sanctuario, et de interioribus templi et altari thymiamatis credere, cum etiam ἀμίαντον, quod lini genus est, vel lini habens similitudinem, quanto plus arserit, tanto mundius inveniatur. Ignosce, lector, difficultati, et veniam tribue pauperi intelligentiae.

These palms were between Cherub and Cherub, so that one Cherub was walled by the sides of two palms: which Cherub by no means, as we read in the beginning of this prophet, had four faces, namely of a man, and of a lion, and of a calf, and of an eagle; but only two, that is, of a man and of a lion, of which the first pertains to reason, the following to fury [spiritedness], which is more significantly called in Greek thymos. But we say fury, not that which is near to perturbation and vice: but that which solidifies the softness of the mind, and makes the soul of the fighter stronger. For in the beginning we are subject to concupiscence, which is referred to the calf, on account of earthly works; and some things are carnal, others spiritual, of which the last is deputed to the eagle. But when we shall have entered the holy 503 of holies, and shall have possessed the interiors of the temple, we need nothing else, but reason and fortitude, 503 of which one refers to sense and prudence, the other to the perseverance of the mind. Every wall, therefore, round about the temple from the pavement as far as the paneled ceilings, had Cherubim and palms engraved with wonderful art: after which the sanctuary and the temple was opened through four corners against the face of the holy things. For first we have the multitude of knowledge, through which we obtain victory over the enemy, and afterwards the sanctuary and the temple is opened to us, which has four corners, and a most firm station, and which is declivitous in no part. For the measure of a quadrangle has this nature, that it consists on a stable base, and in the mystic number, which is clear to the prudent reader, it possesses the four elements, from which all things consist, solid and perpetual. And all things looked against the face of the sanctuary: before which sanctuary, or in which sanctuary was the species of a wooden altar of three cubits in height, and of a length of two cubits, a breadth of two cubits, which joined make seven cubits. Which altar had horns; and both its bases and its walls, that is, the sides were of wood, in which the mysteries of the holy Scripture human speech cannot explain: how the altar, in which fire was to be kindled, namely the table of incense, suffers nothing from the fire, but so to speak, becomes purer by fire. For just as the works of the saints, concerning which the Apostle writes: The fire shall prove what each one's work is (1 Cor. 3:13), do not perish, but are shown purer through fire, so also the woods of the altar which are from the woods of paradise, are not burned by the nearby fire, but are rendered purer. Nor is it a wonder to believe this of the sanctuary, and of the interiors of the temple and the altar of incense, since even amianton, which is a kind of flax, or having the resemblance of flax, however much more it shall have burned, so much the cleaner it is found. Pardon, reader, the difficulty, and grant indulgence to a poor understanding.

Per fenestras enim obliquas et in modum retis factas, et quae semper clausae sunt, vix usque ad interiorem domum cordis nostri oculum possumus intromittere, ut omnia quae cernimus, 504 we see in shadow and in image, and cry out with the Apostle: O profundum divitiarum sapientiae et scientiae Dei! quam inscrutabilia sunt judicia ejus, et investigabiles viae illius (Rom. XI, 13)! Et: Quis cognovit sensum Dei (Isai. XL, 13), nisi ille qui est magni consilii angelus, et sua potest dignis aperire mysteria? ἐκθέτας autem Romae appellant solaria de coenaculorum parietibus eminentia, sive Meniana ab eo qui ea primus invenit, quae nonnulli Graecorum ἐξώστρας vocant.

(Vers. 23 seqq.) Et locutus est ad me: Haec est mensa coram Domino, et duo ostia erant in templo et in sanctuario, et in duobus ostiis ex utraque parte bina erant ostiola, quae in se invicem plicabantur. Bina enim ostia erant ex utraque parte ostiorum, et caelata erant in ipsis ostiis templi Cherubim et sculpturae palmarum, sicut in parietibus quoque expressae erant. Quamobrem et crassiora [Vulg. grossiora] erant ligna in vestibuli fronte forinsecus: super quae fenestrae erant obliquae, et similitudo palmarum hinc atque inde in humerulis vestibuli, secundum latera domus latitudinemque parietum.

Multum in hoc loco Septuaginta editio ab Hebraica veritate discordat. Unde hoc solum admonebo quod pro crassioribus lignis, σπουδαῖα, hoc est, necessaria, sive cura digna transtulerunt, et pro obliquis fenestris, absconditas, et quod in fine testimonii positum est: et mensus est hinc et inde laquearia superliminaris, sive vestibuli, et [Al. per] latera domus compacta, sive conjuncta, quae illi dixerunt, ἐζυγωμένα, pro quibus possumus aequi ponderis vertere. Vir ergo ille qui prophetam in abdita templi introduxerat, et inter caetera ostenderat ei altare ligneum, quod et angulos et cornua juxta LXX, et parietes habebat ligneos, dixit ei: Hoc altare quod respicis, ipsa est mensa coram Domino, quae in similitudine rubi ardet, et non comburitur; de qua sanctus loquitur ad Deum: Parasti in conspectu meo mensam, adversus eos qui tribulant me (Ps. XXII, 5). Duo quoque ostia erant in templo et in ipso sanctuario, per quae utriusque instrumenti sacramenta monstrantur, et in duobus ostiis ex utraque parte bina erant ostiola, quae in se invicem plicabantur: ut et in historia spiritualem habeas intelligentiam, et in tropologia historiae veritatem, quorum utrumque altero indiget, 505 et si unum defuerit, perfecta caret scientia.

For through oblique windows and made in the manner of a net, and which are always closed, we can scarcely let in the eye as far as the inner house of our heart, so that all things which we discern, 504 we see in shadow and in image, and cry out with the Apostle: O the depth of the riches of the wisdom and of the knowledge of God! how inscrutable are his judgments, and his ways unsearchable (Rom. 11:33)! And: Who has known the mind of the Lord (Is. 40:13), except him who is the angel of great counsel, and can open his mysteries to the worthy? Moreover, at Rome they call ekthetas the solaria [balconies] protruding from the walls of the upper chambers, or Meniana from him who first invented them, which some of the Greeks call exostras.

(Vers. 23 ff.) «And he spoke to me: This is the table before the Lord, and there were two doors in the temple and in the sanctuary, and in the two doors on each part were two little doors, which were folded into each other. For there were two doors on each part of the doors, and there were engraved in those doors of the temple Cherubim and sculptures of palms, just as they were expressed in the walls also. Wherefore also thicker [Vulg. grosser] woods were in the front of the porch without: above which were oblique windows, and the likeness of palms on this side and on that in the shoulders of the porch, according to the sides of the house and the breadth of the walls.»

In this place the edition of the Seventy disagrees much from the Hebrew truth. Whence this only I will advise, that for thicker woods they translated spoudaia, that is, necessary or worthy of care, and for oblique windows, hidden, and that which is placed at the end of the testimony: and he measured on this side and on that the paneled ceilings of the threshold, or of the porch, and the sides of the house compacted, or joined, which they said ezygomena, for which we can translate of equal weight. That man, therefore, who had introduced the prophet into the hidden parts of the temple, and among other things had shown him the wooden altar, which had both corners and horns according to the LXX, and had wooden walls, said to him: This altar which you behold, is the table before the Lord, which burns in the likeness of the bush, and is not consumed; concerning which the saint speaks to God: You have prepared a table in my sight, against them that afflict me (Ps. 22:5). There were also two doors in the temple and in the sanctuary itself, through which the sacraments of both instruments [Testaments] are shown, and in the two doors on each part were two little doors, which were folded into each other: so that both in history you may have spiritual understanding, and in tropology the truth of history, both of which need the other, 505 and if one should be lacking, it lacks perfect knowledge.

Quod autem sequitur: Bina erant ostia ex utraque parte ostiorum, juxta litteram perspicuum est. Solent enim in majoribus tricliniis bina sibi haerere atque conjungi: ut major introitus nequaquam duobus et ingentibus, sed quatuor minoribus claudatur, vel aperiatur foribus. In quibus ostiis templi, sive sancti sanctorum caelata erant Cherubim, de quibus supra diximus, et sculpturae palmarum, ut post scientiae multitudinem, victoria intrantibus praeberetur. Quae sculptura palmarum in omnibus quoque parietibus Templi erat. Redditque causas quare caelatae [Al. caelata] fuerint Cherubim in ipsis ostiis, et palmarum expressae similitudines. Unde et crassiora [Al. grossiora] erant ligna in vestibulo portae forinsecus: ut et firmitatem haberent, et caelaturam possent recipere. Pulchreque juxta intelligentiam spiritualem, firmiora et caelata sunt ostia, ut et firmitatem habeant et pulchritudinem, ne quis in sancta sanctorum similis Oziae possit irrumpere, et sibi sacerdotium vendicare (II Par. XXVI). Super quae ostia erant fenestrae obliquae, sive absconditae, ut ipsum quoque lumen quod praebebatur intrinsecus, non haberet perfectam scientiam, nec clarum lumen et cunctis patens: sed plerisque 506 ex parte esset absconditum. Nunc enim videmus in aenigmate (I Cor. XIII, 12); et nec dum novimus sicut oportet nos scire: cum autem venerit quod perfectum est, tunc quod ex parte fuerat, destruetur. Et erat similitudo palmarum hinc atque inde. Eleganter in interioribus Templi, et in sanctis sanctorum non posuit dexteram et sinistram: ne quid sinistrum in his quae magna sunt et arcana dicere videretur; sed hinc atque inde, juxta illud quod in Evangelio scriptum est: Qui te percusserit in dexteram maxillam, praebe ei et alteram (Matth. V, 39). Numquid dicere non potuit, et sinistram? Sed quando percutitur dextra, praebetur altera dextra: quia in sancto viro utrumque dextrum, utrumque perfectum est. Et in humerulis vestibuli secundum latera domus, latitudinemque parietum: pro quo LXX transtulerunt, in laquearibus Aelam, hoc est, propyli [Al. προπύλου], et latera domus, aequalis ponderis, sive mensurae: per quae latenter ostenditur, et postes superliminaris, sive vestibuli (hoc enim humeruli videntur significare) et latera domus, et latitudinem parietum, cuncta rationis plena esse atque mensurae, et nihil in templo Domini reperiri quod absque mensura et sapientia constitutum sit.

But that which follows: There were two doors on each part of the doors, is clear according to the letter. For in larger dining rooms two [doors] are accustomed to stick and be joined to each other: so that a larger entrance is by no means closed or opened by two and huge doors, but by four smaller ones. In which doors of the temple, or of the holy of holies, were engraved Cherubim, of which we spoke above, and sculptures of palms, so that after the multitude of knowledge, victory might be provided to those entering. Which sculpture of palms was in all the walls of the Temple also. and he gives the causes why Cherubim were engraved in those doors, and the likenesses of palms expressed. Whence also thicker woods were in the porch of the gate without: so that they might both have firmness, and be able to receive the engraving. And beautifully according to spiritual understanding, the doors are firmer and engraved, so that they may have both firmness and beauty, lest anyone like Uzziah should be able to break into the holy of holies, and claim the priesthood for himself (2 Chron. 26). Above which doors were oblique windows, or hidden, so that the light itself which was provided from within, might not have perfect knowledge, nor clear light and open to all: but for most 506 it might be hidden in part. For now we see in an enigma (1 Cor. 13:12); and we do not yet know as it behooves us to know: but when that which is perfect shall come, then that which had been in part shall be destroyed. And there was the likeness of palms on this side and on that. Elegantly in the interiors of the Temple, and in the holy of holies he did not place right and left: lest he should seem to say anything "sinister" in these things which are great and secret; but on this side and on that, according to that which is written in the Gospel: He that shall strike you on your right cheek, offer to him also the other (Matt. 5:39). Could he not have said, and the left? But when the right is struck, the other right is offered: because in a holy man both are right, both are perfect. And in the shoulders of the porch according to the sides of the house, and the breadth of the walls: for which the LXX translated, in the paneled ceilings of the Aelam, that is, of the propylon, and the sides of the house, of equal weight, or measure: through which it is latently shown, both that the posts of the threshold, or of the porch (for this the shoulders seem to signify) and the sides of the house, and the breadth of the walls, are all full of reason and measure, and nothing is found in the temple of the Lord which is constituted without measure and wisdom.