

SAINT JEROME

COMMENTARY ON EZEKIEL

Commentariorum in Ezechielem

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SABBATISMUS

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

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LIBER D

ECIMUS TERTIUS.

505-506 Tertius decimus Explanationum in Ezechielem liber, secundus est expositionis templi, quem et quartum decimum, opitulante Salvatore nostro, ad finem usque dictare cupio, illud ejusdem numeri cum David in quarto decimo psalmo canens: Domine, quis habitabit in tabernaculo tuo: aut quis requiescet in monte sancto tuo (Psal. XIV, 1)? Quod et pro difficili et pro impossibili debemus accipere. Unde et in alio loco quasi vir desideriorum enixius deprecatur ac dicit: Unum petivi a Domino, hoc requiram, ut inhabitem in domo Domini omnibus diebus vitae meae, ut videam jucunditatem Domini, et visitem templum sanctum ejus (Psal. XXVI, 4, 5). Et rursum: Quam dilecta, inquit, tabernacula tua, Domine virtutum: concupiscit et deficit anima mea in atriis Domini (Psal. LXXXIII, 1).

Aemulorum maledicta praevenio, 507-508 qui non quid ipsi possint, sed quid ego non possim, considerant: et cum nostra dijudicent, sua judicanda non praebent: numquam in agone pugnantes, sed de pugnantibus otioso, immo superbo animo judicantes. Facile est dare dictata de populo, et singulos ictus calumniari, ac de alieno ridere sanguine, et ubi vulnus infigi debuerit, imperiti lanistae more disserere. Ego in explanatione templi Ezechielis, et caeterorum quae ad finem ipsius voluminis pertinent, fateor me pro rei magnitudine nihil dignum scribere, et in paucis, si qua tamen accipere meruero, gratias agere Salvatori. Scriptum est enim: Nisi credideritis, non intelligetis (Isai. VI). Et in alio loco: Si habueritis fidem ut granum sinapis, et dixeritis monti huic, transmigra et transplantare in mari, fiet (Matth. XVII, 19). Et quomodo Apostolus granum sinapis non modicam fidei portionem, sed totam fidem esse commemorat dicens: Et si totam fidem habuero, ita ut montes transferam (I Cor. XIII, 2)? Igitur granum hoc sinapis, etiam si modicum fuerit, in magnam succrescit arborem, et volatilia coeli habitant in ramis ejus (Luc. XIII). Quamobrem tibi, filia Eustochium, quae nostra qualiacumque fuerint libenter accipis, contestatum volo, et illud rhetoris Victorini breviter admoneo, ut obscuritatem voluminum ex tribus rebus fieri scias, vel rei magnitudine, vel doctoris imperitia, vel audientis duritia:

BOOK THIRTEEN.

505-506 The thirteenth book of the Explanations on Ezekiel is the second of the exposition of the temple, which I desire, with the help of our Savior, to dictate even to the end as the fourteenth, singing that same number with David in the fourteenth psalm: Lord, who shall dwell in thy tabernacle: or who shall rest in thy holy hill? (Ps. 14:1). Which we ought to accept as both difficult and impossible. Whence also in another place, like a man of desires, he more earnestly prays and says: One thing have I asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life, that I may see the delight of the Lord, and visit his holy temple (Ps. 26:4, 5). And again: How lovely, he says, are thy tabernacles, O Lord of hosts: my soul longeth and fainteth for the courts of the Lord (Ps. 83:1).

I anticipate the curses of rivals, 507-508 who consider not what they themselves can do, but what I cannot do: and while they judge our things, they do not offer their own to be judged: never fighting in the contest, but judging those who fight with an idle, or rather a proud mind. It is easy to give dictates concerning the people, and to calumniate individual strokes, and to laugh at another's blood, and to discourse in the manner of an unskilled trainer of gladiators where the wound ought to have been inflicted. I confess that in the explanation of the temple of Ezekiel, and of the other things which pertain to the end of that volume, I write nothing worthy of the magnitude of the subject, and in the few things, if indeed I shall deserve to receive any, I give thanks to the Savior. For it is written: Unless you believe, you shall not understand (Isa. 6). And in another place: If you shall have faith as a grain of mustard seed, and shall say to this mountain, pass from hence and be transplanted into the sea, it shall be done (Matt. 17:19). And how does the Apostle commemorate that a grain of mustard seed is not a small portion of faith, but all faith, saying: And if I should have all faith, so that I could remove mountains (1 Cor. 13:2)? Therefore this grain of mustard seed, even if it be small, grows up into a great tree, and the birds of the air dwell in its branches (Luke 13). Wherefore to you, daughter Eustochium, who willingly receive our works of whatever kind they may be, I wish it to be attested, and I briefly advise that [saying] of the rhetorician Victorinus, that you may know the obscurity of volumes arises from three things: either from the magnitude of the subject, or the unskilledness of the teacher, or the hardness of the hearer:

quorum primum et secundum liquido in hoc opere confitebor; tertium, acumen ingenii tui et desiderium Scripturarum facile renuit: quae privilegio virginali, et victus continentia, non dicam frequentem, sed jugem hospitem possides Deum. Igitur tertium decimum in Ezechiel arripiamus librum, cujus hoc principium est:

(Cap. XLII. ---Vers. 1 seqq.) «Et eduxit me in atrium exterius per viam ducentem ad Aquilonem, et induxit me in gazophylacium quod erat contra separatum aedificium, et contra aedem vergentem ad Aquilonem. In facie longitudinis centum cubitos ostii Aquilonis: et latitudinis quinquaginta cubitos, contra viginti cubitos atrii interioris: et contra pavementum stratum lapide atrii exterioris, ubi erat porticus juncta porticui triplici. Et ante gazophylacia deambulatio decem cubitorum latitudinis, ad interiora respiciens viae cubiti unius: et ostia eorum ad Aquilonem, ubi erant gazophylacia in superioribus humiliora, quia superportabant [Vulg. supportabant] porticus quae ex illis eminebant de inferioribus et de mediis aedificii. Tristega enim erant, et non habebant columnas, sicut erant columnae atriorum: propterea eminebant de inferioribus et de mediis [Al. additur atriis] a terra cubitis quinquaginta. Et peribolus exterior secundum gazophylacia, quae erant in via atrii exterioris ante gazophylacia: longitudo ejus quinquaginta cubitorum. Quia longitudo erat gazophylaciorum atrii exterioris quinquaginta cubitorum et longitudo ante faciem templi centum cubitorum. Et erat subter gazophylacia haec introitus ab Oriente ingredientium in ea de atrio exteriori: in latitudine periboli atrii quod erat contra viam Orientalem in faciem aedificii separati. Et erant ante aedificium gazophylacia, et via ante faciem eorum juxta similitudinem gazophylaciorum, quae erant in via Aquilonis, secundum longitudinem eorum, et sic latitudo eorum. Et omnis introitus eorum, et similitudines, et ostia eorum, secundum ostia gazophylaciorum, quae erant in via respiciente ad Austrum [Vulg. Notum], ostium in capite viae, quae [Vulg. addit via] erat ante vestibulum separatum per viam Orientalem ingredientibus. LXX: Et eduxit me in atrium exterius ÷ ad Orientem ** contra portam Aquilonis, et introduxit me, et ecce exedrae quinque juxta partem aedificii, et prope aedificium separatum ad Aquilonem: 509 et contra cubitis centum longitudinis ad Aquilonem, et latitudinis quinquaginta cubitis descriptae sicut portae atrii interioris, et sicut columnae atrii exterioris, per ordinem contra faciem porticus ternae, et contra exedras deambulatio cubitorum decem latitudinis, per cubitos centum longitudinis in interiorem viam cubiti unius, et hostia earum ad Aquilonem.

of which I shall clearly confess the first and the second in this work; the third, the sharpness of your wit and your desire for the Scriptures easily rejects: you who, by the privilege of virginity and the continence of life, possess God, I will not say as a frequent, but as a perpetual guest. Therefore let us take up the thirteenth book on Ezekiel, of which this is the beginning:

(Chap. XLII.—Vers. 1 ff.) «And he led me out into the outer court by the way leading to the North, and he led me into the chamber (gazophylacium) which was against the separate building, and against the house verging toward the North. In the face of the length, a hundred cubits of the North door: and the breadth fifty cubits, against the twenty cubits of the inner court: and against the pavement spread with stone of the outer court, where there was a porch joined to a triple porch. And before the chambers a walk of ten cubits in breadth, looking toward the inner parts of a way of one cubit: and their doors toward the North, where there were chambers lower in the upper parts, because the porches which stood out from them were carrying [Vulg. supporting] from the lower and the middle of the building. For they were of three floors (tristega), and they did not have columns, as were the columns of the courts: therefore they stood out from the lower and the middle [Al. is added courts] from the earth by fifty cubits. And the outer wall (peribolus) according to the chambers, which were in the way of the outer court before the chambers: its length was fifty cubits. Because the length of the chambers of the outer court was fifty cubits, and the length before the face of the temple a hundred cubits. And under these chambers was this entrance from the East for those entering into them from the outer court: in the breadth of the wall of the court which was against the Eastern way in the face of the separate building. And there were chambers before the building, and a way before their face according to the likeness of the chambers, which were in the way of the North, according to their length, and so their breadth. And all their entrance, and likenesses, and their doors, according to the doors of the chambers, which were in the way looking toward the South [Vulg. Notum], the door in the head of the way, which [Vulg. adds way] was before the separate porch by the Eastern way for those entering. LXX: And he led me into the outer court ÷ toward the East ** against the North gate, and he introduced me, and behold, five chambers (exedrae) near the part of the building, and near the separate building toward the North: 509 and against a hundred cubits of length toward the North, and of breadth fifty cubits described like the gates of the inner court, and like the columns of the outer court, by order against the face of the triple porch, and against the chambers a walk of ten cubits of breadth, through a hundred cubits of length into the inner way of one cubit, and their doors toward the North.

Et deambulationes coenaculorum similiter, quoniam eminebant columnae a columnis inferioribus, et spatium simile erat. Et porticus triplices erant, et columnas non habebant sicut columnae in exterioribus: propterea eminebant ab his quae erant inferius, et in medio de terra quinquaginta cubitorum, et lumen exterius sicut exedrarum atrii exterioris, quae respiciebant contra exedras Aquilonis, longitudine cubitorum quinquaginta. Longitudo enim exedrarum respicientium in atrium exterius, erat cubitorum quinquaginta. Et haec sunt contra faciem suam, omnes cubitorum centum et hostia exedrarum istarum ad introitum Orientalem, ut ingrediatur per eadem in atrio exteriori, secundum lumen quod erat in principio deambulationis ad Austrum contra meridiem et faciem reliqui aedificii, et separati. Et exedrae et deambulatio contra faciem suam, juxta mensuras exedrarum et viam ad Aquilonem, et longitudinem earum, et latitudinem earum et omnis exitus earum, et introitus, et luminaria, et ostia exedrarum contra Meridiem, et introitus ab initio deambulacri ad luminare spatio calami: et ut ad Orientem iretur per ea.»

Hoc quod LXX transtulerunt ad Orientem, in Hebraico non habetur, et superfluum esse manifestum est. Quomodo enim educitur ad portam exteriores ad Orientem, cum sequatur, contra portam Aquilonis? Illud quod et supra, et in hoc loco posuimus: Et eduxit me in gazophylacium, quod erit contra separatum aedificium, et contra aedem vergentem ad Aquilonem pro quo habetur in LXX: Et eduxit me: et ecce exedrae quinque de reliquo aedificio et juxta separatum ad Aquilonem: pro separato, quod Aquilae et Symmachus transtulerunt, secunda Aquilae editio, et Theodotio ipsum verbum posuere, GAZERA (), in omnibus locis similiter exprimentes: multaque alia quae in praesenti loco posita sunt inter Hebraicum et LXX non solum ordine, sed et numero, et verborum interpretatione discordant, ut si voluerimus haerere in singulis, et diversitate eorum quaerere, et explanare rationem, multum aberremus a proposito. Volueramque desperatione et magnitudine rei praesens testimonium silentio praeterire: sed melius arbitratus sum quodcumque dicere, quam omnino nihil dicere, Socraticum illud assumens: Scio quod nescio [Al. nesciam]. Pars enim scientiae est, scire quod nescias. Postquam igitur ea quae erant intus, propheta diligentius contemplatus est, eduxit eum vir, cujus funiculus et calamus erat in manu, ad atrium exterius, per viam ducentem ad Aquilonem, quod et supra jam viderat, antequam interiora penetraret. Sed aliter videmus perfectam habentes scientiam, aliter in principio disciplinae.

And the walks of the upper rooms likewise, since the columns stood out from the lower columns, and the space was similar. And the porches were triple, and they did not have columns like the columns in the outer parts: therefore they stood out from those which were lower, and in the middle from the earth by fifty cubits, and the outer light like that of the chambers of the outer court, which looked against the chambers of the North, of fifty cubits length. For the length of the chambers looking into the outer court was of fifty cubits. And these are against their face, all of a hundred cubits, and the doors of these chambers at the Eastern entrance, so that one might enter through the same in the outer court, according to the light which was in the beginning of the walk toward the South against the noon and the face of the remaining building, and the separate one. And the chambers and the walk against their face, according to the measures of the chambers and the way toward the North, and their length, and their breadth, and all their exit, and entrance, and lights, and the doors of the chambers against the South, and the entrance from the beginning of the walk to the light at the space of a reed: and so that one might go toward the East through them.»

This which the LXX translated toward the East, is not found in the Hebrew, and it is manifest that it is superfluous. For how is he led out to the outer gate toward the East, when it follows, against the North gate? That which we placed both above and in this place: And he led me into the chamber, which shall be against the separate building, and against the house verging toward the North for which it is found in the LXX: And he led me: and behold five chambers of the remaining building and near the separate building toward the North: for separate, which Aquila and Symmachus translated, the second edition of Aquila, and Theodotion, placed the word itself, GAZERA, in all places similarly expressing it: and many other things which are placed in the present place between the Hebrew and the LXX 510 disagree not only in order, but also in number, and in the interpretation of words, so that if we wished to stick to each one, and seek their diversity, and explain the reason, we would wander far from the purpose. And I had wished, from desperation and the magnitude of the subject, to pass over the present testimony in silence: but I thought it better to say something, than to say nothing at all, assuming that Socratic [saying]: I know that I do not know [Al. may not know]. For it is a part of knowledge to know what you do not know. After, therefore, the prophet had more diligently contemplated those things which were within, the man, whose cord and reed were in his hand, led him out to the outer court, by the way leading to the North, which he had already seen above, before he penetrated the interior parts. But we see differently when we have perfect knowledge, and differently in the beginning of instruction.

Et necesse est, ut qui interiora conspexerit, secundum eamdem formam atque mensuras et recondita sacramenta, etiam quae exteriora sunt, videat. Eductus autem est in gazophylacium, sive ut Symmachus et LXX transtulerunt, exedram, vel ut Theodotio, *παστοφόριον*, quod in thalamum vertitur: quod erat contra separatum aedificium. Quod autem LXX addidere pro gazophylacio, exedras quinque, in Hebraico non habetur. Quod gazophylacium erat contra separatum aedificium, de quo supra jam diximus. GAZERA. Separatum autem erat, eos suscipiens qui ab Aquilone veniebant, et erat contra aedem vergentem ad Aquilonem, id est, respicientem quidem Aquilonis partes, sed non in Aquilone positum, ut facilius esset transitus his, qui Aquilonis frigora relinquebant, a quo exardescunt mala super terram (Jer. I). Legimus in Numerorum libro, tribus Dan et Nephtalim, et Aser filiorum Balae et Zelphae ancillarum Rachelis et Liae, ad Aquilonis plagas castra tenuisse. Nunc quoque in facie longitudinis ostii Aquilonis centum fuisse cubitos, et latitudinis quinquaginta: ut ex decem decadis, quadrangulus numerus atque perfectus, et ex septem hebdomadibus, qui remissionis est numerus, et in principium unionis, id est, ogdoadis erumpit, sacerdotalia in templo Dei spatia monstrarentur.

511 illudque quod juxta Hebraicum jungitur, contra viginti cubitos atrii interioris, pro quo LXX transtulerunt, descripta erant sicuti portae atrii interioris, hunc habet sensum: quod exterioris atrii centenarius et quinquagenarius numerus, eamdem vim habeat, quam vicenarius atrii interioris. Si enim quatuor quinquies supputes, in numero vicenario, utrumque reperies Testamentum: ut et Lex teneatur in Evangelio et Evangelium de Legis radice nascatur. Pro quo numero LXX, similitudinem atrii interioris, interpretati sunt, forsitan formidantes vicenarium numerum, in quo offeruntur Esau munera, in atrio interiori ponere. Sequitur: Et contra pavimentum stratum lapide atrii exterioris: ubi erat porticus, juncta porticuli triplici; pro quo LXX transtulerunt: Et sicut columnae atrii exterioris per ordinem positae, contra faciem porticuum triplicium. Significat autem, quod pavimentum atrii exterioris, vivo fuerit stratum lapide: ut nec aestatis pulvere, nec luto hyemis, sacerdotum vestigia polluantur.

And it is necessary that he who has beheld the interior things, should see also those which are exterior, according to the same form and measures and hidden sacraments. But he was led out into a chamber (gazophylacium), or as Symmachus and the LXX translated, a room (exedram), or as Theodotion, pastophorion, which is translated into bridal chamber (thalamum): which was against the separate building. But that which the LXX added for the chamber, five rooms, is not found in the Hebrew. Which chamber was against the separate building, concerning which we have already spoken above. GAZERA. But it was separate, receiving those who came from the North, and it was against the house verging toward the North, that is, looking indeed toward the parts of the North, but not placed in the North, so that the passage might be easier for those who were leaving the cold of the North, from which evils burn forth upon the earth (Jer. 1). We read in the book of Numbers, that the tribes of Dan and Naphtali, and Asher, the sons of Bilhah and Zilpah, the handmaids of Rachel and Leah, held their camps at the regions of the North. Now also in the face of the length of the North gate there were a hundred cubits, and of the breadth fifty: so that from ten decades, a quadrangular and perfect number, and from seven weeks, which is the number of remission, and bursts forth into the principle of union, that is, the ogdoad, the priestly spaces in the temple of God might be shown.

511 That which is joined according to the Hebrew, against the twenty cubits of the inner court, for which the LXX translated, they were described just as the gates of the inner court, has this sense: that the number of a hundred and fifty of the outer court, has the same force which the number of twenty has in the inner court. For if you compute four five times, in the number of twenty, you will find both Testaments: so that both the Law may be held in the Gospel and the Gospel may be born from the root of the Law. For which number the LXX interpreted the likeness of the inner court, perhaps fearing to place the number twenty, in which the gifts are offered to Esau, in the inner court. It follows: And against the pavement spread with stone of the outer court: where there was a porch, joined to a triple porch; for which the LXX translated: And just as the columns of the outer court placed in order, against the face of the triple porches. But it signifies, that the pavement of the outer court was spread with living stone: so that neither by the dust of summer, nor by the mud of winter, may the footsteps of the priests be polluted.

Unde et Dominus ascensus ad Patrem, Apostolorum lavat pedes (Joan. XIII), ut mundatis purgatisque vestigiis scandant regna coelorum: et imperat apostolis, ut in quamcumque ingressi fuerint civitatem, et non susceperint eos, excutiant pedum suorum pulverem (Matth. X; et Marc. VI): quo scilicet nihil munerum terrenorum ab eis apud se remanere patiantur. Non solum autem pavementum stratum erat lapide: sed et porticus erat juncta porticui triplici. Una Porticus ab imbre et aestu protegens sacerdotes, et juncta porticui triplici demonstrat mysterium Trinitatis, quod cum Patris et Filii, et Spiritus sancti dividatur nominibus, tamen una sibi divinitate conjungitur. Erat quoque ante gazophylacia, sive exedras, vel thalamos, deambulatio decem cubitorum latitudinis, ad interiora respiciens viae cubiti unius. Quodque a LXX additum est: Per cubitos longitudinis centum, superfluum est: quia in Hebraico non habetur, quod ponentes, tulerunt id quod habetur in Hebraeo, ad interiora respiciens viae cubiti unius, quod nos de Hebraica veritate transtulimus. Significat autem, quod ante fores gazophylaciorum omnium, sive exedrarum, et thalamorum fuerit deambulatio, latitudinem habens cubitorum decem, 512 qui et ipse perfectus est numerus, vel propter Decalogum, vel propter Evangelii sacramentum. Si enim ab uno per duos et tres ad quartum numerum venias, decenarius [Al. denarius] Evangeliorum numerus efficitur: in cujus latitudine deambulant sacerdotes, ante singula gazophylacia gradientes: ita dumtaxat ut semper ad interiora respiciant viae ejus, quae ducit ad cubitum unum, ad cultum videlicet unius divinitatis, dicente Filio ad Patrem: Revelavi nomen tuum hominibus (Joan. XVII, 6). Ipsa est enim via, interiora respiciens, quae dicit in Evangelio: Ego sum via, et vita, et veritas (Joan. XIV, 6): quia nemo venit ad notitiam Patris, nisi per Filium. Sequitur: Et ostia earum ad Aquilonem, ubi erant gazophylacia in superioribus humiliora: quia supportabant porticus quae ex illis eminebant de inferioribus et mediis aedificii. Tristega enim erant, et non habebant columnas sicut erant columnae atriorum: propterea eminebant de inferioribus et de mediis a terra cubitis quinquaginta. Quod jungitur: ostia earum, subauditur, exedrarum, sive gazophylaciorum de quibus sermo supra fuit. Quae gazophylacia erant in superioribus, id est, in coenaculis humiliora. Quae coenacula ascendit Elias et Elisaeus (Reg. III, 17; IV, 14): et Dominus cum discipulis Pascha factururus (Marc. XIV), et Thabita quae et fide Apostoli et virtutum suarum merito suscitata est (Act. IX).

Whence also the Lord, about to ascend to the Father, washes the feet of the Apostles (John 13), so that with cleansed and purged footsteps they may climb the kingdoms of heaven: and he commands the apostles, that into whatsoever city they shall have entered, and they have not received them, they should shake off the dust of their feet (Matt. 10; and Mark 6): by which clearly they should suffer nothing of earthly gifts to remain with them among themselves. Not only, however, was the pavement spread with stone: but also the porch was joined to a triple porch. One Porch protecting the priests from rain and heat, and joined to a triple porch demonstrates the mystery of the Trinity, which although it is divided by the names of the Father and of the Son and of the Holy Spirit, nevertheless is joined to itself by one divinity. There was also before the chambers, or rooms, or bridal chambers, a walk of ten cubits of breadth, looking toward the inner parts of a way of one cubit. That which was added by the LXX: Through a hundred cubits of length, is superfluous: because it is not found in the Hebrew, placing which, they took away that which is found in the Hebrew, looking toward the inner parts of a way of one cubit, which we have translated from the Hebrew truth. But it signifies that before the doors of all the chambers, or rooms, and bridal chambers, there was a walk, having a breadth of ten cubits, 512 which is itself a perfect number, either because of the Decalogue, or because of the sacrament of the Gospel. For if you come from one through two and three to the fourth number, the denary number of the Gospels is effected: in the breadth of which the priests walk, going before the individual chambers: so long at least as they always look toward the inner parts of its way, which leads to one cubit, clearly to the worship of one divinity, the Son saying to the Father: I have revealed thy name to men (John 17:6). For it is the way itself, looking toward the inner parts, which says in the Gospel: I am the way, and the life, and the truth (John 14:6): because no one comes to the knowledge of the Father, except through the Son. It follows: And their doors to the North, where there were chambers lower in the upper parts: because the porches which stood out from them were supporting from the lower and the middle of the building. For they were of three floors (*tristega*), and they did not have columns as were the columns of the courts: therefore they stood out from the lower and the middle from the earth by fifty cubits. That which is joined: their doors, is understood, of the rooms, or of the chambers concerning which the discourse was above. Which chambers were in the upper parts, that is, lower in the upper rooms. Which upper rooms Elijah and Elisha ascended (3 Kings 17; 4 Kings 14): and the Lord about to make the Passover with the disciples (Mark 14), and Tabitha who was raised both by the faith of the Apostle and by the merit of her own virtues (Acts 9).

Ista sunt coenacula, de quibus in psalmo scriptum est: Qui rigat montes de coenaculis [Al. superioribus] suis (Psal. CIII, 13). Nisi enim quis mons fuerit effectus, et ad altiora surrexerit, pluviis Domini non irrigabitur, qui pro diversitate meritorum de primo, secundo, et tertio irrigatur coenaculo. Ipsa quoque gazophylacia, hoc est, thesauri gazarum Domini in superioribus humiliora sunt (Ephes. III). Quanto enim quis excelsior fuerit, tanto cum Apostolo humilitate dejicitur, dicens: Qui non sum dignus vocari Apostolus, quia persecutus sum Ecclesiam Dei (I Cor. I, 95). Erant autem ipsa gazophylacia in coenaculis humiliora, quia supportabant porticus quae ex illis eminebant de inferioribus et de mediis aedificii. Redditque causas cur gazophylacia in coenaculis posita, humiliora fuerint. Quia supportabant, inquit, porticus, quae libertate aeris fruebantur, et eminebant de inferioribus, et de mediis aedificii: ut secundum coenaculum pavimento inferioris domus esset eminentius, et tertium coenaculum secundo esset excelsius, et quanto quis ad superiora conscenderet, tanto altiori uteretur coenaculo, quod humilitate crescebat, dicente Domino: Qui vult inter vos major esse, fiat omnium minimus (Marc. IX, 34). Neque enim columnis aliis portabantur, sicut in atriorum columnis legimus; sed eminebant de inferioribus et de mediis a terra cubitis quinquaginta, numero remissionis omnium debitorum. Haec sunt autem tristega, de quibus praecipitur: Describe ea tripliciter, consilio et scientia, ut respondeas sermonibus veritatis his quae proponuntur tibi (Prov. XXII, 20, 21). Inferiora igitur et exteriora, columnis indigent; quae autem altiora sunt et interiora, columnarum, id est, alieni auxilii usu non egent. Post haec dicitur: Et peribolus exterior secundum gazophylacia, quae erant in via atrii exterioris ante gazophylacia, longitudo ejus quinquaginta cubitorum: quia longitudo erat gazophylaciorum atrii exterioris quinquaginta cubitorum, et longitudo ante faciem templi, centum cubitorum. Peribolus, murum significat qui erat exterior, et cingebat gazophylacia in via atrii exterioris, habens in longitudine quinquaginta cubitos: de cujus numeri sacramento crebro diximus. Porro longitudo ante faciem templi, nequaquam quinquaginta cubitorum erat, ut ante gazophylacia; sed centum cubitorum: ut post remissionem omnium peccatorum, perfecta praemia in centenario numero praestolemur (Levit. XII). Pro peribolo, sive muro, quod Hebraice dicitur GADER (), LXX lumen interpretati sunt, quod venit extrinsecus, et illuminat cordis nostri oculos: non sufficiente natura nostri luminis, quod versatur in sensu, perfectum scientiae habere fulgorem, nisi extrinsecus per Dei gratiam introeat.

These are the upper rooms, concerning which it is written in the psalm: Who watereth the hills from his upper rooms (Ps. 103:13). For unless one has been made a mountain, and has risen to higher things, he will not be watered by the rains of the Lord, who for the diversity of merits is watered from the first, second, and third upper room. The chambers themselves also, that is, the treasures of the riches (*gazarum*) of the Lord, are lower in the upper parts (Eph. 3). For by how much more anyone shall have been higher, by so much more is he cast down by humility with the Apostle, saying: Who am not worthy to be called an Apostle, because I persecuted the Church of God (1 Cor. 15:9). But those chambers were lower in the upper rooms, because they were supporting the porches which stood out from them from the lower and from the middle of the building. And he gives the causes why the chambers placed in the upper rooms were lower. Because they were supporting, he says, the porches, which were enjoying the liberty of the air, and stood out from the lower, and from the middle of the building: so that the second upper room might be more eminent than the pavement of the lower ⁵¹³ house, and the third upper room might be higher than the second, and by how much anyone should climb to higher things, by so much should he use a higher upper room, which grew by humility, the Lord saying: He that will be greater among you, let him become the least of all (Mark 9:34). For they were not carried by other columns, as we read in the columns of the courts; but they stood out from the lower and from the middle from the earth by fifty cubits, in the number of the remission of all debts. But these are the three floors (*tristega*), concerning which it is commanded: Describe them triply, in counsel and knowledge, that you may answer words of truth to those things which are proposed to you (Prov. 22:20, 21). Therefore the lower and the exterior things need columns; but those which are higher and interior, do not need the use of columns, that is, of another's help. After these things it is said: And the outer wall (*peribolus*) according to the chambers, which were in the way of the outer court before the chambers, its length of fifty cubits: because the length of the chambers of the outer court was of fifty cubits, and the length before the face of the temple, of a hundred cubits. *Peribolus* signifies a wall which was outer, and surrounded the chambers in the way of the outer court, having in length fifty cubits: concerning the sacrament of which number we have frequently spoken. Furthermore, the length before the face of the temple was by no means of fifty cubits, as before the chambers; but of a hundred cubits: so that after the remission of all sins, we may wait for the perfect rewards in the centenary number (Levit. 12). For *peribolus*, or wall, which is called *GADER* in Hebrew, the *LXX* interpreted light, which comes from without, and illuminates the eyes of our heart: the nature of our light, which is occupied in sense, not being sufficient to have the perfect brightness of knowledge, unless it enters from without through the grace of God.

Quod primum oculos nostri cordis illuminat, et omne atrium exterius, quod quinquaginta cubitorum latitudine tenditur, facit clarescere. Postea vero cum venerimus ante faciem templi, perfecta in centenario numero recipiemus praemia. Erat autem subter gazophylacia introitus ab Oriente ingredientium in ea de atrio exteriori. Oportet enim Dei nos possidere divitias, et de atrio exteriori subter gazophylacia Orientis introitum reperire, et per latitudinem periboli, qui respicit viam Orientis, venire 514 ad aedificium quod sanctis est separatum, ante quod sunt gazophylacia, et in ipsa via similitudo gazophylaciorum, quae erant in via Aquilonis. Licet enim ad Orientis perveniamus introitum, tamen similitudo majorum est in minoribus, et non possumus ad Orientis pervenire lumen, nisi per viam Aquilonis, id est, per minora et humiliora ad majora et altiora tendamus. In ipso autem introitu longitudo erat similis latitudinis, id est, eadem mensura per quadrum: omnisque ingressus et similitudines, et ostia eandem habebant mensuram et similitudinem quam gazophylacia quae erant in via respiciente ad Austrum. Per Orientem quippe Aquilonis frigora restinguentes, pervenimus ad Austrum, in quo sponsus recubat in meridie, et in pleno versatur lumine. In capite autem ejusdem viae, hoc est, Orientalis, quae patet ingredientibus, ostium est, quod nisi apertum fuerit ab eo qui dicit: Ego sum ostium (Joan. X, 9) et qui habet clavem David, ad vestibulum sanctorum virtutibus separaum, et quod ab Aquilone venientes suscipit, non possumus pervenire (Isa. XXII). Superfluum est juxta LXX singula loci hujus verba disserere: cum et haec quae dicta sunt, obscuritate non careant, et illa quae reticemus, similia prope sint his quae diximus.

(Vers. 13, 14.) Et dixit ad me: Gazophylacia Aquilonis, et gazophylacia Austri quae sunt ante aedificium separatum, haec sunt gazophylacia sancta in quibus vescuntur sacerdotes qui appropinquant ad Dominum in sancta sanctorum. Ibi ponent sancta sanctorum, et oblationem pro peccato et pro delicto: locus enim sanctus est. Cum autem ingressi fuerint sacerdotes, non egredientur de sanctis in atrium exterius, et ibi reponent vestimenta sua in quibus ministrant, quia sancta sunt: vestienturque vestimentis aliis, et sic procedent ad populum.

Vir ille qui ductor prophetae fuit, postquam eum duxit in atrium exterius, et monstravit omnia quae praeteritus sermo narravit, gazophylacia quoque, sive exedras, in quibus diutissime commoratus est, dixit ad eum: Haec sunt gazophylacia, vel exedrae, thalamique ad Aquilonem et ad Austrum, quae sunt ante aedificium separatum, et appellantur sancta gazophylacia, in quibus vescuntur sacerdotes, qui appropinquant ad Dominum 515 in sancta sanctorum.

Which first illuminates the eyes of our heart, and makes all the outer court, which is stretched out in a breadth of fifty cubits, to become clear. But afterwards when we shall have come before the face of the temple, we shall receive the perfect rewards in the centenary number. There was also under the chambers an entrance from the East for those entering into them from the outer court. For it behooves us to possess the riches of God, and to find the entrance of the East under the chambers from the outer court, and through the breadth of the wall, which looks toward the way of the East, to come 514 to the building which is separate for the holy ones, before which are the chambers, and in the same way the likeness of the chambers, which were in the way of the North. For although we may arrive at the entrance of the East, nevertheless the likeness of the greater is in the lesser, and we cannot arrive at the light of the East, except through the way of the North, that is, through lesser and lower things we may tend toward greater and higher things. But in the same entrance the length was similar to the breadth, that is, the same measure through a square: and every entrance and likenesses and doors had the same measure and likeness which the chambers had which were in the way looking toward the South. For by the East, extinguishing the cold of the North, we arrive at the South, in which the bridegroom reclines at noon, and is occupied in the full light. But in the head of the same way, that is, of the Eastern way, which is open to those entering, there is a door, which unless it be opened by him who says: I am the door (John 10:9) and who has the key of David, we cannot arrive at the porch of the holy ones separated by virtues, and which receives those coming from the North (Isa. 22). It is superfluous to discourse on the individual words of this place according to the LXX: since even these things which have been said do not lack obscurity, and those things which we keep silent, are almost similar to these things which we have said.

(Vers. 13, 14.) «And he said to me: The chambers of the North, and the chambers of the South which are before the separate building, these are the holy chambers in which the priests who approach to the Lord in the holy of holies shall eat. There they shall place the holy of holies, and the offering for sin and for trespass: for the place is holy. But when the priests shall have entered, they shall not go out from the holy places into the outer court, and there they shall lay up their garments in which they minister, because they are holy: and they shall be clothed with other garments, and so they shall proceed to the people.»

That man who was the guide of the prophet, after he led him into the outer court, and showed all those things which the past discourse has narrated, and the chambers also, or rooms, in which he stayed for a very long time, said to him: These are the chambers, or rooms, and bridal chambers to the North and to the South, which are before the separate building, and they are called holy chambers, in which the priests eat, who approach to the Lord 515 in the holy of holies.

Ex quibus discimus, multas ciborum esse diversitates, quibus vesci sacerdotibus licet, vel non licet, et de his ipsis quos licet in cibos sumere, non in omnibus sumuntur locis, nec ab omnibus, nec omni tempore. Gazophylacia Aquilonis Austri puto esse, quae vel historiae contineant simplicitatem, vel spiritualis intelligentiae sacramenta, ut per Aquilonem veniamus ad Meridiem. Neque enim sic legenda est littera, et historiae fundamenta jacienda, ut non veniamus ad culmina; nec ita pulcherrimo aedificio tecta ponenda ut nequaquam fundamenta sint solida. Sacerdotes autem qui vescuuntur in cellariis, in quibus multae divitiae continentur, ipsi sunt qui appropinquant ad Dominum: de quibus Scriptura testatur (Exod. XXIV), quod Moyses appropinquaverit ad Dominum, et caeteri accedere non potuerint. In aedificatione templi mystici, et in Ecclesiae sacramento multi sunt sacerdotes et apostolici viri qui accedunt ad Dominum, et non in quolibet loco, sed in sancto sanctorum. Quodque juxta LXX dicitur: Filii Sadoc, qui interpretatur justus, in Hebraico non habetur. Ibi, inquit, sacerdotes ponent sancta sanctorum, et oblationem, hoc est, victimam holocausti, et pro peccato, et pro ignorantia: ut non solum juge offerant sacrificium, sed pro diversitate temporum, et qualitate peccati, atque ignorantiae, sciant placare Dominum, quia ipse locus sanctus est, et sacerdotalis in eo dignitas commoratur, quae possit rogare pro caeteris. Quando autem procedendum est ad eos, qui non possunt templi adyta penetrare, nec divinae scientiae arcana cognoscere: egrediantur, inquit, foras ad eos sacerdotes in atrium exterius: nequaquam cum his vestimentis quibus intrinsecus induti erant, viscera videlicet misericordiae, et Dominum Salvatorem, de quibus scriptum est: Induimini Dominum Jesum Christum (Rom. XIII, 14); nec his utantur sermonibus, de quibus loquitur Deus: Mysterium meum mihi et meis: ne incurrant in illud quod Salvator prohibet, dicens: Nolite dare sanctum canibus, nec projiciatis margaritas ante porcos (Matth. VII, 6). Sed ponent vestimenta 516 sua intrinsecus, quibus induuntur, quando ministrant in templi adytis; sancta enim sunt, et ad eos qui perfectam non habent sanctitatem, non debent proferri: accipientque alia vestimenta, et sic procedent ad populum. Sic, inquit, loquentur ad populum, quomodo potest audire populus. Unde et Apostolus Corinthiis loquebatur (I Cor. V), in quibus audiebatur fornicatio, et talis fornicatio, quae nec inter gentes quidem: Lac vobis potum dedi, non escam, id est, solidum cibum: necdum enim capere poteratis (I Cor. III, 2).

From which we learn, that there are many diversities of foods, which it is lawful or not lawful for the priests to eat, and concerning these themselves which it is lawful to take for food, they are not taken in all places, nor by all, nor at all times. I think the chambers of the North and the South are those which either contain the simplicity of history, or the sacraments of spiritual understanding, so that through the North we may come to the South. For neither is the letter to be read thus, and the foundations of history to be laid, that we do not come to the summits; nor are the roofs to be placed on a most beautiful building in such a way that the foundations are by no means solid. But the priests who eat in the cellars, in which many riches are contained, are they who approach to the Lord: concerning whom the Scripture testifies (Exod. 24), that Moses approached to the Lord, and the others could not draw near. In the building of the mystical temple, and in the sacrament of the Church, there are many priests and apostolic men who draw near to the Lord, and not in any place whatsoever, but in the holy of holies. That which is said according to the LXX: The sons of Zadok, who is interpreted just, is not found in the Hebrew. There, he says, the priests shall place the holy of holies, and the offering, that is, the victim of the holocaust, both for sin and for ignorance: so that they may not only offer a continual sacrifice, but for the diversity of times, and the quality of sin, and of ignorance, they may know how to appease the Lord, because the place itself is holy, and the priestly dignity dwells in it, which can pray for the others. But when it is time to proceed to those who cannot penetrate the inner sanctuaries of the temple, nor know the secrets of divine knowledge: let the priests go out, he says, forth to them into the outer court: by no means with these garments with which they were clothed within, clearly the bowels of mercy, and the Lord Savior, concerning which it is written: Put ye on the Lord Jesus Christ (Rom. 13:14); nor let them use those discourses, concerning which God speaks: My mystery is for me and mine: lest they run into that which the Savior prohibits, saying: Give not that which is holy to dogs, neither cast ye your pearls before swine (Matt. 7:6). But they shall place their garments 516 within, with which they are clothed when they minister in the inner sanctuaries of the temple; for they are holy, and to those who do not have perfect holiness, they ought not to be brought forth: and they shall receive other garments, and so they shall proceed to the people. So, he says, let them speak to the people, in the way that the people can hear. Whence also the Apostle spoke to the Corinthians (1 Cor. 5), among whom fornication was heard of, and such fornication as was not even among the gentiles: I have given you milk to drink, not meat, that is, solid food: for you were not yet able to bear it (1 Cor. 3:2).

Ad quos rursum dicit: Filioli mei, quos iterum parturio, donec Christus formetur in vobis (Gal. IV, 19). Parvulis enim atque lactentibus non solum non prodest solidus cibus, sed interficit eos, qui perfectae aetatis hominibus congruit. Illud autem quod a Septuaginta additum est: Propterea non egredientur in atrium exterius sacerdotes, ut semper sancti sint qui offerunt, obelo praeotemus, quia in Hebraico non habetur.

(Vers. 15 seqq.) Cum iue complisset mensuras domus interioris, eduxit me per viam portae quae respiciebat ad viam orientalem; et mensus est eam undique per circuitum (sive similitudinem domus per circuitum in ordine) Mensus est autem contra ventum Orientalem (sive et steti post tergum portae respicientis ad Orientem) calamo mensurae per circuitum quingentos calamos, in calamo mensurae per gyrum [Vulg. circuitum]. Et mensus est contra ventum Aquilonis quingentos calamos, in calamo mensurae per gyrum. Et ad ventum Australem mensus est quingentos calamos, in calamo mensurae per circuitum. Et ad ventum occidentalem mensus est quingentos calamos, in calamo mensurae. Per quatuor ventos mensus est [Vulg. addit illud] murum ejus undique per circuitum, longitudine quingentorum cubitorum, et latitudine quingentorum cubitorum, dividensem inter sanctuarium et vulgi locum.

Sciendum quod post ventum Orientalem et Aquilonem, in vento Australi et Occidentali apud Septuaginta ordo praeposterus sit. Illi enim primum posuerunt, Occidentalem, id est mare; et postea Australem, cum apud Hebraeos primum ponatur ventus Australis, et postea Occidentalis. Quodque Scriptura nunc dicit: cumque complisset mensuras domus 517 interioris, eduxit me per viam portae quae respicit ad viam Orientalem, ostendit cuncta quae supra dicta sunt, et forinsecus, et intrinsecus et in interioribus templi, hoc est, sancti sanctorum, proprie ad templi aedificium pertinere, et templi interioris. Unde nunc sequitur: Eduxit me per viam portae, quae respiciebat ad viam Orientalem, et mensus est eam undique per circuitum, sive similitudinem domus. Per quod demonstratur, non ipsam domum, sed similitudinem domus esse quae cernitur: quia nunc per speculum videmus in aenigmate: cum autem venerit, quod perfectum est, tunc quod ex parte est destruetur (I Cor. XIII). Unde et Moyses in tabernaculo, et Salomon in aedificio, non veritatem tentorii templi, sed similitudinem figuramque fecerunt: ut per haec quae minora sunt et terrena, ea quae in coelestibus, et in spiritali aedificio sunt, intelligere possimus.

To whom again he says: My little children, of whom I am in labor again, until Christ be formed in you (Gal. 4:19). For to little ones and sucklings solid food not only does not profit, but it kills those for whom it is congruent for men of perfect age. But that which was added by the Seventy: Therefore the priests shall not go out into the outer court, that they who offer may always be holy, let us mark with an obelus, because it is not found in the Hebrew.

(Vers. 15 ff.) When he had finished the measures of the inner house, he led me out by the way of the gate which looked toward the Eastern way; and he measured it on every side in circuit (or the likeness of the house in circuit in order). And he measured against the Eastern wind (or and I stood behind the back of the gate looking toward the East) with the measuring reed in circuit five hundred reeds, in the measuring reed round about [Vulg. circuit]. And he measured against the North wind five hundred reeds, in the measuring reed round about. And at the South wind he measured five hundred reeds, in the measuring reed in circuit. And at the West wind he measured five hundred reeds, in the measuring reed. By the four winds he measured [Vulg. adds it] its wall on every side in circuit, of five hundred cubits length, and five hundred cubits breadth, dividing between the sanctuary and the common place.

It should be known that after the Eastern and North wind, the order in the South and West wind among the Seventy is reversed. For they placed the West first, that is, the sea; and afterwards the South, whereas among the Hebrews the South wind is placed first, and afterwards the West. And that which the Scripture now says: when he had finished the measures of the inner house 517 he led me out by the way of the gate which looks toward the Eastern way, shows that all those things which were said above, both without and within and in the interior parts of the temple, that is, the holy of holies, properly pertain to the building of the temple, and of the inner temple. Whence now follows: He led me out by the way of the gate, which looked toward the Eastern way, and measured it on every side in circuit, or the likeness of the house. Through which it is demonstrated, that it is not the house itself, but the likeness of the house which is discerned: because now we see through a glass in an enigma: but when that which is perfect is come, then that which is in part shall be destroyed (1 Cor. 13). Whence both Moses in the tabernacle, and Solomon in the building, made not the truth of the tent of the temple, but a likeness and figure: so that through these things which are lesser and earthly, we may be able to understand those things which are in the celestial things, and in the spiritual building.

Vir autem qui prophetam eduxerat, nequaquam in atrium exterius, sed per viam portae, quae respiciebat ad viam Orientalem, primum mensus est contra ventum Orientalem, id est, ad Orientalem plagam quingentos calamos per gyrum; secundo, ad Aquilonem; tertio, ad Austrum; quarto, ad mare, id est, ad Occidentem, per quatuor videlicet ventos, murus in circuitu, tam in longitudine, quam in latitudine, hoc est: per quadrum, qui murus simul habebat duo millia calamos. Sin autem calamus sex cubitorum erat, et $\pi\alpha\lambda\alpha\iota\sigma\tau\eta$ uno, qui $\pi\alpha\lambda\alpha\iota\sigma\tau\eta$ sexta pars cubiti est, perspicuum est murum exteriorem habuisse per circuitum calamos duo millia, qui faciunt cubitos duodecim millia trecentos triginta tres, et trientem de duobus millibus. Prudens lector et diligens legat librum Jesu Nave, et inveniet quomodo in suburbanis haec mensura servetur. Unde et legio daemonum, hunc numerum elegit in suffocatione porcorum (Luc. VIII), ut qui servientibus Deo, praecepto Domini separatus est, in contrariam partem referatur ad perditionem eorum qui vitam coeno dignam, et sordibus consecantur. Omnis autem murus qui est exterior, et habet spatiosissimam longitudinem et latitudinem per quadrum, apostolorum continet numerum, id est, duodecim 518 millium: ut singulis apostolis millenus numerus deputetur, et tamen ad mensuram plenitudinis Christi et perfecti viri non veniat, nisi jungantur ei et $\pi\alpha\lambda\alpha\iota\sigma\tau\eta$, qui trecenti triginta et tres cubiti sunt, et cubiti tertia pars: per quae sanctae et venerabilis Trinitatis mysterium demonstratur, quae cingit et vallat omnia, et habitatores templi sui praestat tutissimos. Unde trecentorum cubitorum arca Noe habet longitudinem, et triginta cubitorum altitudinem, quae consummatur in uno cubito (Gen. V). Quod autem ibi adduntur quinquaginta cubiti in latitudine, remissionis (ut saepe diximus) significat sacramentum. Unde et Dominus triginta annorum venit ad baptismum, et hic ipse propheta in principio voluminis sui annum ponit tricesimum: qui trecentus, et tricesimus numerus, tribus additis et tertia parte completur. Illud autem quod per simplicitatem interpretationis, dum parum attendimus celeritate dictandi, et Septuaginta habent et nostra translatio, murum ejus undique per circuitum, longitudine quingentorum cubitorum, et latitudine quingentorum cubitorum, Hebraeus sermo non continet: sed simpliciter, longitudinem quingentorum, et latitudinem quingentorum, ut subaudiatur, calamorum: sicuti quarto supra dictum est, ad Orientalem ventum, et ad Aquilonem, et ad Austrum et ad mare quingentis calamis, murum partium singularum ab eo qui tenebat calamum fuisse dimensum.

But the man who had led out the prophet, by no means into the outer court, but by the way of the gate which looked toward the Eastern way, first measured against the Eastern wind, that is, at the Eastern region five hundred reeds round about; second, at the North; third, at the South; fourth, at the sea, that is, at the West, clearly through the four winds, the wall in circuit, as much in length as in breadth, that is: through a square, which wall together had two thousand reeds. But if the reed was of six cubits and one palm (*palaistē*), which palm is the sixth part of a cubit, it is manifest that the outer wall had in circuit two thousand reeds, which make twelve thousand three hundred thirty-three cubits, and a third part of two thousand. Let the prudent and diligent reader read the book of Joshua (Jesus Nave), and he will find how this measure is preserved in the suburbs. Whence also the legion of demons chose this number in the suffocation of the swine (Luke 8), so that he who, by the precept of the Lord, was separated for those serving God, should be referred in the contrary part to the perdition of those who follow a life worthy of mire and filth. But every wall which is outer, and has a most spacious length and breadth through a square, contains the number of the apostles, that is, twelve 518 thousand: so that a thousandth number is deputed to the individual apostles, and nevertheless it does not come to the measure of the fullness of Christ and of the perfect man, unless there be joined to it also palms (*palaistai*), which are three hundred thirty-three cubits, and a third part of a cubit: through which the mystery of the holy and venerable Trinity is demonstrated, which surrounds and ramparts all things, and presents the inhabitants of its temple most safe. Whence the ark of Noah has a length of three hundred cubits, and a height of thirty cubits, which is consummated in one cubit (Gen. 6). But that there fifty cubits are added in breadth, signifies (as we have often said) the sacrament of remission. Whence also the Lord came to baptism at thirty years of age, and this prophet himself in the beginning of his volume places the thirtieth year: which three hundredth and thirtieth number is completed with three added and a third part. But that which by the simplicity of interpretation, while we attend too little in the speed of dictating, both the Seventy have and our translation, its wall on every side in circuit, of five hundred cubits length, and five hundred cubits breadth, the Hebrew discourse does not contain: but simply, a length of five hundred, and a breadth of five hundred, so that reeds (*calami*) should be understood: just as it was said above in the fourth place, at the Eastern wind, and at the North, and at the South and at the sea with five hundred reeds, the wall of the individual parts was measured by him who held the reed.

Quingentesimus autem numerus qui vicinus est quinquagenario, quod ad remissionem pertineat omnium peccatorum, non solum vetus Scriptura (Levit. XXV), sed et Salvatoris in Evangelio verba demonstrant, dicentis: Duo debitores erant feneratori cuidam: unus debebat denarios quingentos, et alius quinquaginta (Luc. VII, 41). Et murus dividit inter sanctuarium et vulgi locum. Ex quo intelligimus, omnem supra templi descriptionem, Sacerdotum, qui sunt filii Sadoc, fuisse ministeriis delegatam. Hunc autem murum, qui tanto spatio dilatetur, et universa circumeat, separare sanctuarium et vulgi locum.

(Cap. XLIII.---Vers. 1 seqq.) «Et eduxit [Vulg. duxit] me ad portam quae respiciebat ad viam Orientalem: et ecce gloria 519 Dei Israel ingrediebatur per viam Orientalem: et vox erat ei quasi vox aquarum multarum: et terra splendebat a maiestate ejus. Et vidi visionem secundum speciem quam videram, quando venit ut disperderet civitatem: et species secundum aspectum quem videram juxta fluvium Chobar, et cecidi super faciem meam. Et majestas Domini ingressa est templum per viam portae, quae respiciebat ad Orientem. Et elevavit me spiritus, et introduxit me in atrium interius: et ecce repleta erat gloria Domini domus. Et audivi loquentem ad me de domo. Et vir qui stabat juxta me, dixit ad me: Fili hominis, locus solii mei, et locus vestigiorum pedum meorum, ubi habito in medio filiorum Israel in aeternum. Et non polluent ultra domus Israel nomen sanctum meum, ipsi et reges eorum in fornicationibus suis, et in ruinis regum suorum, et in excelsis: qui fabricati sunt limen suum juxta limen meum, et postes suos juxta postes meos: et murus erat inter me et eos: et polluerunt nomen sanctum meum in abominationibus quas fecerunt: propter quod consumpsi eos in ira mea. Nunc ergo repellant procul fornicationem suam, et ruinas regum suorum a me: et habitabo in medio eorum semper. LXX: Et adduxit me ad portam, quae respiciebat contra Orientem ÷ et eduxit me ** et ecce gloria Dei Israel veniebat per viam Orientis: et vox castrorum quasi vox gementium multorum: et terra resplendebat quasi fulgur a gloria per circuitum. Et visio quam vidi secundum visionem quam videram quando ingrediebar ut ungerem civitatem ÷ Et visio currus quam vidi ** secundum visionem quam videram super fluvium Chobar: cecidique in faciem meam. Et gloria Domini ingressa est domum per viam portae, quae respiciebat ad Orientem.

But the five hundredth number which is near to the fiftieth, that it pertains to the remission of all sins, not only the old Scripture (Levit. 25), but also the words of the Savior in the Gospel demonstrate, saying: There were two debtors to a certain money-lender: one owed five hundred pence, and the other fifty (Luke 7:41). And the wall divides between the sanctuary and the common place. From which we understand, that all the description of the temple above was delegated to the ministries of the Priests, who are the sons of Zadok. But this wall, which is dilated by so much space, and goes around all things, separates the sanctuary and the common place.

(Cap. XLIII.—Vers. 1 ff.) «And he led [Vulg. brought] me to the gate which looked toward the Eastern way: and behold the glory 519 of the God of Israel was entering by the Eastern way: and his voice was like the voice of many waters: and the earth shined with his majesty. And I saw a vision according to the appearance which I had seen, when he came to destroy the city: and the appearance according to the aspect which I had seen by the river Chebar, and I fell upon my face. And the majesty of the Lord entered the temple by the way of the gate which looked toward the East. And the spirit lifted me up, and brought me into the inner court: and behold the house was filled with the glory of the Lord. And I heard one speaking to me out of the house. And the man who stood by me, said to me: Son of man, the place of my throne, and the place of the footsteps of my feet, where I dwell in the midst of the children of Israel for ever. And the house of Israel shall no more pollute my holy name, they and their kings in their fornications, and in the ruins of their kings, and in the high places: who have built their threshold by my threshold, and their posts by my posts: and there was a wall between me and them: and they polluted my holy name in the abominations which they committed: wherefore I consumed them in my wrath. Now therefore let them cast away far off their fornication, and the ruins of their kings from me: and I will dwell in the midst of them for ever. LXX: And he brought me to the gate, which looked against the East ÷ and he led me out ** and behold the glory of the God of Israel was coming by the way of the East: and the voice of the camps was like the voice of many doubling [ones]: and the earth shined like lightning from the glory round about. And the vision which I saw was according to the vision which I had seen when I was entering so that I might anoint the city ÷ And the vision of the chariot which I saw ** according to the vision which I had seen upon the river Chebar: and I fell upon my face. And the glory of the Lord entered the house by the way of the gate, which looked toward the East.

Et assumpsit me spiritus, et introduxit me in atrium interius: et ecce plena gloria Domini domus. Et steti, et ecce vox de domo loquentis ad me: et vir stabat juxta me, et dixit ad me: vidisti, fili hominis, locum solii mei, et locus vestigii pedum meorum, in quibus habitabit nomen meum in medio domus Israel in sempiternum. Et non contaminabunt ultra domus Israel nomen sanctum meum, ipsi et duces eorum in fornicatione sua et in homicidiis ducum in medio sui, cum ponerent limen meum in liminibus suis, et postes meos juxta postes suos. Et dederunt parietem meum 520 quasi connexum inter me et se: et contaminaverunt nomen sanctum meum in iniquitatibus suis quas faciebant. Et contrivi eos in furore meo et in occisione. Et nunc abjiciant fornicationem suam, et homicidia ducum suorum a me: et habitabo in medio eorum in sempiternum.»

Primum de translationis varietate dicendum est. Hoc quod ponunt Septuaginta: Et eduxit me, in Hebraico non habetur. Si enim adductus fuerat ad portam, quae respiciebat Orientem, quid necesse fuit ut educeretur, cum ideo inductus sit, ut videret quid in porta fieret Orientali? Deinde ubi dicitur: Vox erat ei, haud dubium quin Dei, quasi vox aquarum multarum, quod et Joannes in sua confirmat Apocalypsi, Septuaginta posuerunt: Et vox castrorum quasi vox geminantium multorum (Apoc. XIV). Tertio in Hebraico habetur: Vidi visionem secundum speciem quam videram, quando venit, ut disperderet civitatem. Venit autem ille qui in principio hujus prophetae vestitus erat lineis, et atramentarium habebat ad lumbos, cum aliis sex, ut disperderet civitatem, non ut ungeret, quod Septuaginta transtulerunt, qui quarto dixere: Et visio currus quam videram, quod in Hebraico non habetur. Dicamus strictim de singulis, quantum explanationis patitur difficultas: ne dum studemus brevitati, velamentum non solum Moysi, sed et prophetae Ezechielis remaneat in nobis, qui cupimus revelata facie veritatem Domini contemplari (Exod. XXXIV; II Cor. III). Gloria ergo Dei Israel ingreditur per viam Orientalem, per quam et egressa fuerat, quando civitas Domini furore percussa est. Ingreditur autem, immo regreditur ad eam quia templum Domini aedificatum in monte monstraverat. Et tamen multo plus est quod in consequentibus dicitur: Levavit me spiritus, et introduxit me in atrium exterius: et ecce repleta erat gloria Domini domus.

And the spirit took me up, and introduced me into the inner court: and behold the house was full of the glory of the Lord. And I stood, and behold a voice from the house of one speaking to me: and a man was standing by me, and said to me: thou hast seen, son of man, the place of my throne, and the place of the footstep of my feet, in which my name shall dwell in the midst of the house of Israel for ever. And the house of Israel shall no more contaminate my holy name, they and their leaders in their fornication and in the homicides of the leaders in their midst, when they placed my threshold in their thresholds, and my posts by their posts. And they gave my wall 520 as it were connected between me and them: and they contaminated my holy name in their iniquities which they were doing. And I crushed them in my fury and in slaughter. And now let them cast away their fornication, and the homicides of their leaders from me: and I will dwell in the midst of them for ever.»

First, we must speak concerning the variety of the translation. That which the Seventy place: And he led me out, is not found in the Hebrew. For if he had been brought to the gate which looked toward the East, what need was there that he should be led out, since he was brought in for this purpose, that he might see what was being done in the Eastern gate? Then where it is said: The voice was to him, no doubt but of God, as the voice of many waters, which John also confirms in his Apocalypse, the Seventy placed: And the voice of the camps as the voice of many doubling [ones] (Apoc. 14). Thirdly, in the Hebrew it is had: I saw a vision according to the appearance which I had seen, when he came, to destroy the city. For he came who in the beginning of this prophet was clothed in linen, and had an inkhorn at his loins, with six others, to destroy the city, not to anoint it, as the Seventy translated, who fourthly said: And the vision of the chariot which I had seen, which is not found in the Hebrew. Let us speak briefly of each, as much as the difficulty of the explanation permits: lest while we study brevity, the veil not only of Moses, but also of the prophet Ezekiel should remain in us, who desire with revealed face to contemplate the truth of the Lord (Exod. 34; 2 Cor. 3). The glory, therefore, of the God of Israel enters by the Eastern way, through which also it had gone out, when the city of the Lord was struck with fury. But it enters, or rather returns to it because he had shown the temple of the Lord built upon the mountain. And nevertheless much more is that which is said in the consequences: The spirit lifted me up, and brought me into the inner court: and behold the house was filled with the glory of the Lord.

Hic enim gloria tantum Dei Israel ingreditur: ibi autem dicitur, quod plenitudo gloriae Domini fuerit in Templo: de qua et Isaias scribit: Vidi Dominum sedentem super thronum excelsum et elevatum: et plena erat domus gloria ejus (Isai. VI, 1); quando revelata facie gloriam Domini contemplantur, reformamur in imaginem Creatoris. Vox quoque erat Dei, quasi vox aquarum multarum, omnium 521 scilicet in toto orbe populorum, ut Joannes Evangelista interpretatur (Apoc. XIV): sive quasi vox castrorum, et sicut vox geminantium multorum, ut exercitus Dei sacramenta cognosceret. Quod intelligens Jacob, vocavit nomen illius loci, castra (Genes. XXXII). De quibus et alibi scriptum est: Currus Dei decem millium multiplex, millia laetantium (Ps. LXVII, 18). Una autem vox dicitur castrorum et multitudinis, propter unum in Dei laude consensum. Geminaturque vox canentium Patri, et Filio, et Spiritui sancto: Sanctus, sanctus, sanctus Dominus Deus Sabaoth, plena est terra gloria ejus (Isai. VI, 3). Sequitur: Et terra splendebat a maiestate ejus (Psal. XVIII). Quod proprie in adventu Christi factum est; quando in omnem terram exiit sonus apostolorum, et in fines orbis terrae verba eorum (Rom. XVIII): quotidieque impletur in credentibus, et ad perfectum complebitur, quando corruptivum hoc induerit incorruptionem, et mortale istud fuerit immortalitate vestitum (I Cor. XV). Quod autem infertur: Et vidi visionem secundum speciem quam videram, quando venit ut disperderet civitatem; pro quo Septuaginta transtulerunt: quando ingressus sum, ut ungerem civitatem, cum juxta Hebraicum perspicuum sit; juxta Septuaginta plurimam obscuritatem habet: quomodo Ezechiel ingressus sit ut ungeret civitatem; ad cujus prophetiam comminationemque ceciderit: nisi forte illud dicamus, quod correptio prophetae, sit unctio civitatis, et unctio olei exultationis sacerdotalis, et regii, quod qui libenter receperint, et audire voluerint, efficiuntur uncti Domini, de quibus scriptum est: Nolite tangere Christos meos: et in prophetis meis nolite malignari (Ps. CIV, 15). Ille autem potest juxta anagogen ungere civitatem, de qua scriptum est: Gloriosa dicta sunt de te, civitas Dei (Ps. LXXXVI, 2); qui vidit visionem currus et mysteriorum Dei, quam intuitus est Ezechiel super fluvium Chobar, qui onus pondusque significat. Quid enim gravius fluminibus Babylois, super quae David sedit et flevit cum recordaretur Sion? De quibus scriptum est: Praeterit enim figura hujus mundi (Psal. CXXXVI). Nihilque puto in saeculi hujus confusione esse perpetuum: sed omnia praeterire et fluere (I Cor. VII, 31).

For here only the glory of the God of Israel enters: but there it is said, that the fullness of the glory of the Lord was in the Temple: concerning which also Isaiah writes: I saw the Lord sitting upon a throne high and elevated: and the house was full of his glory (Isa. 6:1); when with revealed face contemplating the glory of the Lord, we are reformed into the image of the Creator. The voice also of God was as the voice of many waters, of all 521 the peoples clearly in the whole world, as John the Evangelist interprets (Apoc. 14): or as it were the voice of the camps, and like the voice of many doubling [ones], so that the army of God might know the sacraments. Which Jacob understanding, called the name of that place, Camps (Gen. 32). Concerning which it is written elsewhere: The chariot of God is ten thousand fold, thousands of them that rejoice (Ps. 67:18). But one voice is said of the camps and of the multitude, because of one consent in the praise of God. And the voice of those singing to the Father, and to the Son, and to the Holy Spirit is doubled: Holy, holy, holy, Lord God of Sabaoth, all the earth is full of his glory (Isa. 6:3). It follows: And the earth shined from his majesty (Ps. 18). Which properly was done at the coming of Christ; when into all the earth went out the sound of the apostles, and unto the ends of the world their words (Rom. 10): and it is daily fulfilled in believers, and will be completed to perfection, when this corruptible shall have put on incorruption, and this mortal shall have been clothed with immortality (1 Cor. 15). But that which is brought in: And I saw a vision according to the appearance which I had seen, when he came to destroy the city; for which the Seventy translated: when I entered, so that I might anoint the city, although according to the Hebrew it is manifest; according to the Seventy it has the greatest obscurity: how Ezekiel entered so that he might anoint the city; at whose prophecy and commination he fell: unless perhaps we should say this, that the correction of the prophet is the anointing of the city, and the anointing of the oil of exultation of the priestly and kingly, which those who shall have received willingly, and shall have wished to hear, are made the anointed of the Lord, concerning whom it is written: Touch not my anointed: and do no evil to my prophets (Ps. 104:15). But he can according to the anagoge anoint the city, concerning which it is written: Glorious things are said of thee, O city of God (Ps. 86:2); who saw the vision of the chariot and of the mysteries of God, which Ezekiel beheld upon the river Chebar (Chobar), which signifies burden and weight. For what is heavier than the Babylonian rivers, upon which David sat and wept when he remembered Zion? Concerning which it is written: For the figure of this world passeth away (Ps. 136). And I think nothing in the confusion of this world is perpetual: but all things pass away and flow (1 Cor. 7:31).

Quae qui consideraverit, cadet super faciem suam intelligens quam procul sit a maiestate Dei, et flectet genua ad Patrem in nomine Jesu Christi. 522 Cumque, ait, ego corruissem, maiestas Domini ingressa est templum per viam portae, quae respiciebat ad Orientem, statimque me elevavit spiritus (ipse enim jacens pergere non valebam), et introduxit me in atrium interitus, foris enim cecideram; et ecce, qui prius conspexeram gloriam Dei Israel venientem per viam Orientalem, vidi repletam gloria Domini domus ejus, et vocem ad me de domo interiori loquentem audivi. Quae quid sit locuta, Scriptura non narrat, nisi forte illud Apostoli: Et audivi verba ineffabilia quae non licet homini loqui (II Cor. XII, 4). Vir autem, inquit, qui stabat juxta prophetam, dixit ad eum: quem perspicue Dominum intelligimus. Cui enim alii poterit convenire quod sequitur: Fili hominis, locus solii mei, et locus vestigiorum pedum meorum, ubi habito in medio filiorum Israel in aeternum, nisi illi qui habitat in Ecclesia in medio filiorum Israel cernentium Deum, et habitat in perpetuum, non secundum templum Salomonis ad tempus? Et locus ejus est ille de quo scriptum est: Et factus est in pace locus ejus (Ps. LXXV, 2), quae exsuperat omnem sensum: Et locus vestigiorum pedum illius, Apostolis dicentibus: Adoremus in loco ubi steterunt pedes ejus (Ps. XXXI, 7). Et pulchre dixit, steterunt: in Ecclesia enim stant pedes Domini, in synagoga ambulant et praetereunt. Ut autem sciamus hoc dici de Ecclesia, jungitur: Et non polluent ultra domus Israel nomen sanctum meum: quod proprie ad eos pertinet, qui sanctae conversationis in Ecclesia commorantur. Qui sint autem qui polluerint prius nomen sanctum Dei, ponit manifestius: Ipsi et reges eorum, tam populus quam sacerdotes, in fornicationibus suis quibus a Deo fornicati sunt: et in ruinis regum suorum, qui frustra sibi per superbiam, regium nomen assumunt. Denique sequitur: Et in excelsis. Arrogans enim mens offendit Deum: humilis ad misericordiam provocat. Qui post superbiam, immo per superbiam, fabricati sunt limen suum juxta limen Dei, et postes suos juxta postes illius. Audiant haec juxta litteram mulierculae oneratae peccatis, quae circumferuntur omni vento doctrinae, semper discentes, et numquam ad scientiam veritatis pervenientes; mentem junctam Deo, non vicinitatem Ecclesiarum, et habitationem 523 proximam, Dei in se provocare clementiam; quin potius indignationem Domini commoveri, quando in consecratis Deo locis, indignus habitator est. Fabricati sunt, inquit, limen suum juxta limen meum, ut nihil interesset inter sacrum et prophanum, et postes suos juxta postes meos, ut unus laicorum et sacerdotum esset introitus.

Which things he who shall have considered, will fall upon his face understanding how far he is from the majesty of God, and will bend his knees to the Father in the name of Jesus Christ. 522 When, he says, I had fallen down, the majesty of the Lord entered the temple by the way of the gate, which looked toward the East, and immediately the spirit lifted me up (for I myself lying could not proceed), and brought me into the inner court [interitus - error in text?], for I had fallen without; and behold, I who first had beheld the glory of the God of Israel coming by the Eastern way, saw the house of the Lord filled with his glory, and I heard a voice speaking to me out of the inner house. What it spoke, the Scripture does not relate, unless perhaps that of the Apostle: And I heard ineffable words which it is not lawful for a man to speak (2 Cor. 12:4). But the man, he says, who stood by the prophet, said to him: whom we clearly understand [to be] the Lord. For to whom else could that which follows agree: Son of man, the place of my throne, and the place of the footsteps of my feet, where I dwell in the midst of the children of Israel for ever, unless to him who dwells in the Church in the midst of the children of Israel discerning God, and dwells for ever, not according to the temple of Solomon for a time? And his place is that concerning which it is written: And his place was made in peace (Ps. 75:2), which surpasses all sense: And the place of the footsteps of his feet, the Apostles saying: Let us adore in the place where his feet stood (Ps. 131:7). And beautifully he said, they stood: for in the Church the feet of the Lord stand, in the synagogue they walk and pass by. But that we may know this is said of the Church, there is joined: And they shall no more pollute my holy name: which properly pertains to those who stay in the Church in holy conversation. But who they are who polluted the holy name of God before, he places more manifestly: They and their kings, as much the people as the priests, in their fornications by which they committed fornication from God: and in the ruins of their kings, who in vain assume to themselves through pride the kingly name. Finally it follows: And in the high places. For an arrogant mind offends God: a humble one provokes to mercy. Who after pride, or rather through pride, have built their threshold by the threshold of God, and their posts by his posts. Let the little women laden with sins hear these things according to the letter, who are carried about with every wind of doctrine, always learning, and never coming to the knowledge of the truth; that a mind joined to God, not the proximity of Churches, and a nearby 523 habitation, provokes the clemency of God upon itself; but rather the indignation of the Lord is moved, when in places consecrated to God, there is an unworthy inhabitant. They have built, he says, their threshold by my threshold, so that there should be no difference between the sacred and the profane, and their posts by my posts, so that there should be one entrance of the laity and the priests.

Unde et Apostolus dicit: Probet autem se homo, et sic accedat ad corpus et sanguinem Domini (I Cor. XI, 28). Et ut gravius faceret quod dicebat, sequentem jungit versiculum: Et murus erat inter me et eos; ut sacerdotalia sacrificia et loca sacramentorum corporis et sanguinis Christi, brevissimus murus divideret. Et polluerunt, inquit, nomen sanctum meum, in abominationibus quas fecerunt. Quid prodest habitationis vicinia, et medius inter cellulam nostram et altare Domini paries, cum in his quae secreto facimus, et quae turpe est etiam dicere, contaminetur et polluetur nomen Domini? Ego hoc arbitror, quod non polluat nomen Domini, nisi ille qui visus est nomini ejus credere, et illius censi vocabulo. Et quomodo tollit membra Christi, et facit membra meretricis, qui prius Christo credidit: sic ille polluit nomen Dei, qui prius nominis ejus fidem suscepit. Alioquin ethnicus, et Judaeus cum sint polluti, et contaminati, immo contaminatio ipsa atque pollutio, nomen Dei pollueret et contaminare non possunt: quod illi polluunt, ad quos dicitur: Nomen meum per vos blasphematur in gentibus (Rom. II, 24). Propter has igitur causas consumpsi eos in ira mea, quia haec fecere quae diximus. Et tamen clemens Dominus rursum prophetae praecipit, ut jubeat eis procul a se remove re fornicationes pristinas, et ruinas regum suorum ac principum derelinquere, et repellere non tam a se, quam a Deo: et boni operis statim praemia pollicetur dicens: Et habitabo in medio eorum, de quo in Evangelio dicitur: Medius inter vos stat quem vos nescitis (Joan. I, 26): et habitabit non parvo tempore, ut in Synagoga; sed in perpetuum, quod in Christi Ecclesia comprobatur.

(Vers. 10 seqq.) Tu autem, fili hominis, ostende domui Israel templum: et confundantur ab iniquitatibus suis, et metiantur [Al. meditentur] fabricam, et erubescant ex omnibus quae fecerunt. Figuram domus et fabricae ejus, exitus et introitus, et omnem descriptionem ejus, et universa praecepta ejus: cunctumque ordinem [Vulg. addit ejus], et omnes leges ejus ostende eis, et scribes in oculis eorum, ut custodiant omnes distributiones [Vulg. descriptiones] ejus, et praecepta illius, et faciant ea. Ista est lex domus in summitate montis: Omnes fines [Vulg. Omnis finis] ejus in circuitu, Sanctum sanctorum erit [Vulg. est]. Haec est ergo lex domus. LXX: Et tu, fili hominis, ostende domui Israel domum, et cessabunt a peccatis suis, et visionem ejus, et dispositionem illius: et ipsi sustinebant tormentum suum pro omnibus quae fecerunt.

Whence also the Apostle says: But let a man prove himself, and so let him approach to the body and blood of the Lord (1 Cor. 11:28). And that he might make what he was saying more grave, he joins the following verse: And there was a wall between me and them; so that a very short wall divided the priestly sacrifices and the places of the sacraments of the body and blood of Christ. And they polluted, he says, my holy name, in the abominations which they committed. What does the proximity of the habitation profit, and the wall between our little cell and the altar of the Lord, when in those things which we do in secret, and which it is shameful even to say, the name of the Lord is contaminated and polluted? I think this, that no one pollutes the name of the Lord, except him who has been seen to believe in his name, and to be called by his name. And just as he takes away the members of Christ, and makes them the members of a harlot, who before believed in Christ: so he pollutes the name of God, who before shall have received the faith of his name. Otherwise the pagan and the Jew, since they are polluted and contaminated, or rather the contamination itself and pollution, cannot pollute and contaminate the name of God: which those pollute to whom it is said: My name is blasphemed among the gentiles through you (Rom. 2:24). For these causes, therefore, I consumed them in my wrath, because they did these things which we have said. And nevertheless the clement Lord again commands the prophet, that he should bid them to remove far from them their pristine fornications, and to leave the ruins of their kings and princes, and to repel them not so much from themselves, as from God: and he immediately promises the rewards of a good work, saying: And I will dwell in the midst of them, concerning which it is said in the Gospel: There standeth one in the midst of you, whom you know not (John 1:26): and he will dwell not for a small time, as in the Synagogue; but for ever, which is proved in the Church of Christ.

(Vers. 10 ff.) «But thou, son of man, show to the house of Israel the temple: and let them be confounded by their iniquities 524, and let them measure [Al. meditate upon] the fabric, and let them be ashamed of all that they have done. The figure of the house and of its fabric, the exits and the entrances, and every description of it, and all its precepts: and show them the whole order [Vulg. adds its], and all its laws, and thou shalt write in their eyes, that they may keep all its distributions [Vulg. descriptions], and its precepts, and do them. This is the law of the house on the summit of the mountain: All its borders [Vulg. All the border] in the circuit, shall be [Vulg. is] the Holy of Holies. This therefore is the law of the house.» LXX: «And thou, son of man, show to the house of Israel the house, and they shall cease from their sins, and its vision, and its disposition: and they themselves sustained their torment for all that they did.

Et describes domum et praeparationem ejus, et exitus atque introitus ejus, et substantiam ejus et omnia praecepta illius, et omnia legitima ejus, et omnes leges ejus ostendet illis, et describes coram eis: et custodient omnes justificationes et omnia praecepta mea, et facient ea, et descriptionem domus in vertice montis, omnes termini ejus in circuitu Sancta sanctorum sunt. *Ista est lex domus.*

Non parvi operis est, quod oculis carnis, vel mente conspexeris audientibus demonstrare, ut et ipsi tecum vidisse videantur. Quamobrem scribit et Josephus, eos qui ad describendam terram missi sunt ab Jesu filio Nave, fuisse γεωμέτραις, et artem quae nunc philosophorum propria est, habuisse Geometriae. Domui igitur Israel, eorum qui animo conspiciunt Deum, ostenditur domus, hoc est templum quod Ezechiel situm in monte conspexit, et non solum in monte, sed sicut nunc dicitur, in summitate montis: quam nequaquam illam putemus, quae a Salomone constructa narratur in Regum et in Paralipomenon libris. Illa enim alterius ordinis atque mensurae est, et in singulis magnam habens diversitatem: tantumque inferior templo, quod nunc ostenditur Ezechieli, ut non solum cultores ejus, et aeditui; sed et ipse fabricator ejus Salomon peccaverit, et offenderit Deum, licet postea egerit poenitentiam, scribens Proverbia, in quibus ait: Novissime ego egi poenitentiam, et respexi ut eligerem disciplinam (Prov. XXIV, 2).

Ista autem quae Ezechieli, et per Ezechielem domui Israel ostenditur, talis est: ut qui eam 525 mente conspexerit, cesset ab iniquitatibus suis: non quibusdam, sed omnibus: sive ut in Hebraico continetur, confundatur et sustineat tormentum suum pro omnibus quae fecerit. Sustinet autem tormentum iniquitatum suarum, qui cessat praeterita facere peccata: multumque prodest ei, qui ante peccaverit, videre domum Dei, et omnis fabricae ejus nosse rationem; ut peccare desistat, et habens illius desiderium, dicat ad Dominum: Domine, dilexi decorem domus tuae: et locum habitationis gloriae tuae (Ps. XXV, 8). Et iterum: Unum petivi a Domino, hoc requiram: ut inhabitem in domo Domini omnibus diebus vitae meae (Ps. XXVI, 4), cum coepero vivere et esse cum Christo, qui est vita credentium.

And thou shalt describe the house and its preparation, and its exits and its entrances, and its substance and all its precepts, and all its lawful things, and he shall show them all its laws, and thou shalt describe before them: and they shall keep all my justifications and all my precepts, and shall do them, and the description of the house on the peak of the mountain, all its boundaries in the circuit are the Holy of Holies. This is the law of the house.»

It is a task of no small effort to demonstrate to hearers what you have beheld with the eyes of the flesh or with the mind, so that they themselves may seem to have seen it with you. Wherefore Josephus also writes, that those who were sent to describe the land by Joshua the son of Nun, were geometers (γεωμέτραι), and possessed the art of Geometry, which is now proper to philosophers. To the house of Israel, therefore, of those who behold God in their soul, the house is shown, that is the temple which Ezekiel beheld situated on the mountain, and not only on the mountain, but as it is now said, on the summit of the mountain: which we should by no means think [to be] that which is related to have been built by Solomon in the books of Kings and Chronicles. For that is of another order and measure, and possesses great diversity in details: and [is] so much inferior to the temple which is now shown to Ezekiel, that not only its worshippers and temple-wardens, but even its builder Solomon himself sinned, and offended God, although he afterwards did penance, writing the Proverbs, in which he says: «Lastly I did penance, and I looked back that I might choose discipline» (Prov. 24:32).

But this which is shown to Ezekiel, and through Ezekiel to the house of Israel, is such: that he who shall have beheld it in his 525 mind, may cease from his iniquities: not some, but all: or as it is contained in the Hebrew, he should be confounded and sustain his torment for all that he has done. But he sustains the torment of his iniquities, who ceases to commit past sins: and it profits him much, who has sinned before, to see the house of God, and to know the reason of its whole fabric; so that he may desist from sinning, and having a desire for it, may say to the Lord: «Lord, I have loved the beauty of thy house: and the place of the habitation of thy glory» (Ps. 25:8). And again: «One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life» (Ps. 26:4), when I shall have begun to live and to be with Christ, who is the life of believers.

Sequitur: Exitus ejus et introitus, subauditur, domus. Exitus autem eorum qui egrediuntur ad eos qui foris sunt, et introitus eorum qui per magistrorum disciplinam ad interiora penetrant. Et omnem, inquit, descriptionem ejus, sive substantiam ejus, ut Septuaginta transtulerunt, quae non tam ad naturam domus, quam ad supellectilem pertinet atque divitias. Et universa praecepta, cunctumque ordinem, et omnes leges templi ostendes eis, qui portaverunt tormentum iniquitatum suarum, et cessaverunt, sive confusi sunt super his quae ante gesserant. Idcirco autem ostende ei, ut custodiant omnia quae praecepta sunt. Nihil enim prodest scire descriptionem domus et omnes distributiones ejus, de quibus scriptum est: Multae mansiones apud Patrem meum (Joan. XIV, 2). Et iterum: Statuit terminos gentium secundum numerum filiorum Israel, sive angelorum Dei (Deut. XXXII), nisi feceris quae praecepta sunt.

Domus autem et lex omnium praeceptorum Dei, et urbs quae in summitate montis est constituta, illa credenda est, de qua scriptum est: Non potest civitas abscondi super montem posita (Matth. I, 14). Et: Fluminis impetus laetificat civitatem Dei (Ps. XLV, 4): quae perspicue refertur ad Ecclesiam, et sita est in eo monte, qui in vertice omnium montium est, et a quo vulneratus est princeps Tyri: omnesque fines et termini domus hujus, sancta sanctorum sunt. In illa domo, hoc est, in tabernaculo quod fabricatus est Moyses, et in templo quod a Salomone constructum est, interiora tantum, ubi erant 526 Cherubim, et propitiatorium, et arca testamenti, et mensa thymiamatis, appellabantur sancta sanctorum. In hac autem domo quae monstratur Ezechieli, et quae in summitate montis est constituta, omnes termini ejus reputantur in sancta sanctorum. Quodque infertur: Haec est lex domus, vel ad praeterita pertinet, de quibus jam dictum est, vel ad ea quae dicenda sunt postea.

(Vers. 13 seqq.) «Istae mensurae altaris in cubito verissimo qui habebat cubitum et palmum (sive $\frac{1}{2}$ cubiti): in sinu ejus erat cubitus: et cubitus in latitudine: et definitio [Vulg. addit ejus] usque ab labium ejus in circuitu palmi unius [Vulg. palmus unus]. Haec quoque erat fossa altaris. Et de sinu terrae usque ad crepidinem novissimam duo cubiti, et latitudo cubiti unius, et a crepidine minori usque ad crepidinem majorem quatuor cubiti, et latitudo unius cubiti. Ipse autem ariel quatuor cubitorum, et ab ariel usque sursum [Vulg. ad sursum] cornua quatuor.

It follows: «Its exits and its entrance,» [the word] house is understood. But the exits are of those who go out to those who are without, and the entrances of those who through the discipline of teachers penetrate to the interior things. «And every,» he says, «description of it,» or its substance, as the Seventy translated, which pertains not so much to the nature of the house as to the furniture and riches. «And all the precepts, and the whole order, and all the laws of the temple thou shalt show to them,» who have carried the torment of their iniquities, and have ceased, or were confounded over those things which they had done before. For this reason, moreover, show it to him, that they may keep all things which were commanded. For it profits nothing to know the description of the house and all its distributions, concerning which it is written: «Many mansions are with my Father» (John 14:2). And again: «He set the bounds of the nations according to the number of the children of Israel,» or «of the angels of God» (Deut. 32:8), unless thou shalt have done what was commanded.

But the house and the law of all the precepts of God, and the city which is established on the summit of the mountain, that is to be believed [to be] that concerning which it is written: «A city seated upon a mountain cannot be hid» (Matt. 5:14). And: «The force of the river maketh glad the city of God» (Ps. 45:5): which is clearly referred to the Church, and is situated on that mountain, which is on the peak of all mountains, and by which the prince of Tyre was wounded: and all the borders and boundaries of this house, are the Holy of Holies. In that house, that is, in the tabernacle which Moses made, and in the temple which was built by Solomon, only the interior parts, where were the 526 Cherubim, and the propitiatory, and the ark of the testament, and the table of incense, were called the Holy of Holies. But in this house which is shown to Ezekiel, and which is established on the summit of the mountain, all its borders are accounted in the Holy of Holies. And that which is brought in: «This is the law of the house,» either pertains to the past things, concerning which it has already been said, or to those which are to be said afterwards.

(Vers. 13 ff.) «These are the measures of the altar in the truest cubit which had a cubit and a palm (or $\frac{1}{2}$ cubit) in its hollow was a cubit: and a cubit in breadth: and its definition [Vulg. adds its] even to its lip in the circuit of one palm [Vulg. one palm]. This also was the trench of the altar. And from the hollow of the earth even to the lowest ledge two cubits, and the breadth of one cubit, and from the lesser ledge even to the greater ledge four cubits, and the breadth of one cubit. Moreover the ariel itself [was] four cubits, and from the ariel even upwards [Vulg. to above] four horns.

Et ariel duodecim cubitorum in longitudine, per duodecim cubitos latitudinis, quadrangulum [Vulg. quadrangulatum] aequis lateribus. Et crepido quatuordecim cubitorum longitudinis, per quatuordecim latitudinis in quatuor angulis ejus, et corona in circuitu illius dimidii cubiti, et sinus ejus unius cubiti per circuitum. Gradus autem ejus versi ad Orientem. LXX: Et haec mensura altaris in cubito perfecto cubitus et $\text{I}\epsilon\text{I}\pm\text{I}\gg\text{I}\pm\text{I}'\text{I}\text{f}\text{I}'_{,,}\acute{\alpha}\text{z}\dagger\text{I}$; sinus illius altitudo per circuitum et cubitus latitudinis: et gisus per labium ejus in circuitu palmi unius. Et haec est altaris altitudo a profundo exordii in sinu ejus usque ad propitiatorium magnum, quod erat subter cubitorum duorum, et latitudo cubiti. Et a propitiatorio minori usque ad propitiatorium majus cubiti quatuor: et latitudo cubiti et ariel cubitorum quatuor: et ab ariel usque ad superiora cornuum cubitus. Ipsum autem ariel duodecim cubitos habebat in longitudine: et duodecim cubitos in latitudine quatuor angulorum per singulas partes ejus: et propitiatorium quatuordecim cubitorum in latitudine per quatuor partes ejus: et gisus ejus per circuitum gyrans illud dimidio cubito: et circuitus ejus cubito: per gyrum et gradus ejus respicientes ad Orientem.

Scriptum est: Abyssum et sapientiam quis investigabit (Eccl. I, 2)? Et: O profundum sapientiae et scientiae Dei (Rom. XI, 33): cujus alta profunditas, et quis inveniet eam? Multum est si voluerimus templum Salomonis huic templo, 527 et omnes partes ejus et tabernacula comparare. Quod quia difficillimum est, interim in praesentiarum altare, quod Ezechieli ostensum est, altari quod in Exodo legimus, ex parte modica conferamus (Exod. XXXVIII). Ibi altare quinque cubitorum in longitudine et quinque cubitorum in latitudine, id est, quadrangulum, et trium cubitorum in altitudine describitur: hic vero recedens a sensibus quinque, tendit ad unionem, in qua cubitus perfectus, sive verissimus ponitur, cui jungitur palmus, id est, $\text{I}\epsilon\text{I}\pm\text{I}\gg\text{I}\pm\text{I}'\text{I}\text{f}\text{I}'_{,,}\acute{\alpha}\frac{1}{2}$, sextam, ut supra diximus, habens partem cubiti. In sinu autem ejus, hoc est, altaris, erat cubitus, qui scilicet ea quae igne consumeantur suscipiebat, et in latitudine ejus alius cubitus: ut interiora, hoc est, secreta, et spatia altaris quae in latitudine demonstrantur, uno cubito finirentur. Quod autem sequitur: Et definitio usque ad labium ejus, pro quo Aquila, Symmachus et Theodotio posuerunt terminum, Septuaginta rursum gisum interpretati sunt. Cujus verbi, ut ante jam dixi, non possum scire rationem; nec cujus linguae sit dicere confidenter: nisi hoc admonere lectorem, quod ubi nunc definitionem interpretatus sum supra coronam transtulerim. Illudque breviter demonstratur, quod in circuitu ipsius altaris, id est, in margine, et circulo repandum fuerit labium, et quasi corona in modum lilii, habens in aspectu plurimam venustatem.

And the ariel [was] twelve cubits in length, by twelve cubits of breadth, foursquare [Vulg. quadrangular] with equal sides. And the ledge [was] fourteen cubits of length, by fourteen of breadth in its four corners, and the crown in its circuit of half a cubit, and its hollow of one cubit by the circuit. Moreover its steps were turned toward the East.» LXX: «And this [is] the measure of the altar in the perfect cubit, a cubit and a $\text{Ī} \text{€} \text{Ī} \pm \text{Ī} \text{»} \text{Ī} \pm \text{Ī} \text{Ī} \text{f} \text{Ī} \text{„} \text{á} \text{z} \text{†} \text{Ī} \text{,}$: its hollow the height in the circuit and a cubit of breadth: and a gisus by its lip in the circuit of one palm. And this is the height of the altar from the depth of the beginning in its hollow even to the great propitiatory, which was beneath of two cubits, and the breadth of a cubit. And from the lesser propitiatory even to the greater propitiatory four cubits: and the breadth of a cubit: and the ariel of four cubits: and from the ariel even to the upper parts of the horns a cubit. Moreover the ariel itself had twelve cubits in length: and twelve cubits in breadth of the four corners by its individual parts: and the propitiatory of fourteen cubits in breadth by its four parts: and its gisus by the circuit revolving around it by half a cubit: and its circuit by a cubit: by the gyre and its steps looking toward the East.»

It is written: «Who shall investigate the abyss and wisdom?» (Sirach 1:2). And: «O the depth of the wisdom and of the knowledge of God» (Rom. 11:33): whose high depth, and who shall find it? It is much if we should wish to compare the temple of Solomon to this temple, 527 and all its parts and tabernacles. Because this is most difficult, let us meanwhile for the present compare the altar, which was shown to Ezekiel, to the altar which we read of in Exodus, in a small part (Exod. 38). There the altar is described as five cubits in length and five cubits in breadth, that is, foursquare, and three cubits in height: but here, receding from the five senses, it tends toward unity, in which the perfect or truest cubit is placed, to which is joined the palm, that is, $\text{Ī} \text{€} \text{Ī} \pm \text{Ī} \text{»} \text{Ī} \pm \text{Ī} \text{Ī} \text{f} \text{Ī} \text{„} \text{á} \text{1/2}'$, having the sixth part of a cubit, as we said above. Moreover in its hollow, that is, of the altar, there was a cubit, which clearly received those things which were consumed by fire, and in its breadth another cubit: so that the interior things, that is, the secrets, and the spaces of the altar which are demonstrated in breadth, should be bounded by one cubit. But that which follows: «And the definition even to its lip,» for which Aquila, Symmachus and Theodotion placed boundary, the Seventy again translated gisus. Of which word, as I have already said before, I cannot know the reason; nor [can I] say confidently of what language it may be: except to admonish the reader of this, that where I have now translated definition, above I translated crown. And that is briefly demonstrated, that in the circuit of the altar itself, that is, in the margin and circle, the lip was spread back, and as it were a crown in the manner of a lily, having in aspect much beauty.

Quae definitio, sive gisus per circuitum palmi unius, sive אֶלְפַּיִם אֶלְפַּיִם, latitudine tendebatur. Fovea autem altaris, sive profundum et altitudo, pro qua in Hebraico ponitur GAB , de sinu terrae usque ad crepidinem novissimam, vel usque ad propitiatorium maximum, duobus cubitis erat, et latitudo ejus cubiti unius. Inferiora enim et profunda, et terrae cohaerentia, duali numero, qui et in immundis animalibus positus est, continentur (Genes. VII): superiora autem et ad crepidinem, sive propitiatorium pervenientia, quod Theodotio ipso Hebraico nomine appellavit AZARA , unius cubiti habent latitudinem, ut dualis numerus transeat ad solitarium; et bonum nuptiarum, quod inferius est, ad unionis perveniat beatitudinem. 528 Quodque sequitur: Et a crepidine minori usque ad crepidinem majorem, quatuor cubitorum, et latitudo unius cubiti, pro quo in Septuaginta positum est: Et a propitiatorio minori usque ad propitiatorium majus; et Theodotio in utroque AZARA transtulit, illud est intelligendum, quod propitiatorium minus, lapis sit excisus de monte sine manibus, et propitiatorium majus, ipse lapis qui crevit in montem magnum, et implevit universum orbem (Dan. II). Sive juxta alterum sensum, propitiatorium minus est, quando exinanivit se formam servi accipiens (Philipp. II), et propitiatorium majus, quando recepit gloriam, quam habuit apud Patrem antequam mundus fieret (Joan. XVII). Prius enim Christi humiliora cognoscimus, et sic ad divinitatis ejus altitudinem pervenimus: et tamen utriusque naturae propitiatorium, hoc est, minoris atque majoris, ad unius altaris pertinet sacramentum. Inter duo autem propitiatoria, minus atque majus, quatuor erant cubita, quatuor mundi elementa signantia, quae et ipsa perveniunt ad unius cubiti altitudinem. Et hoc animadvertendum quod in mensura altaris primus cubitus in latitudine nulli copulatur, sed sua unione perfectus est: secundus autem latitudinis cubitus, post duos cubitos crescit ad summum, et tertius cubitus, post propitiatorium minus et majus per quatuor elementa ad unius cubiti mysterium tendit; et unus et alter, et tertius cubitus in altare Domini, nequaquam primus, secundus, et tertius; sed unus et unus, et unus esse dicatur. Ipse autem ariel quatuor cubitorum erat, et ab ariel usque sursum cornua quatuor: sive ut in Septuaginta dicitur, ab ariel usque ad superiora cornuum cubitus unus. Ariel (אֲרִיאֵל) ut plerique aestimant interpretatur, lux mea Deus. De quo et in Isaia propheta, ubi scriptum est: Vae tibi, civitas Ariel, quam expugnavit David, sive circumdedit, plenius diximus (Isai. XXIX, 2).

Which definition, or gisus, was extended through the circuit of one palm, or $\text{I} \in \text{I} \pm \text{I} \gg \text{I} \pm \text{I} \text{f} \text{I} \text{,} \acute{\alpha} \acute{\alpha} \text{I}$, in breadth. But the trench of the altar, or the depth and height, for which in the Hebrew is placed GAB, from the hollow of the earth even to the lowest ledge, or even to the greatest propitiatory, was of two cubits, and its breadth of one cubit. For the lower and deep things, and those cohering to the earth, are contained in the dual number, which was also placed in the unclean animals (Gen. 7): but the upper things and those reaching to the ledge, or propitiatory, which Theodotion called by the Hebrew name itself AZARA, have a breadth of one cubit, so that the dual number may pass to the solitary; and the good of marriage, which is lower, may reach to the beatitude of unity. 528 And that which follows: «And from the lesser ledge even to the greater ledge, of four cubits, and the breadth of one cubit,» for which in the Seventy it is placed: «And from the lesser propitiatory even to the greater propitiatory;» and Theodotion in both translated AZARA, that is to be understood, that the lesser propitiatory is the stone cut out of the mountain without hands, and the greater propitiatory, the stone itself which grew into a great mountain, and filled the whole world (Dan. 2). Or according to another sense, the lesser propitiatory is, when he emptied himself taking the form of a servant (Phil. 2), and the greater propitiatory, when he received the glory which he had with the Father before the world was made (John 17). For first we know the humbler things of Christ, and thus we reach to the height of his divinity: and nevertheless the propitiatory of both natures, that is, of the lesser and the greater, pertains to the sacrament of the one altar. But between the two propitiatories, the lesser and the greater, there were four cubits, signifying the four elements of the world, which also themselves reach to the height of one cubit. And this is to be noticed that in the measure of the altar the first cubit in breadth is coupled to nothing, but is perfect in its unity: but the second cubit of breadth, after two cubits grows to the summit, and the third cubit, after the lesser and greater propitiatory through the four elements tends toward the mystery of one cubit; and let the first, the second, and the third cubit in the altar of the Lord by no means be called first, second, and third; but let them be said to be one and one, and one. But the ariel itself was of four cubits, and from the ariel even upwards four horns: or as it is said in the Seventy, from the ariel even to the upper parts of the horns one cubit. Ariel (אֲרִיאֵל) as many estimate is interpreted, God is my light. Concerning which also in the prophet Isaiah, where it is written: «Woe to thee, city of Ariel, which David captured,» or «surrounded,» we have spoken more fully (Isa. 29:2).

But as I think, lion or strong one of God: which name is referred properly to the altar, in which there is either the illumination of God, or his lion and fortitude, Jacob saying to Judah: «Judah is a lion's whelp, to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as it were 529 a lioness, who shall rouse him?» (Gen. 49:9). Moreover it is of four cubits, and it has four horns; or the upper parts of the four horns are bounded by one cubit; so that the measure of the Gospels and the fortitude running through the whole world, may be demonstrated under the illumination of God and the fortitude of the lion, and they may reach to one cubit of divine confession. And so that gradually the obscurity of the present place may become more manifest, it follows: «And the Ariel [was] twelve cubits in length, by twelve cubits of breadth, foursquare with equal sides.» Which no one doubts pertains to the twelve tribes, which are written in the Apocalypse of John, and to the number of the Apostles, concerning whose sacrament I remember that I have spoken above (Apoc. 7). Moreover by the four sides of the world, twelve cubits together make forty-eight cubits of the priestly cities, so that with these as it were foundations divided in the whole world, the fortitude of the Church may be solidified. Furthermore the ledge, for which the Seventy [translated] propitiatory, Theodotion as above AZARA; Symmachus ἱεῖματρίϊν τετραγώνου, that is circuit, were of fourteen cubits of length by fourteen of breadth, in its four corners, and the crown in its circuit of half a cubit; for which again the Seventy translated gisus, and the hollow, or according to Symmachus the consummation and perfection of it, of one cubit by the circuit, that shows secretly, that our Lord, who is truly called the propitiatory not only for our sins, but for the whole world, came through fourteen generations from Abraham even to David; and again through another fourteen even to the captivity of Jeconiah, and by the sacrament of the same number descended to earthly things: so that in the third ἱεῖματρίϊν τετραγώνου, and by the sacrament of the divine number [Al. gift] he might save the four corners of the world, concerning which it is written: «Many shall come from the East and the West, and from the North and the South, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven» (Matt. 8:11). And that which follows, «and the crown,» or gisus by its circuit, 530 the propitiatory is understood, had half a cubit, and the hollow of the propitiatory itself, or the consummation and perfection, which Symmachus interpreted ἱεῖματρίϊν τετραγώνου, had one cubit, that signifies that both sinners and the righteous are saved by the propitiation of the Lord, the apostle Paul saying: «We are reconciled to God in the blood of his Son» (Rom. 5:10).

Et de peccatoribus dicitur, quod dimidii cubiti mensuram habeant per circuitum; qui tamen salvantur misericordia Creatoris, juxta illud quod in Psalmo scriptum est: Pro nihili salvos facies eos (Ps. LV, 8). De justis: quod in uno salventur numero solitario atque perfecto, et imitentur unam divinitatem, dicente eodem Apostolo: Deus erat in Christo, mundum reconcilians sibi (II Cor. V, 19). Quod autem in fine hujus testimonii ponitur, et gradus ejus versi ad Orientem, gradus hujus propitiatorii vel viginti quatuor libris veteris Instrumenti debent accipi: qui habebant citharas in Apocalypsi Joannis (Cap. V), et coronas in capitibus suis: vel sacramentum Patris et Filii et Spiritus sancti, in quo vera nobis datur propitiatio. Et ut dicamus apertius, propterea graduum numerus incertus relinquitur, ut quantocumque studio ad altiora scandere potuerimus, in inferioribus nos putemus collocatos, et cogitemus illud Psalmistae: Ibunt de virtute in virtutem (Ps. LXXXIII, 8).

(Vers. 18 seqq.) Et dixit ad me: Fili hominis, haec dicit Dominus Deus: Hi sunt ritus altaris, in quacumque die fuerit fabricatum, ut offeratur super illud holocaustum, et effundatur sanguis. Et dabis sacerdotibus, Levitis qui sunt de semine Sadoc, qui accedunt ad me, ait Dominus Deus: ut offerant mihi vitulum de armento pro peccato. Et assumes de sanguine ejus, pones super quatuor cornua [Vulg. addit ejus], et super quatuor angulos crepidinis, et super coronam in circuitu: et mundabis illud et expiabis. Et tolles vitulum qui oblatus fuerit pro peccato, et combures illum in separato loco domus extra sanctuarium. Et in die secunda offeres hircum caprarum immaculatum pro peccato, et expiabunt altare sicut expiaverunt in vitulo. LXX: 531 Et dixit ad me: Fili hominis, haec dicit Dominus Deus: Haec sunt praecepta altaris in die qua factum fuerit, ut offerantur super eo holocaustomata, et effundatur super illud sanguis. Et dabis Sacerdotibus Levitis qui sunt ex semine Sadduc, et appropinquant ad me, dicit Dominus Deus, ut ministrent mihi vitulum de bobus pro peccato: et tollent de sanguine ejus, et ponent super quatuor cornua altaris, et super basim ejus in circuitu, et mundabunt et expiabunt illud. Et tollent vitulum pro peccato, et comburetur in loco separato domus extra sancta. Et die secunda tollent haedos duos de capris immaculatos pro peccato, et expiabunt altare sicut expiaverunt in vitulo.

Postquam prophetae monstravit altare, et cubitum ejus, cubitosque duos; et rursum cubitum et quatuor cubitos, et tertio cubitum, duodecim quoque cubitos per alios duodecim, et quatuor altaris cornua: Ariel quoque duodecim cubitorum, per duodecim cubitos, et crepidinem, hoc est, propitiatorium quatuordecim cubitorum, per quatuordecim cubitos:

And of sinners it is said, that they have the measure of half a cubit by the circuit; who nevertheless are saved by the mercy of the Creator, according to that which is written in the Psalm: «For nothing shalt thou save them» (Ps. 55:8). Of the righteous: that they are saved in one solitary and perfect number, and they imitate one divinity, the same Apostle saying: «God was in Christ, reconciling the world to himself» (2 Cor. 5:19). Moreover that which is placed at the end of this testimony, «and its steps turned toward the East,» the steps of this propitiatory should be accepted either as the twenty-four books of the Old Instrument: which had harps in the Apocalypse of John (Chap. 5), and crowns on their heads: or the sacrament of the Father and of the Son and of the Holy Spirit, in which true propitiation is given to us. And that we may speak more openly, for this reason the number of the steps is left uncertain, so that with whatever study we shall have been able to climb to higher things, we should think ourselves placed in the lower things, and think upon that of the Psalmist: «They shall go from virtue to virtue» (Ps. 83:8).

(Vers. 18 ff.) «And he said to me: Son of man, thus saith the Lord God: These are the rites of the altar, in whatever day it shall be made, that holocausts may be offered upon it, and blood poured out. And thou shalt give to the priests, the Levites who are of the seed of Zadok, who approach me, saith the Lord God: that they may offer to me a calf from the herd for sin. And thou shalt take of its blood, and shalt put it upon its four horns [Vulg. adds its], and upon the four corners of the ledge, and upon the crown in the circuit: and thou shalt cleanse it and expiate it. And thou shalt take the calf which shall have been offered for sin, and thou shalt burn it in a separate place of the house without the sanctuary. And on the second day thou shalt offer a he-goat of the goats without blemish for sin, and they shall expiate the altar as they expiated [it] in the calf.» LXX: 531 «And he said to me: Son of man, thus saith the Lord God: These are the precepts of the altar in the day in which it shall be made, that holocausts may be offered upon it, and blood poured out upon it. And thou shalt give to the Priests the Levites who are of the seed of Zadok, and they approach me, saith the Lord God, that they may minister to me a calf from the oxen for sin: and they shall take of its blood, and shall put it upon the four horns of the altar, and upon its base in the circuit, and they shall cleanse and expiate it. And they shall take the calf for sin, and it shall be burned in a separate place of the house without the holy things. And on the second day they shall take two kids from the goats without blemish for sin, and they shall expiate the altar as they expiated [it] in the calf.»

After he showed the prophet the altar, and its cubit, and the two cubits; and again the cubit and the four cubits, and thirdly the cubit, also twelve cubits by another twelve, and the four horns of the altar: also the Ariel of twelve cubits by twelve cubits, and the ledge, that is, the propitiatory of fourteen cubits by fourteen cubits:

coronam quoque illius, et sinum dimidio cubito et uno cubito per circuitum: gradusque ad Orientem, quorum incertus est numerus, locutus est vir, cujus calamus et funiculus erat in manu, et docet eum quomodo, altaris opere perfecto, altare debeat expiari et consecrari. Primumque offertur victima, et datur sacerdotibus de genere Levi, qui sunt de semine Sadoc, quem cur Septuaginta Sadduc nominent, scire non valeo. Sadoc autem interpretatur justus: offerturque juxta Septuaginta et Theodotionem vitulus; juxta Symmachum taurus, qui Hebraice dicitur PHAR. Vitulum autem qui pro nobis immolatus est, et multa Scripturarum loca, et praecipuae Barnabae Epistola, quae habetur inter scripturas apocryphas, nominat. Et hircus caprarum secundo offertur die. Unde et Pascha facturi assumunt de grege agnum et haedum, et qui primum pascha facere non potuerunt, in secundo mense faciunt: quorum alterum ad justos pertinet, alterum ad poenitentes.

Sin autem Septuaginta nobis interpretatio placet qui dixerunt: die autem secundo tollent haedos duos immaculatos 532 pro peccato, audax quidem est quod dicturi sumus, sed tamen aliorum simpliciter ponenda sententia est, qui aiunt duos haedos immaculatos post passionem Domini oblatos esse ad altare Domini, Jacobum et Stephanum: quorum alter de apostolorum numero, alter de septem electis in ministerium Domini princeps fuit (Actor. XXII). Iste est Jacobus qui transformatum Salvatorem vidit in monte (Ibid., VII), qui resurgentem filiam archisynagogi cum Domino Petroque et Joanne intuitus est (Matth. XVII), qui in catalogo apostolorum, in quo bina junguntur nomina, prior fratre ponitur (Marc. IX). Hunc interfecit Herodes (Matth. IX), et quasi haedum immaculatum post passionem Salvatoris in die immolavit secunda (Marc. III). Stephanum quoque (cujus sapientiae et doctrinae nullus poterat resistere (Actor. XIV), et qui stantem vidit Filium ad dexteram Patris, et dixit (Act. XIV, 7): Domine Jesu, suscipe spiritum meum) lapidibus obruere Judaei. Et quomodo quosdam credentium primitias Achaiae et Asiae Apostolus nominat: sic et isti primitiae fuere martyrum (I Cor. XVI), quos Christi postea confessio coronavit.

Et hoc notandum quod vitulus totus offertur in holocaustum, et crassitudo corporis ejus divino igne consumitur. Etsi enim noveramus Christum secundum carnem: sed jam nunc non novimus eum secundum carnem (II Cor. V, 16). Jacobum autem et Stephanum qui secunda die oblatis sunt, sive hircus, qui juxta Hebraicum narratur oblati, offertur quidem in victima, sed holocaustum praesentiae Domini reservatur. Quod autem tollitur sanguis, de quo loquitur Petrus: Redempti sumus de vana nostra conversatione paternae traditionis pretioso sanguine Christi (I Petr. I);

also its crown, and the hollow of half a cubit and one cubit in the circuit: and the steps toward the East, whose number is uncertain, the man spoke, whose reed and cord were in his hand, and he teaches him how, the work of the altar being finished, the altar ought to be expiated and consecrated. And first a victim is offered, and it is given to the priests of the race of Levi, who are of the seed of Zadok (Sadoc), whom why the Seventy name Zadduc (Sadduc), I am not able to know. But Sadoc is interpreted just: and there is offered according to the Seventy and Theodotion a calf; according to Symmachus a bull, which in Hebrew is called PHAR. But the calf which was immolated for us, both many places of the Scriptures, and especially the Epistle of Barnabas, which is held among the apocryphal scriptures, names. And a he-goat of the goats is offered on the second day. Whence also those about to keep the Passover take from the flock a lamb and a kid, and those who could not keep the first passover, keep [it] in the second month: of which one pertains to the just, the other to the penitent.

But if the interpretation of the Seventy pleases us, who said: «but on the second day they shall take two kids without blemish 532 for sin,» bold indeed is what we are about to say, but nevertheless the opinion of others is to be placed simply, who say that two kids without blemish were offered at the altar of the Lord after the passion of the Lord, James and Stephen: of whom one was of the number of the apostles, the other was the prince of the seven elected for the ministry of the Lord (Acts 22). This is the James who saw the Savior transformed on the mountain (Ibid., 7), who beheld the rising daughter of the ruler of the synagogue with the Lord and Peter and John (Matt. 17), who in the catalogue of the apostles, in which the names are joined in pairs, is placed before his brother (Mark 9). This one Herod killed (Matt. 9), and as it were a kid without blemish immolated [him] on the second day after the passion of the Savior (Mark 3). Stephen also (whose wisdom and doctrine no one could resist (Acts 14), and who saw the Son standing at the right hand of the Father, and said (Acts 14:7): «Lord Jesus, receive my spirit») the Jews overwhelmed with stones. And as the Apostle names certain ones the firstfruits of Achaia and Asia: so also these were the firstfruits of the martyrs (1 Cor. 16), whom the confession of Christ afterwards crowned.

And this is to be noted that the whole calf is offered as a holocaust, and the fatness of its body is consumed by divine fire. For though we had known Christ according to the flesh: but now we know him no longer according to the flesh (2 Cor. 5:16). But James and Stephen who were offered on the second day, or the he-goat, which according to the Hebrew is related [as] offered, is indeed offered as a victim, but the holocaust is reserved for the presence of the Lord. But that blood is taken, concerning which Peter speaks: «We were redeemed from our vain conversation of paternal tradition by the precious blood of Christ» (1 Pet. 1);

et Paulus apostolus docet: Pretio redempti estis (I Cor. VII, 23); et in alio loco: Pacem faciens per sanguinem crucis suae, sive in terra, sive super coelos (Coloss. I, 20), illud significat, quod sanguine Salvatoris, quatuor cornua purificentur altaris, id est, quatuor mundi plagae: aspergiturque corona propitiatorii, sive bases per circuitum, ut universa purgentur, et firma sit propitiatio. Propterea autem in secunda die, vel duo haedi, de quibus supra diximus, vel hircus assumitur; quia animal est semper ad excelsa festinans, et nihil periculi sustinens in 533 praecipitiis, et ibi invenit viam, ubi caeteris animantibus interitus est. Unde et Graeco sermone caprarum et hircorum grex, sublimium conversatio dicitur, hoc est, αἰπόλιον quasi αἰποπόλιον, siquidem αἶπος, excelsum, πόλιον [Mss. πολεῖν], conversationem significat. Porro altare Christi expiatur sanguine, ut orationes sanctorum mundaе permeent ad Deum. Hoc quoque notandum, quod juxta Hebraicum ipse Ezechiel, quasi sacerdos vitulum jubetur assumere, et holocaustum facere, et sanguinem ejus in circuitu aspergere, tam altaris quam angulorum et coronae, sive basis. Septuaginta autem interpretes alios sacerdotes hoc facere demonstrant, de quibus dictum est: Dabis sacerdotibus Levitis, qui sunt ex semine Sadoc, qui accedunt ad me.

(Vers. 23 seqq.) «Cumque compleveris expians illud, offeres vitulum de armento immaculatum, et arietem de grege immaculatum. Et offeres eos in conspectu Domini, et mittent sacerdotes super eos sal; et offerent eos holocaustum Domino. Septem diebus facies hircum pro peccato quotidie, et vitulum de armento et arietem de pecoribus immaculatos offerent. Septem diebus expiabunt altare, et mundabunt illud: et implebunt manum ejus. Expletis diebus in die octavo et ultra facient Sacerdotes super altare holocausta vestra, et quae pro pace offerunt, et placatus ero vobis, ait Dominus Deus. LXX: Et cum compleveris expiationem, offerent vitulum de bobus immaculatum, et arietem de ovibus immaculatum, et offeretis coram Domino, et aspergent sacerdotes super ea sal; et offerent ea holocausta Domino. Septem diebus facies haedum pro peccato quotidie, et vitulum ex bobus, et arietem de ovibus immaculatum facient septem diebus. Et expiabunt altare, et mundabunt illud, et implebunt manus eorum, et consummabunt dies. Et erit a die octavo et ultra, facient sacerdotes super altare holocausta vestra, et pro salute vestra, et suscipiam vos, dicit Dominus Deus.»

and Paul the apostle teaches: «You were redeemed with a price» (1 Cor. 7:23); and in another place: «Making peace through the blood of his cross, whether on earth, or above the heavens» (Col. 1:20), that signifies, that by the blood of the Savior, the four horns of the altar should be purified, that is, the four quarters of the world: and the crown of the propitiatory is sprinkled, or the bases in the circuit, so that all things may be purged, and the propitiation may be firm. Moreover for this reason on the second day, either two kids, concerning which we spoke above, or a he-goat is taken; because it is an animal always hastening to the high places, and sustaining no danger in 533 precipices, and it finds a way there, where for other living things there is destruction. Whence also in the Greek speech a flock of goats and he-goats is called a conversation of the sublime ones, that is, αἰπόλιον as it were αἰποπόλιον, since αἶπος signifies high place, [and] πόλιον [Mss. πολεῖν] signifies conversation. Furthermore the altar of Christ is expiated with blood, so that the prayers of the saints may pass through pure to God. This also is to be noted, that according to the Hebrew Ezekiel himself, as it were a priest, is commanded to take the calf, and to make a holocaust, and to sprinkle its blood in the circuit, as well of the altar as of the corners and of the crown, or base. But the Seventy interpreters demonstrate that other priests do this, concerning whom it was said: «Thou shalt give to the priests the Levites, who are of the seed of Zadok, who approach me.»

(Vers. 23 ff.) «And when thou shalt have made an end of expiating it, thou shalt offer a calf from the herd without blemish, and a ram from the flock without blemish. And thou shalt offer them in the sight of the Lord, and the priests shall cast salt upon them; and shall offer them a holocaust to the Lord. Seven days shalt thou make a he-goat for sin daily, and a calf from the herd and a ram from the sheep without blemish shall they offer. Seven days shall they expiate the altar, and shall cleanse it: and shall fill its hand. And the days being expired, on the eighth day and thenceforward the Priests shall make upon the altar your holocausts, and those which they offer for peace, and I will be pacified towards you, saith the Lord God. LXX: And when thou shalt have finished the expiation, they shall offer a calf from the oxen without blemish, and a ram from the sheep without blemish, and you shall offer [them] before the Lord, and the priests shall sprinkle salt upon them; and shall offer them holocausts to the Lord. Seven days shalt thou make a kid for sin daily, and a calf from the oxen, and a ram from the sheep without blemish shall they make for seven days. And they shall expiate the altar, and shall cleanse it, and shall fill their hands, and shall consume the days. And it shall be from the eighth day and thenceforward, the priests shall make upon the altar your holocausts, and for your salvation, and I will receive you, saith the Lord God.»

Postquam altare et mensurae ejus in montis vertice demonstratae sunt; rursumque expiatio, et consecratio illius prophetae ostensa est, per unum vitulum immaculatum et hircum, sive duos haedos, quorum primum ad Dominum Salvatorem, duo sequentia ad apostolos ministrosque retulimus, ne in consecratione spiritalis altaris et proprie ad Ecclesiam pertinentis, 534 lex et prophetae viderentur exclusi, propterea consecrato altari, vitulus immaculatus assumitur et aries, et offertur in conspectu Domini; et filii Sadoc, hoc est, justorum sacerdotes aspergunt super capita eorum sal, ut et Lex et Prophetarum sapore Evangelii condiantur. Nec ullum est sacrificium (juxta legis imperium et interpretationem Apostoli, qui ait (Col. IV, 6): Sermo vester sit sale conditus) quod sale careat. Utrumque autem offertur holocaustum Domino, ut corpus pinguis litterae, quod significatur in Lege, et prophetiae nubilum, igne Domini, hoc est, Spiritu sancto, de quo dicit Paulus, Spiritu ferventes (Rom. XII, 11), in spiritualem et tenuem substantiam convertantur. Volumus scire apertius qui sit vitulus de armento immaculatus, et aries de ovibus purissimo vellere, intelligamus Moysen et Eliam (Num. XII, III Reg. XIX); quorum prior mansuetissimus fuit inter omnes homines qui versabantur in terra; alter ardore fidei similis Moysi. Unde et audebat dicere: Ego relictus sum solus. Quod autem in Hebraico scriptum est: Offeres vitulum, in Septuaginta, offerent sacerdotes, nulla sit quaestio. Et ipse enim Ezechiel cui haec dicuntur, de numero sacerdotum est, plenae aetatis atque perfectae; et sacerdotalem gradum prophetiae auxit gratia. Et Moyses et Elias videntur in monte cum Domino, id est, lex et prophetae, qui ei nuntiabant quae Jerosolymis passurus esset. Expiato autem altari, septem diebus offertur hircus, sive haedus pro peccato quotidie, et vitulus de armento, et aries de pecoribus immaculatus, ut per haec sacrificia septem dierum ad perfectum expietur altare. In septem diebus sabbatismus ostenditur qui juxta Apostolum (Hebr. IV) populo Dei reservatur: in quibus aeternam veramque speramus requiem, et nequaquam servile opus faciamus [Al. faciemus] peccatorum. In hirco autem, et vitulo, et ariete tria generalia delicta demonstrantur, quibus omne mortalium subjacet genus. Aut enim cogitationibus, aut sermone, aut opere peccamus. Cogitatio refertur ad arietem, quae prima est omnium peccatorum, et ex qua alia duo peccata nascuntur. Haedus autem, sive hircus, ad eloquium sive sermonem, qui semper de excelsioribus disputat.

After the altar and its measures on the peak of the mountain were demonstrated; and again its expiation and consecration was shown to the prophet, through one calf without blemish and a he-goat, or two kids, the first of which we referred to the Lord the Savior, the two following to the apostles and ministers, lest in the consecration of the spiritual altar and [one] properly pertaining to the Church, 534 the Law and the Prophets should seem excluded, for this reason when the altar is consecrated, a calf without blemish is taken and a ram, and is offered in the sight of the Lord; and the sons of Zadok, that is, the priests of the just ones sprinkle salt upon their heads, so that both the Law and the Prophets may be seasoned with the flavor of the Gospel. Nor is there any sacrifice (according to the command of the law and the interpretation of the Apostle, who says (Col. 4:6): «Let your speech be seasoned with salt») which lacks salt. Moreover both are offered as a holocaust to the Lord, so that the body of the thick letter, which is signified in the Law, and the cloud of prophecy, may be converted into a spiritual and thin substance by the fire of the Lord, that is, the Holy Spirit, concerning which Paul says, «fervent in spirit» (Rom. 12:11). If we wish to know more openly who is the calf from the herd without blemish, and the ram from the sheep with the purest fleece, let us understand Moses and Elijah (Num. 12, 1 Kings 19); the first of whom was the meekest among all men who were on the earth; the other like to Moses in the fervor of faith. Whence also he dared to say: «I am left alone.» As to what is written in the Hebrew: «Thou shalt offer a calf,» [and] in the Seventy, «the priests shall offer,» let there be no question. For Ezekiel himself to whom these things are said, is of the number of the priests, of full and perfect age; and the grace of prophecy increased his priestly rank. And Moses and Elijah are seen on the mountain with the Lord, that is, the law and the prophets, who announced to him what he was about to suffer at Jerusalem. Moreover, the altar being expiated, for seven days a he-goat or kid is offered for sin daily, and a calf from the herd, and a ram from the sheep without blemish, so that through these sacrifices of seven days the altar may be expiated to perfection. In the seven days is shown the sabbatism which according to the Apostle (Heb. 4) is reserved for the people of God: in which we hope for eternal and true rest, and by no means should we do the servile work of sins. In the he-goat, moreover, and the calf, and the ram three general delicts are demonstrated, to which every race of mortals is subject. For either in thoughts, or in speech, or in deed we sin. Thought is referred to the ram, which is the first of all sins, and from which the other two sins are born. Moreover the kid or he-goat [is referred] to eloquence or speech, which always disputes concerning higher things.

Opera vero proprie vitulo deputantur: quoniam vomeri 535 et labori et terrenis operibus mancipatus est. Haec igitur immaculata per septem dies veri sabbati atque perfecti Deo offerre debemus, et expiare altare, ut oratio nostra munda perveniat ad Deum. Quod autem infertur: Et mundabunt illud, et implebunt manum ejus, quod et Hebraicum et caeteri interpretes transtulerunt, illud significat, quod ipsius quoque altaris, pro cujus expiatione offertur sacrificium, dona complenda sint, sicut offertur pro sacerdotibus et populo atque pontifice; ne quid vacuum stetisse videatur in conspectu Domini. Pro quo posuere Septuaginta: et mundabunt illud, et implebunt manus suas, ut subaudiatur sacerdotes, qui cum pleni fuerint bonis operibus, hoc enim plenae significant manus, transacto sabbato, veniant ad diem resurrectionis octavam, et dicant cum Apostolo: Resurreximus cum Christo (Rom. VI, Coloss. III); et ultra octavam tendant ad coelestia, et offerant pro nobis holocausta, sive quae pro pace peccatorum nostrorum et salute sunt nostra: ut per ignem Spiritus sancti, omnia quae cogitamus, loquimur, et facimus, in spiritualem substantiam convertantur: et hujuscemodi Dominus delectatus sacrificiis, nobis placabilis fiat.

(Cap. XLIV.---Vers. 1 seqq.) Et convertit me ad viam portae sanctuarii exterioris, quae respiciebat ad Orientem, et erat clausa. Et dixit Dominus ad me: Porta haec clausa erit, et non aperietur, et vir non transibit per eam: quoniam Dominus Deus Israel ingressus est (sive ingreditur) per eam; eritque clausa principi. Princeps ipse sedebit in ea, ut comedat panem coram Domino. Per viam vestibuli (id est, Aelam), porta egredietur, et per viam ejus egredietur. Pro eo quod in Hebraico scriptum est: erit clausa principi, LXX transtulerunt, erit clausa: quia dux ipse sedebit in ea.

Multae sunt portae quas in descriptione templi Ezechielis Scriptura commemorat, tam intus quam foris. Altaris quoque figuram, et consecrationem et sacrificia sermo praeteritus percurrit. Quo finito, venit ad portam sanctuarii exteriorem, quae respiciebat ad Orientem, et erat clausa: statimque vir ille qui erat ductor prophetae, et ei omnia demonstrabat, locutus est ad eum: Porta haec quam respicis clausam, semper clausa erit, et non aperietur, 536 nullusque virorum transibit per eam. Et reddit causam cur clausa sit semper: quoniam Dominus Deus Israel ingressus est, vel ingreditur per eam: eritque clausa juxta Hebraicum, principi, quem ducem LXX transtulerunt. Qui princeps et dux, id est, NASI, sedebit in ea, ut comedat panem coram Domino: et per viam vestibuli portae ingreditur, et per ipsam egredietur.

But works are properly 535 deputed to the calf: since it is enslaved to the plow and labor and earthly works. These things, therefore, without blemish through the seven days of the true and perfect sabbath we ought to offer to God, and expiate the altar, so that our prayer may reach pure to God. As to what is brought in: «And they shall cleanse it, and shall fill its hand,» which both the Hebrew and the other interpreters translated, that signifies, that the gifts of the altar itself, for whose expiation the sacrifice is offered, are to be completed, just as it is offered for the priests and the people and the high priest; lest anything should seem to have stood empty in the sight of the Lord. For which the Seventy placed: «and they shall cleanse it, and shall fill their hands,» so that priests is understood, who when they shall have been full of good works—for this the full hands signify—the sabbath having passed, they should come to the eighth day of the resurrection, and say with the Apostle: «We have risen with Christ» (Rom. 6, Col. 3); and beyond the eighth let them reach for celestial things, and offer for us holocausts, or those which are for the peace of our sins and our salvation: so that through the fire of the Holy Spirit, all things which we think, speak, and do, may be converted into a spiritual substance: and the Lord being delighted with sacrifices of this kind, may become placable to us.

(Chap. 44.--Vers. 1 ff.) «And he brought me back to the way of the gate of the outer sanctuary, which looked toward the East, and it was shut. And the Lord said to me: This gate shall be shut, and shall not be opened, and no man shall pass through it: because the Lord the God of Israel hath entered (or shall enter) by it; and it shall be shut for the prince. The prince himself shall sit in it, to eat bread before the Lord. By the way of the vestibule (that is, Aelam), he shall go out by the gate, and by its way he shall go out. For that which is written in the Hebrew: «it shall be shut for the prince,» the Seventy translated: «it shall be shut: because the leader himself shall sit in it.»

There are many gates which the Scripture commemorates in the description of the temple of Ezekiel, both within and without. The previous discourse also ran through the figure of the altar, and the consecration and sacrifices. Which being finished, he came to the outer gate of the sanctuary, which looked toward the East, and was shut: and immediately that man who was the guide of the prophet, and was demonstrating all things to him, spoke to him: «This gate which thou beholdest shut, shall always be shut, and shall not be opened, 536 and none of men shall pass through it.» And he renders the cause why it is always shut: because the Lord the God of Israel has entered, or shall enter by it: and it shall be shut according to the Hebrew, for the prince, whom the Seventy translated leader. Which prince and leader, that is, NASI, shall sit in it, to eat bread before the Lord: and by the way of the vestibule of the gate he shall enter, and by the same he shall go out.

Quaenam ista porta est, quae semper clausa est, et solus Dominus Deus Israel ingreditur per eam? Nempe illa de qua Salvator loquitur in Evangelio: Vae vobis, Scribae et Pharisei hypocritae, et vae vobis doctoribus legis, qui tollitis clavem scientiae: ipsi non ingredimini, et intrantes prohibetis (Matth. XXIII, 23). De hac sub nomine libri scribit et Isaïas: Erunt verba libri istius, sicut verba libri signati: quem cum dederis homini nescienti litteras, et dixeris ei, Lege: et respondebit tibi, nescio litteras. Et dabunt illum homini scienti litteras, dicentes: Lege; et dicet: Non possum legere, quia signatus est (Isai. XXIX, 11). Iste autem liber est, cujus nemo potest solvere et aperire signacula, neque in coelo, neque in terra, neque sub terra, nisi ille de quo in Apocalypsi Joannis dicitur: Ecce vicit leo de tribu Juda, radix et genus David: ut aperiat librum et solvat signacula ejus (Apoc. V, 5). Prius enim quam Salvator humanum corpus assumeret, et humiliaret se, formam servi accipiens (Phil. II), clausa erat Lex et Prophetiae, et omnis scientia Scripturarum, clausus erat paradisos. Postquam autem ille pependit in cruce, et locutus est ad latronem, Hodie mecum eris in paradiso (Luc. XXIII, 43), statim velum templi scissum est, et aperta sunt omnia; ablatoque velamine dicimus: Nos autem omnes revelata facie gloriam Domini contemplantes, in eandem imaginem transformamur a gloria in gloriam (II Cor. III, 18). Sin autem revelata sunt omnia, in Christo enim juxta sermonem Pauli omnia revelantur (Ibid., XIII), quomodo porta clausa erit et non aperietur, et vir non transibit per eam? Ex quibus discimus, quamvis ad summam scientiam venerimus, comparatione divinae scientiae, nunc ex parte nos scire et ex parte cognoscere; quando autem venerit, quod perfectum est, tunc quod ex parte est destruetur. Unde et in alio loco ipse Apostolus imperfectum se esse loquitur, rursumque perfectum. Quod si interpretatione caret, videtur esse contrarium. Dicit enim: 537 Non quia jam accepi, aut quia jam perfectus sum. Fratres, ego me non arbitror comprehendisse; Unum vero, posteriora obliviscens et ad priora me extendens, statutum persequor ad bravium supernae vocationis Dei (Philipp. III, 12, 14). Cumque putaremus eum secundum professionem suam non esse jam perfectum, et magis quaerere quam invenisse quod verum, non solum se, sed et alios dicit esse perfectos: Quotquot ergo perfecti sumus hoc sapiamus. Est autem sensus hujus loci: Ad comparationem caeterorum hominum, qui curam non habent notitiae Scripturarum nec mysteriorum Dei, perfectum esse me fateor; quantum autem ad scientiam divinae majestatis, nunc in aenigmate video et per nubilum et caliginem, et dico cum propheta: Mirabilis facta est scientia tua ex me, confortata est, et non potero ad eam (Ps. CXXXVIII, 6).

What is this gate, which is always shut, and only the Lord the God of Israel enters through it? Surely that concerning which the Savior speaks in the Gospel: «Woe to you, Scribes and Pharisees hypocrites, and woe to you teachers of the law, who take away the key of knowledge: you yourselves do not enter in, and those entering you prohibit» (Matt. 23:23). Concerning this also Isaiah writes under the name of a book: «The words of this book shall be as the words of a book that is sealed: which when thou shalt give to a man that knoweth letters, and shalt say to him, Read: and he shall answer thee, I know not letters. And they shall give it to a man that knoweth letters, saying: Read; and he shall say: I cannot read, because it is sealed» (Isa. 29:11). Moreover this is the book whose seals no one can loose and open, neither in heaven, nor on earth, nor under the earth, except he of whom it is said in the Apocalypse of John: «Behold the lion of the tribe of Judah, the root and offspring of David, hath conquered: to open the book and loose its seals» (Apoc. 5:5). For before the Savior assumed a human body, and humbled himself, taking the form of a servant (Phil. 2), the Law and the Prophets were shut, and all the knowledge of the Scriptures, paradise was shut. But after he hung on the cross, and spoke to the thief: «Today thou shalt be with me in paradise» (Luke 23:43), immediately the veil of the temple was rent, and all things were opened; and the veil being taken away we say: «But we all beholding the glory of the Lord with revealed face, are transformed into the same image from glory to glory» (2 Cor. 3:18). But if all things are revealed—for in Christ according to the speech of Paul all things are revealed (Ibid., 13)—how shall the gate be shut and not be opened, and man shall not pass through it? From which we learn, although we shall have come to the highest knowledge, by comparison with divine knowledge, now we know in part and in part we understand; but when that which is perfect is come, then that which is in part shall be destroyed. Whence also in another place the Apostle himself speaks of himself being imperfect, and again perfect. Which if it lacks interpretation, seems to be contrary. For he says: 537 «Not as though I had already attained, or were already perfect. Brethren, I do not count myself to have apprehended; but one thing, forgetting those things which are behind and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God» (Phil. 3:12, 14). And when we might think him according to his profession not to be yet perfect, and rather to seek than to have found what is true, not only himself, but also others he says are perfect: «As many therefore as are perfect, let us be thus minded.» Moreover the sense of this place is: In comparison with other men, who have no care for the knowledge of the Scriptures nor the mysteries of God, I confess that I am perfect; but as much as pertains to the knowledge of the divine majesty, now I see in an enigma and through a cloud and darkness, and I say with the prophet: «Thy knowledge is become wonderful to me, it is comforted, and I shall not be able to reach it» (Ps. 138:6).

Haec igitur porta, quae omnibus clausa est (vir enim non transibit peream), erit clausa principi, sive duci, et illius adventu reserabitur, qui sedebit in ea, ut comedat panem coram Domino: de quo ipse in Evangelio profitetur, dicens: Meus cibus est ut faciam voluntatem ejus qui misit me, et compleam opus ejus (Joan. IV, 34). Ipse est princeps, et pontifex secundum ordinem Melchisedech, et hostia et sacerdos, qui in conspectu Patris nobiscum coelestem comedit panem, et vinum bibit, de quo loquitur in Evangelio: Non bibam de genimine vitis hujus, nisi cum bibero illud novum in regno Patris mei (Matth. XXVI, 29): in illo videlicet regno, de quo et ipse et alibi ait: Regnum Dei intra vos est (Luc. XVII, 21). Clausaque erit porta. Nemo enim potest passionis Domini, corporisque ejus et sanguinis pro maiestate rei sacramenta cognoscere. Tantaque bonitatis est, et clementiae princeps noster, ut cum solus sedeat in porta, quae clausa est, et panem coram Domino comedat, velit mensae suae atque convivii plures habere consortes, et dicat: Ecce ego sto ad ostium et pulso; si quis aperuerit mihi, ingrediar ad eum et coenabo cum illo, et ipse mecum (Apoc. III, 20). Solus autem panem comedit coram Domino, quia substantia ejus divinaque natura a cunctis creaturarum substantiis separata est. Ipse per eandem vestibuli portam ingreditur 538 et egreditur: quia et intus et foris, hoc est, infusus et circumfusus omnibus; ingrediensque per portam, ut secum introducat eos, qui absque doctrina et ejus auxilio intrare non possunt; et egrediens, ut rursum alios introducat; et loquatur eis qui difficiliora non capiunt. Quod autem porta Orientalis extra terminos mundi semper clausa sit, et humano nequaquam pateat aspectui, Joannis Evangelium probat dicentis: Deum nemo vidit umquam: Unigenitus Filius qui est in sinu Patris, ipse enarravit (Joan. I, 18). Quasi aliis verbis dixerit: Eritque clausa principi. Princeps solus sedebit in ea, ut comedat panem perfectae et consummatae scientiae. Nemo enim novit Filium nisi Pater, et nemo novit Patrem nisi Filius, et cui voluerit Filius revelare (Matth. XI, 27). Pulchre quidam portam clausam, per quam solus Dominus Deus Israel ingreditur, et dux cui porta clausa est, Mariam Virginem intelligunt, quae et ante partum, et post partum virgo permansit.

This gate therefore, which is shut to all (for man shall not pass through it), shall be shut for the prince, or leader, and by his advent it shall be unlocked, who shall sit in it, to eat bread before the Lord: concerning whom he himself in the Gospel professes, saying: «My meat is to do the will of him that sent me, and to finish his work» (John 4:34). He is the prince, and the high priest according to the order of Melchizedek, and the victim and the priest, who in the sight of the Father eats celestial bread with us, and drinks wine, of which he speaks in the Gospel: «I will not drink of this fruit of the vine, unless when I shall drink it new in the kingdom of my Father» (Matt. 26:29): in that kingdom, namely, concerning which he himself also elsewhere says: «The kingdom of God is within you» (Luke 17:21). And the gate shall be shut. For no one can know the sacraments of the passion of the Lord, and of his body and blood for the majesty of the thing. And our prince is of such goodness and clemency, that although he sits alone in the gate, which is shut, and eats bread before the Lord, he wishes to have more companions of his table and banquet, and says: «Behold I stand at the door and knock; if any man shall open to me, I will enter in to him and will sup with him, and he with me» (Apoc. 3:20). But he alone eats bread before the Lord, because his substance and divine nature is separated from all the substances of creatures. He enters through the same gate of the vestibule 538 and goes out: because he is both within and without, that is, infused and circumfused in all things; and entering through the gate, so that he may bring in with him those who without doctrine and his help cannot enter; and going out, so that he may again bring in others; and may speak to those who do not grasp more difficult things. Moreover that the East gate beyond the boundaries of the world is always shut, and by no means lies open to human sight, the Gospel of John proves [when] saying: «No man hath seen God at any time: the Only-begotten Son who is in the bosom of the Father, he hath declared him» (John 1:18). As if in other words he had said: «And it shall be shut for the prince.» The prince alone shall sit in it, to eat the bread of perfect and consummate knowledge. «For no one knoweth the Son but the Father, and no one knoweth the Father but the Son, and he to whom the Son shall will to reveal him» (Matt. 11:27). Beautifully certain ones understand the shut gate, through which only the Lord the God of Israel enters, and the leader for whom the gate is shut, [to be] Mary the Virgin, who both before birth, and after birth remained a virgin.

Etenim tempore quo angelus loquebatur: Spiritus sanctus veniet super te, et virtus Altissimi obumbrabit te, quod autem nascetur ex te sanctum, vocabitur Filius Dei (Luc. I, 35), et quando natus est, virgo permansit aeterna; ad confundendos eos, qui arbitrantur eam post nativitatem Salvatoris habuisse de Joseph filios, ex occasione fratrum ejus qui vocantur in Evangelio (Marc. III). Super qua quaestiuncula, Romae adversum Helvidium illius temporis haereticum, in adolescentia non grandem librum scripsisse me novi.

(Vers. 4 seqq.) Et adduxit me per viam portae Aquilonis in conspectu domus, et vidi, et ecce impleverat [Vulg. implevit] gloria Domini domum Domini, et cecidi ante faciem meam. Et dixit ad me Dominus: Fili hominis, pone cor tuum, et vide oculis tuis, et auribus tuis audi omnia quae ego loquar ad te de universis ceremoniis domus Domini, et de cunctis legibus ejus, et pones cor tuum in viis templi per omnes exitus sanctuarii.

Vir qui ductor prophetae est, et quo cuncta in templo monstrante cognoscit, postquam clausam ei ostenderat portam numquam reserandam, et tamen apertam ei qui clausis ingressus est ostiis, ducit prophetam ad viam portae Aquilonis, quae tamen et ipsa esset in conspectu domus, haud dubium quin templum significet. Cumque propheta e regione vidisset plenam domum Domini gloria Domini, eandem videlicet quam in Aquilonis plaga positus contra cernebat, statim cecidit in faciem suam, majestatem gloriae Domini ferre non sustinens. Unde quia fuerat humilitate dejectus, dicit ad eum, nequaquam vir, sed Dominus: Fili hominis, pone cor tuum, et reliqua.

In consummatione tabernaculi et aedificii templi quod a Salomone constructum est, apparuit gloria Domini, quae postea evangelicae gloriae comparatione destructa est, dicente Apostolo: Etenim non est glorificatum, quod glorificatum est, in hac parte, propter excellentem gloriam. Si enim quod destruitur, per gloriam est: multo magis quod manet in gloria est (II Cor. III, 10). Cavendumque ne destructionem prioris gloriae abolitionem putemus; sed sic sentiendum, quod postquam venerit quod perfectum est, id quod ex parte fuerat, destruetur: velut si solis radiis lampadem compares, aut lampadis lumen lucernae [Al. lucernulae.] Quamobrem et de Joanne Baptista dicitur: Ille erat lucerna lucens in domo (Joan. V, 35). Postquam autem venit sol justitiae, lucernae lumen absconditum est, dicente ipso propheta atque Baptista: Illum oportet crescere, me autem minui (Joan. III, 30).

For indeed at the time when the angel was speaking: «The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, and therefore that holy thing which shall be born of thee shall be called the Son of God» (Luke 1:35), and when he was born, she remained an eternal virgin; to the confounding of those who think that she after the birth of the Savior had sons by Joseph, on the occasion of his brothers who are called in the Gospel (Mark 3). Upon which little question, I know that I wrote in my youth no large book at Rome against Helvidius, the heretic of that time.

(Vers. 4 seqq.) «And he brought me by the way of the north gate into the sight of the house: and I beheld, and lo, the glory of the Lord had filled [Vulg. filled] the house of the Lord: and I fell upon my face.» «And the Lord said to me: Son of man, set thy heart, and behold with thy eyes, and hear with thy ears all things that I shall say to thee concerning all the ceremonies of the house of the Lord, and concerning all the laws thereof: and thou shalt set thy heart in the ways of the temple by all the exits of the sanctuary.»

The man who is the guide of the prophet, and by whose showing he knows all things in the temple, after he had shown him the shut gate which was never to be unlocked, and yet open to him who entered through shut doors, leads the prophet to the way of the North gate (porta Aquilonis), which nevertheless itself also was in the sight of the house, there being no doubt that it signifies the temple. And when the prophet had seen from that region the house of the Lord full of the glory of the Lord, the same namely which he perceived opposite him while placed in the tract of the North, he immediately fell upon his face, not sustaining to bear the majesty of the glory of the Lord. Wherefore, because he had been cast down in humility, [it is] by no means the man, but the Lord [who] says to him: «Son of man, set thy heart,» and the rest.

In the consummation of the tabernacle and of the building of the temple which was constructed by Solomon, the glory of the Lord appeared, which afterwards was destroyed by comparison with the evangelical glory, as the Apostle says: «For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.» «For if that which is done away was glorious, much more that which remaineth is in glory» (2 Cor. 3:10). And we must take care lest we think the destruction of the former glory to be an abolition; but it must be felt thus: that after that which is perfect has come, that which was in part shall be destroyed; as if you were to compare a lamp to the rays of the sun, or the light of a little lamp (lucerna) to a lamp. For which reason also it is said of John the Baptist: «He was a burning lamp in the house» (John 5:35). But after the Sun of Justice (Sol Justitiae) came, the light of the lamp was hidden, as the prophet and Baptist himself says: «He must increase, but I must decrease» (John 3:30).

Cecidit autem in faciem suam propheta, ne dum plus cernere cupit quam potest humana fragilitas intueri, etiam ipsum oculorum lumen amitteret. Unde familiarius eum vocat Dominus, filium hominis; praecipitque ut ponat cor suum, et videat oculis, et auribus audiat. Primum enim ad intelligendum quod dicitur aperiendus est animus; secundo, cordis intelligendum oculis, de quibus dicitur ad Abraham: Leva oculos tuos, et vide stellas coeli (Gen. XV, 5); tertio, his auribus audiendum, de quibus Salvator ait: Qui habet aures audiendi, audiat (Luc. VIII, 8); ut possit cunctas templi ceremonias et legitima ejus intelligere, et ad extremum ponere cor suum in viis templi; quia diversi ad Deum introitus sunt. Sive per vias templi, ceremoniarum ordinem significat, et exitus sanctuarii. Prooemium igitur est, et praeparatio prophetae, ad intelligenda quae postea super templi ordine cogniturus est. Et hoc notandum, quod in mundi hujus plaga qui in maligno positus est, et in Aquilonis frigore constitutus, coelestis nobis ceremoniarum ordo monstratur.

(V. 6 seqq.) Et dices ad exasperantem me domum Israel: Haec dicit Dominus Deus: sufficiant vobis omnia scelera vestra, domus Israel, eo quod inducitis filios alienos (sive alienigenas) incircumcisos corde et incircumcisos carne, ut sint in sanctuario meo, et polluant domum meam, et offertis panes meos, adipem et sanguinem, et dissolvistis (sive praeteristis) pactum meum in omnibus sceleribus vestris; et non servastis praecepta sanctuarii mei et posuistis custodes observationum mearum in sanctuario meo vobismetipsis.

Quando dicit, sufficiant vobis omnia scelera, sive iniquitates vestrae, ad priorum peccatorum hortatur poenitentiam, ne augeamus peccata peccatis, et materiam futuro paremus incendio; sed audiamus illud quod Isaïas loquitur: Vae his qui attrahunt peccata sicut funiculo longo, et sicut jugo corrigiae vituli iniquitates (Isai. V, 18). Primumque peccatum est, quod inducunt filios alienos, sive alienigenas incircumcisos corde, et incircumcisos carne, ut sint in sanctuario Dei, et polluant domum Dei. Modicum enim fermentum totam massam corrumpit (I Cor. V, 6); et in quibusdam exemplaribus fertur Proverbiorum: Ne introducas impium in tabernacula justorum.

Urgent nos in hoc loco Judaei et Ebionitae, qui circumcisionem carnis accipiunt: quomodo possumus praesentem locum exponere incircumcisos corde et incircumcisos carne? quo videlicet post spiritualem intelligentiam, etiam carnis circumcisionem suscipere debeamus. Sed qui legimus Paulum dicentem: Contestor autem omnem hominem qui circumciditur: quoniam si circumcidamini, Christus vobis nihil proderit (Gal. V, 2). Et illud Jeremiae: Ecce incircumcisae aures vestrae, et noluistis audire (Jer. VI, 10).

The prophet fell upon his face, lest while he desires to discern more than human frailty can behold, he should lose even the light of the eyes itself. Wherefore the Lord calls him more familiarly, son of man; and commands that he set his heart, and see with his eyes, and hear with his ears. For first the mind must be opened for understanding what is said; secondly, it must be understood with the eyes of the heart, concerning which it is said to Abraham: «Lift up thy eyes, and see the stars of heaven» (Gen. 15:5); thirdly, it must be heard with those ears of which the Savior says: «He that hath ears to hear, let him hear» (Luke 8:8); that he may be able to understand all the ceremonies of the temple and its lawful things (legitima), and finally set his heart in the ways of the temple; because there are diverse entrances to God. Or by the ways of the temple he signifies the order of the ceremonies, and the exits of the sanctuary. It is therefore a proem and preparation of the prophet for understanding those things which he is afterwards to know concerning the order of the temple. And this is to be noted: that in the tract of this world, which is placed in the evil one and constituted in the cold of the North (Aquilo), the celestial order of ceremonies is shown to us.

(V. 6 seqq.) «And thou shalt say to the house of Israel that exasperateth me: Thus saith the Lord God: Let all your wicked doings suffice you, O house of Israel: in that you have brought in strangers (or foreigners) uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to defile my house:» «and you offer my bread, the fat and the blood, and you have broken (or passed over) my covenant in all your wicked doings:» «and you have not kept the ordinances of my sanctuary, but you have set keepers of my observations in my sanctuary for yourselves.»

When he says, «let all your wicked doings,» or «your iniquities suffice you,» he exhorts to penance for former sins, lest we increase sins with sins, and prepare material for the future fire; but let us hear that which Isaiah speaks: «Woe to them that draw iniquity as with a long cord, and sin as it were with a cart-rope!» (Isa. 5:18). And the first sin is that they bring in strangers, or foreigners uncircumcised in heart, and uncircumcised in flesh, to be in the sanctuary of God, and to defile the house of God. For «a little leaven corrupteth the whole lump» (1 Cor. 5:6); and in certain copies of Proverbs it is said: «Bring not the impious into the tabernacles of the just.»

The Jews and Ebionites, who receive the circumcision of the flesh, urge us in this place: how can we explain the present place, «uncircumcised in heart and uncircumcised in flesh»? By which namely after the spiritual understanding, we should also receive the circumcision of the flesh. But we who read Paul saying: «I testify again to every man that is circumcised, that if you be circumcised, Christ shall profit you nothing» (Gal. 5:2). And that of Jeremiah: «Behold, your ears are uncircumcised, and you would not hear» (Jer. 6:10).

Et in Exodo locutus est Moyses in conspectu Domini dicens: Ecce filii Israel non audierunt me; et quomodo audiet me Pharao? Ego autem sum tardi sermonis (Exod. VI, 12), pro quo Septuaginta dixerunt: $\acute{\alpha}\frac{1}{4}\acute{\iota}\acute{\alpha}\frac{1}{2}\frac{1}{4}\acute{\iota}\acute{\alpha}\frac{1}{2}\frac{1}{2}\acute{\alpha}\frac{1}{4}$, $\acute{\iota}\gg\acute{\iota}\acute{\alpha}\frac{1}{2}\acute{\iota}\acute{\iota}$, $\acute{\iota}\mu\acute{\alpha}\frac{1}{4}\circ\acute{\iota}\frac{1}{4}\acute{\iota}\acute{\iota}$; quod melius habetur in Hebraeo: Ego autem incircumcisis sum labiis, interrogemus eos, immo cogamus circumcidere aures, et labia desecare, ut Scripturam implere videantur.

Sin autem coeperint circumcisionem aurium interpretari, quando nihil turpe et inhonestum audire nos patimur, et circumcisionem labiorum, quando nihil indecens loquimur: dicamus eis, eandem expositionem etiam in corde et in carne servare debetis. Cor circumcidimus cultello Dei, et aufertur de corde nostro praeputium, quando turpes cogitationes nequaquam exeunt de corde nostro, nec de nobis dicitur: Impinguatum est cor populi hujus, et auribus suis graviter audierunt (Actor. XXVIII, 27). Ergo et caro similiter circumciditur, ut nequaquam faciamus terrena opera, quae pro necessitate corporis facere compellimur, cibum capere, et potum et somnum, et uti vestibus: quae tunc circumcidimus, si non ad delicias, et ad luxuriam, et ad inertiam, sed ad necessitatem naturae et corporis istius sustentaculum cuncta faciamus. Qui bibit vinum modicum propter stomachum et frequentes infirmitates, et odit ebrietatem, circumcidit carnem suam (I Tim. V). Qui dormit quantum natura patitur, audiet a Salomone: Si sederis, absque timore eris: Si dormieris, suaviter dormies, et non timebis pavorem supervenientem tibi: neque impetus impiorum supervenientes (Prov. III, 24). Et qui fugit fornicationem, et uxori debitum reddit revertens ad id ipsum ne tentet eum Satanas (I Cor. VII), audiet cum populo Israel: In hac die abstuli opprobrium Aegypti a vobis. Vestibus quoque utetur, quae frigus repellant; non quae tenuitate sui, corpora nuda demonstrent. Attenuata jejuniis caro et circumcisa continentia (Jos. V), fugit opprobrium Aegyptiorum qui sunt magnis carnibus, et illud potest dicere quod in plerisque juxta editionem Septuaginta legitur: Quomodo contabuit caro mea, in terra deserta, invia, et inaquosa, sic in sancto apparui tibi (Ps. LXII, 3).

Si quando ergo alienigenas introducere voluerimus in templum Dei, circumcidamus aures eorum, et labia, et cor, et omnem carnem, oculosque, gustum et odoratum, ut omnia cum Dei timore et ratione faciamus. Audiant hoc episcopi atque presbyteri et omnis ordo ecclesiasticus, ut non inducant filios alienos incircumcisos corde, et incircumcisos carne, ne sint in sanctuario Dei, et polluant domum ejus.

And in Exodus Moses spoke in the sight of the Lord saying: «Behold the children of Israel have not hearkened to me; and how then shall Pharaoh hear me?» «I am of a slow speech» (Exod. 6:12), for which the Seventy said: «am I then alologos (without word)?»; which is better held in the Hebrew: «But I am uncircumcised in lips»; let us ask them, rather let us compel them to circumcise their ears, and to cut away their lips, that they may be seen to fulfill the Scripture.

But if they should begin to interpret the circumcision of the ears as when we suffer ourselves to hear nothing base and dishonest, and the circumcision of the lips as when we speak nothing indecent: let us say to them, you ought to keep that same exposition also in the heart and in the flesh. We circumcise the heart with the knife of God, and the foreskin is taken away from our heart, when base thoughts by no means go out from our heart, nor is it said of us: «The heart of this people is grown fat, and with their ears they have heard heavily» (Acts 28:27). Therefore the flesh is similarly circumcised, so that we by no means do earthly works, which we are compelled to do by the necessity of the body, as to take food, and drink and sleep, and to use garments: which things we then circumcise, if we do all things not for delights, and for luxury, and for inertia, but for the necessity of nature and the support of this body. He who drinks a little wine because of the stomach and frequent infirmities, and hates drunkenness, circumcises his flesh (1 Tim. 5). He who sleeps as much as nature allows, shall hear from Solomon: «If thou shalt sit, thou shalt be without fear: if thou sleepest, thou shalt sleep sweetly, and thou shalt not fear sudden dread when it cometh upon thee, nor the power of the wicked when it cometh» (Prov. 3:24). And he who flees fornication, and renders the debt to his wife, returning to that same thing lest Satan tempt him (1 Cor. 7), shall hear with the people of Israel: «On this day I have taken away the reproach of Egypt from you.» He shall also use garments which repel the cold; not those which by their thinness show naked bodies. The flesh attenuated by fasts and circumcised by continence (Josh. 5) flees the reproach of the Egyptians who are of great flesh, and can say that which is read in most places according to the edition of the Seventy: «How my flesh has wasted away in a desert, pathless, and waterless land, so have I appeared to thee in the holy place» (Ps. 62:3).

If ever therefore we should wish to bring foreigners into the temple of God, let us circumcise their ears, and lips, and heart, and all the flesh, and eyes, taste and smell, that we may do all things with the fear of God and with reason. Let the bishops and priests and all the ecclesiastical order hear this, that they bring not in strangers uncircumcised in heart, and uncircumcised in flesh, lest they be in the sanctuary of God, and defile his house.

Si enim hoc fecerint, aptabitur illis quod sequitur: Et offertis panes meos, panes videlicet propositionis in cunctis Ecclesiis et orbe terrarum, de uno pane pullulantes, et non solum panes, sed adipem quoque de quo scriptum est: Ex adipe frumenti saturavit eos (Ps. LXXX, 17), et sanguinem qui in Christi passione effusus est. Legendumque ita, et sic lectionis ordo reddendus: Cum filios alienigenas incircumcisos corde et corpore inducatis in sanctuarium meum, et polluatis domum meam, audetis offerre panes et adipem et sanguinem, mystica sacramenta, et non intelligitis quod solveritis, et praetergressi sitis pactum meum in omnibus sceleribus et impietatibus vestris, et non servaveritis praecepta sanctuarii mei, neque posueritis custodes ceremoniarum mearum in sanctuario meo. Omnis autem adversus eos est comminatio, qui non audierunt Apostolum praemonentem: Manus cito nemini imposueris: neque communices peccatis alienis (I Tim. V, 22). Vel certe sic intelligendum: Dissolvistis pactum meum in omnibus sceleribus vestris, et non servastis praecepta sanctuarii mei, et audetis indignos alienosque custodes ponere in observatione sanctuarii mei vobismetipsis, ut subaudiatur, non mihi. Et est sensus: Qui vobis in carnalibus serviant ac ministrent: et ob vestra refrigeria meum polluant sanctuarium.

(Vers. 9, seqq.) Haec dicit Dominus Deus: Omnis alienigena incircumcisos corde, et incircumcisos carne, non ingreditur sanctuarium meum: omnis filius alienus, qui est in medio filiorum Israel. Sed et Levitae qui longe recesserunt a me in errore filiorum Israel, et erraverunt a me post idola sua, portabunt iniquitatem suam, qui erant in [Vulg. et portaverunt iniquitatem suam, erunt in, etc.] sanctuario meo aeditui et janitores portarum domus, et ministri domus; ipsique mactabant holocausta et victimas populi, et ibi stabant ante eos, ut ministrarent pro illis. Pro eo ergo, quod ministraverunt pro eis in [Vulg. ipsi mactabunt, stabunt in conspectu eorum, ut ministrent eis pro eo quod ministraverunt illis in, etc.] conspectu idolorum suorum, et facti sunt domui Israel in offendiculum iniquitatis: idcirco levavi manum meam super eos, dicit Dominus Deus, et portaverunt [Vulg. portabunt] iniquitatem suam. Et non appropinquabunt ad me, ut sacerdotio fungantur mihi: neque accedent ad omne sanctuarium meum juxta sancta sanctorum: sed portabunt confusionem suam et scelera sua quae fecerunt. Et dabo eos janitores domus in omni ministerio ejus, et universis, quae fiunt [Vulg. fient] in ea. Sacerdotes autem Levitae filii Sadoc, qui custodierunt ceremonias sanctuarii mei, cum errarent filii Israel a me, ipsi accedent ad me, ut ministrent mihi: et stabunt in conspectu meo, ut offerant mihi adipem et sanguinem, ait Dominus Deus. Ipsi ingredientur in sanctuarium meum: et ipsi accedent ad mensam meam, ut ministrent mihi, et custodiant ceremonias meas.

For if they do this, what follows will be fitted to them: «And you offer my bread,» namely the showbread (panes propositionis) in all the Churches and the world of the lands, springing from one bread, and not only the bread, but also the fat (adepts) of which it is written: «He filled them with the fat of corn» (Ps. 80:17), and the blood which was shed in the passion of Christ. And it must be read thus, and thus the order of the reading must be rendered: «When you bring strangers uncircumcised in heart and in body into my sanctuary, and defile my house, you dare to offer the bread and the fat and the blood, the mystical sacraments (mystica sacramenta),» «and you do not understand that you have broken and passed over my covenant in all your wicked doings and impieties, and have not kept the ordinances of my sanctuary, nor have you set keepers of my ceremonies in my sanctuary.» For all the threat is against those who did not hear the Apostle forewarning: «Lay hands suddenly on no man, neither be partaker of other men's sins» (1 Tim. 5:22). Or certainly it is to be understood thus: «You have broken my covenant in all your wicked doings, and have not kept the ordinances of my sanctuary, and you dare to set unworthy and strange keepers in the observation of my sanctuary for yourselves,» so that it may be understood, «not for me.» And the sense is: «Who may serve and minister to you in carnal things: and for your refreshments defile my sanctuary.»

(Vers. 9, seqq.) «Thus saith the Lord God: No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary: every stranger that is in the midst of the children of Israel.» «Moreover the Levites that went far off from me in the error of the children of Israel, and have erred from me after their idols, shall bear their iniquity, who were in [Vulg. and have borne their iniquity, they shall be in, etc.] my sanctuary as sacristans (aeditui) and porters (janitores) of the gates of the house, and ministers of the house: and they themselves slew the holocausts and the victims of the people, and there they stood before them, to minister for them.» «Because therefore they ministered for them in [Vulg. they themselves shall slay, they shall stand in their sight, to minister to them because they ministered to them in, etc.] the sight of their idols, and were made a stumbling-block of iniquity to the house of Israel: therefore have I lifted up my hand upon them, saith the Lord God, and they have borne [Vulg. they shall bear] their iniquity.» «And they shall not come near to me, to do the office of priesthood to me: neither shall they come to any of my holy things by the holy of holies: but they shall bear their shame and their wickednesses which they have committed.» «And I will make them porters of the house in all the ministry thereof, and in all things that are done [Vulg. shall be done] therein.» «But the priests the Levites, the sons of Zadok, who kept the ceremonies of my sanctuary, when the children of Israel went astray from me, they shall come near to me, to minister to me: and they shall stand in my sight, to offer me the fat and the blood, saith the Lord God.» «They shall enter into my sanctuary, and they shall come near to my table, to minister to me, and to keep my ceremonies.»

LXX: Propterea haec dicit Dominus: Omnis filius alienigena incircumciscus corde, et incircumciscus carne, non ingredietur in sancta mea in omnibus filiis alienigenarum qui sunt in medio domus Israel, sed et Levitae qui longe recesserunt a me cum erraret Israel a me post cogitationes suas, et accipient iniquitatem suam, et erunt in sanctis meis ministrantes, ostiarii in portis domus, et ministri domus. Isti immolabunt holocausta et victimas populo, et isti stabunt ante populum ut ministrent eis. Pro eo quod ministraverunt eis ante faciem idolorum suorum, et factum est domui Israel in tormentum iniquitatis: propterea levavi manum meam super eos, dicit Dominus Deus, et accipient iniquitatem suam: et non accedent ad me, ut sacerdotio fungantur mihi: neque ut offerant ad omnia sancta filiorum Israel: nec ad sancta sanctorum meorum: et suscipient ignominiam suam in errore, quo erraverunt. Et ponent eos ut servent custodias domus in omnia opera ejus: et in universa quae fecerunt in ea. Sacerdotes Levitae filii Sadduc, qui custodierunt custodias sanctorum meorum cum erraret domus Israel a me, isti accedent ad me ut ministrent mihi, et stabunt ante faciem meam ut offerant mihi hostiam, adipem et sanguinem, dicit Dominus Deus. Isti ingredientur in sancta mea, et isti accedent ad mensam meam, ut ministrent mihi, et observent custodias meas.

Juxta utramque editionem posui testimonium, ut ex comparatione earum quid LXX senserint, quid Hebraicum teneat, scire valeamus. Septuaginta hoc significant, quod alienigenae incircumcisi corde, et carne qui habitant in medio filiorum Israel, ingredi non debeant sanctuarium Dei: Levitae autem, hoc est, sacerdotalis gradus, qui longe recesserunt a Domino in errore filiorum Israel, et erraverunt post idola sua, postquam receperint iniquitatem suam, stent in sanctuario Domini aeditui et janitores, ministrique domus, et mactent holocausta et victimas populi: et isti sint in conspectu eorum ut ministrent eis quod ministraverint illis in conspectu idolorum suorum, et facti sunt domui Israel in tormentum iniquitatis: et idcirco manum levasse se dicit super eos Dominus Deus: ut non accedant ad eum, et sacerdotio fungantur illi, neque offerant illi in sancta sanctorum, portentque ignominiam suam in errore quo erraverunt: ut scilicet ponantur in observatione custodiarum domus in omnia opera ejus, et in universa quae fiunt in domo.

LXX: «Therefore thus saith the Lord: Every stranger uncircumcised in heart, and uncircumcised in flesh, shall not enter into my holy things among all the strangers who are in the midst of the house of Israel, but also the Levites who went far off from me when Israel erred from me after their thoughts, and they shall receive their iniquity, and they shall be in my holy things ministering, porters at the gates of the house, and ministers of the house.» «These shall slay the holocausts and the victims for the people, and these shall stand before the people to minister to them.» «Because they ministered to them before the face of their idols, and it was made a torment of iniquity to the house of Israel: therefore have I lifted up my hand upon them, saith the Lord God, and they shall receive their iniquity: and they shall not come near to me, to do the office of priesthood to me: nor to offer to all the holy things of the children of Israel: nor to my holy of holies: and they shall receive their ignominy in the error in which they erred.» «And they shall set them to keep the watches of the house in all the works thereof: and in all things that they have done therein.» «The priests the Levites, the sons of Zadok, who kept the watches of my holy things when the house of Israel erred from me, these shall come near to me to minister to me, and they shall stand before my face to offer me a victim, the fat and the blood, saith the Lord God.» «These shall enter into my holy things, and these shall come near to my table, to minister to me, and to observe my watches.»

I have set the testimony according to each edition, so that from the comparison of them we may be able to know what the LXX felt and what the Hebrew holds. The Seventy signify this: that strangers uncircumcised in heart and flesh who dwell in the midst of the children of Israel ought not to enter the sanctuary of God. But the Levites, that is, the priestly grade, who went far off from the Lord in the error of the children of Israel, and erred after their idols, after they have received their iniquity, should stand in the sanctuary of the Lord as sacristans (*aeditui*) and porters (*janitores*), and ministers of the house, and should slay the holocausts and the victims of the people: and these should be in their sight to minister to them what they ministered to them in the sight of their idols, and were made to the house of Israel a torment of iniquity: and therefore the Lord God says that he has lifted up his hand upon them: so that they may not come near to him and do the office of priesthood to him, nor offer to him in the holy of holies, and bear their ignominy in the error in which they erred: namely, that they may be set in the observation of the watches of the house in all its works, and in all things that are done in the house.

Quod si ita est, quomodo stare poterit, ut Levitae qui longe recesserunt a Deo in errore filiorum Israel, et erraverunt ab eo post idola sua, ipsi ministrent in domo et mactent holocausta et victimas populi, et ipsi stent in conspectu eorum, ut ministrent eis? Quid enim amplius facturi sunt sacerdotes filii Sadoc, qui custodierunt ceremonias sanctuarii Dei, de quibus dicit: Ipsi accedent ad me ut ministrent mihi, et stabunt in conspectu meo, ut offerant mihi adipem, et reliqua?

Hebraicum autem hunc habet sensum: Omnis alienigena incircumcisis corde et carne, non ingreditur sanctuarium meum, licet cum populo Israel esse videatur. Levitae autem, hoc est, sacerdotalis gradus, qui longe recesserunt a me in errore filiorum Israel, et secuti sunt idola, portabunt iniquitatem suam, eo quod fuerint in sanctuario meo ministrantes in officio portarum domus, et ministri ejus. Ipsi enim offerebant holocaustum, et victimas populi, et ipsi stabant in conspectu eorum, ut ministrarent pro eis. Quia ergo ministraverunt pro illis in conspectu idolorum suorum, et fuerunt domui Israel in offendiculum iniquitatis, propterea levavi manum meam super eos, dicit Dominus Deus: et portaverunt iniquitatem suam, et non appropinquabunt ad me, ut sacerdotio fungantur mihi: neque accedent ad omne sanctuarium meum juxta sancta sanctorum: sed portabunt confusionem suam, et scelera sua quae fecerunt. Pro sacerdotali enim officio, qui holocaustum et victimas omneque sacrificium offerre consueverant, redigentur in ultimum gradum, et erunt janitores domus, in ignominiam sempiternam, ut ab universo populo videantur intrante et exeunte, de qua sublimi dignitate ad quem ultimum gradum pervenerint.

Sacerdotes autem, inquit, id est, Levitae, qui sunt filii Sadoc, hoc est, justorum, sive justii Dei, et qui tempore erroris universi Israelis, custodierunt ceremonias sanctuarii mei, ipsi accedent ad me, ut ministrent mihi, et stent in conspectu meo, et offerant mihi adipem, hoc est, pinguissimam hostiam et sanguinem, vivam scilicet et placentem hostiam Deo, et ipsi ingredientur sanctuarium meum, et accedent ad mensam meam, ut accendant thymiamam mihi, et omnem ritum sacrificii custodiant.

Si autem hoc ita est, ut qui in tempore erroris et persecutionis idola sunt secuti, quae de suo corde confixerant, et non solum voce, sed et subscriptione manus asseruerunt Dei Filium creaturam, et servierunt creaturae magis quam Creatori, qui est benedictus in saecula, quomodo sibi sacerdotalis et pontificalis assumunt fastigium, et audent offerre victimas Deo, cultores quondam idolorum?

If it is so, how can it stand, that the Levites who went far off from God in the error of the children of Israel, and erred from him after their idols, should themselves minister in the house and slay the holocausts and the victims of the people, and themselves stand in their sight, to minister to them? For what more shall the priests, the sons of Zadok, who kept the ceremonies of the sanctuary of God, concerning whom he says: «They shall come near to me to minister to me, and shall stand in my sight, to offer me the fat,» and the rest?

But the Hebrew has this sense: Every stranger uncircumcised in heart and flesh shall not enter my sanctuary, although he may be seen to be with the people of Israel. But the Levites, that is, the priestly grade, who went far off from me in the error of the children of Israel, and followed idols, shall bear their iniquity, because they were in my sanctuary ministering in the office of the gates of the house, and [were] its ministers. For they offered the holocaust and the victims of the people, and they themselves stood in their sight, to minister for them. Because therefore they ministered for them in the sight of their idols, and were a stumbling-block of iniquity to the house of Israel, therefore have I lifted up my hand upon them, saith the Lord God: and they have borne their iniquity, and they shall not draw near to me to do the office of priesthood to me: neither shall they draw near to any of my sanctuary by the holy of holies: but they shall bear their shame and their wickednesses which they committed. For instead of the priestly office, [by which] they had been accustomed to offer the holocaust and the victims and every sacrifice, they shall be reduced to the last grade, and shall be porters (janitores) of the house, in everlasting ignominy, so that they may be seen by all the people entering and going out, [showing] from what sublime dignity to what last grade they have come.

But the priests, he says, that is, the Levites, who are the sons of Zadok (that is, of the just ones, or the just of God), and who in the time of the error of all Israel kept the ceremonies of my sanctuary, they shall come near to me to minister to me, and shall stand in my sight, and offer me the fat (that is, the fattest victim) and the blood, namely a living and pleasing victim to God, and they shall enter my sanctuary and draw near to my table to kindle the incense for me, and keep every rite of sacrifice.

But if this is so, that those who in the time of error and persecution followed the idols which they had fashioned from their own heart, and not only by voice, but also by the subscription of their hand asserted that the Son of God is a creature, and served the creature rather than the Creator, who is blessed for ever, how do they take upon themselves the priestly and pontifical height, and dare to offer victims to God, having been once worshippers of idols?

Sed, ut ardentissimus poeta testatur, Quidquid a multis peccatur, inultum est: Multitudo peccantium impetrabiliorem fecit impiis veniam, ut qui redacti in laicos pristina sacrilegii sui debuerant [Al. debuerunt] scelera deplorare, nunc resupini in pontificali solio sedeant, et ructent nobis simulatae fidei nauseas, immo opertae perfidiae aperta compendia. Audiant igitur saltem sero, et observent praecepta omnipotentis Dei. Omnis alienigena incircumcisis corde, et incircumcisis carne, non ingreditur sanctuarium meum. Licet ille sit filius, licet cognatione sociatus, licet antiqua nobis haereat necessitudine: si incircumcisis corde vel carne est, non introducatur in sanctuarium Dei: ne ministros Christi, nostros faciamus ministros, et pro carnalibus refrigeriis, altaria Domini polluamus.

Pro eo quod nos posuimus: Et dabo eos janitores domus in omni ministerio ejus, et universis quae fiunt in ea: eos videlicet Levitarum qui longe recesserunt a Deo in errore filiorum Israel, et secuti sunt idola quibus victimas immolaverunt. Symmachus ordinem lectionis sensumque considerans, rectius interpretatus est, dicens: Posueram enim eos custodes januarum domus universi ministerii ejus et cunctorum quae fiunt in ea, ut non ad eos pertineat qui futuri sunt in templo, sed ad eos qui fuerunt.

(Vers. 17 seqq.) Cumque ingredientur portas atrii interioris, vestibus (sive stolis) lineis induentur: nec ascendet super eos quidquam laneum (sive et non induentur lanificiis) quando ministrant in portis (sive a portis) atrii interioris et intrinsecus. Vitae lineae erunt in capitibus eorum (sive cidares lineas habebunt super capita sua) et feminalia linea erunt in lumbis eorum, et non accingentur in sudore (sive violenter). Cumque egredientur atrium exterius ad populum, exeunt se vestimentis (sive stolis) suis, in quibus ministraverant, et reponent ea (sive eas) in gazophylaciis [Vulg. gazophylacio] (sive exedris) sanctuarii (vel sanctorum) et vestient se vestimentis (sive stolis) aliis, et non sanctificabunt populum in vestimentis (sive stolis) suis. Caput autem suum non radent, neque comam nutrient, sed tondentes attondebunt capita sua (sive capita sua non radent, et comas non ad pressum tondebunt: operientes operient capita sua). Et vinum non bibet omnis sacerdos, quando ingressurus est atrium interius.

But as the most ardent poet testifies: «Whatever is sinned by many is unpunished.» The multitude of sinners has made pardon more easily obtainable for the impious, so that those who, having been reduced to laymen, ought to have deplored the wickednesses of their ancient sacrile, now sit reclining (*resupini*) on the pontifical throne, and belch out to us the nauseas of a simulated faith, or rather, the open shortcuts of a hidden perfidy. Let them hear therefore at least lately, and observe the precepts of almighty God. «No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary.» Although he be a son, although associated by kinship, although he cling to us by ancient necessity: if he is uncircumcised in heart or flesh, let him not be brought into the sanctuary of God: lest we make the ministers of Christ our own ministers, and for carnal refreshments defile the altars of the Lord.

As for what we put: «And I will make them porters of the house in all the ministry thereof, and in all things that are done therein»; namely those of the Levites who went far off from God in the error of the children of Israel and followed the idols to which they immolated victims. Symmachus, considering the order of the reading and the sense, interpreted more correctly, saying: «For I had set them as keepers of the doors of the house of all its ministry and of all things that are done in it,» so that it may not pertain to those who are to be in the temple in the future, but to those who were.

(Vers. 17 seqq.) «And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments (*stolis lineis*): and no wool shall come upon them (or they shall not be clothed with woollen things) when they minister in the gates (or from the gates) of the inner court and within.» «They shall have linen mitres (*vittae lineae*) on their heads (or they shall have linen mitres upon their heads) and linen breeches (*feminalia lineae*) shall be upon their loins, and they shall not be girded in sweat (or violently).» «And when they shall go out to the outer court to the people, they shall put off their garments (or robes) in which they ministered, and they shall lay them in the treasuries (*gazophylacia*) [Vulg. treasury] (or chambers) of the sanctuary (or of the holy things) and they shall clothe themselves with other garments (or robes), and they shall not sanctify the people in their garments (or robes).» «And they shall not shave their heads, nor let their hair grow long, but trimming they shall trim (*tondentes attondebunt*) their heads (or they shall not shave their heads, and they shall not trim their hair to the press: but covering they shall cover their heads).» «And every priest shall not drink wine, when he is to enter into the inner court.»

Primum historiae verba pandenda sunt. Inter caetera quae sacerdotibus praecipit sermo Dominicus, hoc quoque observandum jubet, ut in ipsis portis interioris atrii, vestibus, id est, stolis lineis induentur: nec utantur laucis indumentis tam in portis atrii interioris, quam intrinsecus, hoc est, in adytis sanctisque sanctorum: vittaeque sive cidares lineae sint in capitibus eorum, et feminalia linea in lumbis.

Quodque sequitur juxta Septuaginta: Et non accingentur violenter, pro quo Aquila et Symmachus transtulerunt, in sudore: Theodotio ipsum verbum Hebraicum exprimens, posuit in JEZE (: Aquilae secunda editio, BUSA [Al. BUZA] (: per quod significat, non eos violenter, arte atque constrictae instar vincitorum esse cingendos, ne in ministeriis sacerdotalibus atque Leviticis inhabiles fiant, et tenere et caedere victimas, attrahere quoque nequeant atque discurrere.

Et quia semel praeceperat quibus vestibus uti deberent sacerdotes, quando intrinsecus in ministeriis essent, rursus jubet ut egredientes in gazophylaciis, sive in exedris sanctorum, exuant se pristinis vestibus, et induantur aliis: ne si sanctas vestes habuerint, sanctificent populum foris positum, qui necdum fuerit sanctificatus, nec se praeparaverit in sanctificationem templi, ut sit Domini Nazaraeus. Per quae discimus, non quotidianis et quibuslibet pro usu vitae communis pollutis vestibus nos ingredi debere in sancta sanctorum, sed munda conscientia, et mundis vestibus tenere Domini sacramenta.

Quod autem sequitur: Caput autem suum non radent, neque comam nutrient, sed tondentes attondebunt capita sua, perspicue demonstratur, nec rasis capitibus, sicut sacerdotes, cultoresque Isidis atque Serapidis nos esse debere: nec rursum comam dimittere, quod proprie luxuriosum est, barbarorumque et militantium; sed ut honestus habitus sacerdotum facie demonstretur. Pro quo dixere LXX, Capita sua non radent, et comas suas ad pressum non tondébunt: sed operientes operient capita sua, juxta quod discimus, nec calvitium novacula esse faciendum, nec ita ad pressum tondendum caput, ut rasorum similes esse videamur, sed in tantum capillos dimittendos, ut operta sit cutis. Vel certe sacerdotes semper operire capita sua debent, juxta illud Virgilianum (Aeneid. lib. III): Purpureo velare comas, adopertus amictu. Sed haec violenta interpretatio est.

First the words of the history are to be unfolded. Among other things which the Lord's word commands to the priests, he also bids this to be observed, that in the very gates of the inner court they should be clothed with garments, that is, linen robes (*stolis lineis*): nor should they use woolen (*laneus*) clothing as well in the gates of the inner court as within, that is, in the shrines and the holy of holies: and let there be linen bands or mitres (*cidares*) on their heads, and linen breeches (*feminalia*) on their loins.

And that which follows according to the Seventy: «And they shall not be girded violently,» for which Aquila and Symmachus translated, «in sweat»: Theodotion expressing the Hebrew word itself, put «in JEZE»; the second edition of Aquila, «BUSA» [or BUZA]: by which he signifies that they are not to be girded violently, strictly and constrainedly in the manner of those bound, lest in the priestly and Levitical ministries they become unskilful, and be unable to hold and slay the victims, and to draw them and run about.

And because he had once commanded what garments the priests ought to use when they were within in the ministries, he again bids that going out into the treasuries (*gazophylacia*), or into the chambers of the holy things, they should put off their former garments, and be clothed with others: lest if they have the holy garments, they should sanctify the people placed without, who have not yet been sanctified, nor have prepared themselves for the sanctification of the temple, so as to be a Nazirite (*Nazaraeus*) of the Lord. By which we learn that not with daily garments and any garments defiled for the use of common life ought we to enter into the holy of holies, but with a clean conscience and clean garments to hold the sacraments of the Lord.

Moreover that which follows: «But they shall not shave their head, nor nourish their hair, but trimming they shall trim (*tondentes attondebunt*) their heads,» it is clearly demonstrated that we ought not to be with shaved heads, like the priests and worshippers of Isis and Serapis; nor again to let the hair down, which is properly luxurious, and of barbarians and soldiers; but that an honest habit should be shown in the face of the priests. For which reason the LXX said, «They shall not shave their heads, and they shall not trim their hair to the press: but covering they shall cover their heads,» according to which we learn that neither is baldness to be made with a razor, nor is the head to be trimmed so to the press that we seem to be like those shaved, but the hair is to be let grow only so much that the skin is covered. Or certainly priests ought always to cover their heads, according to that of Virgil (*Aeneid lib. III*): «To veil the hair with a purple garment, covered.» But this is a violent interpretation.

Vinum autem non solum in ministerio sacerdotes non bibent atque Levitae: sed ne ingressuri quidem sancta sanctorum, ne opprimatur mens, et sensus crassior fiat. Unde et Apostolus: Bonum est, inquit, vinum non bibere, et carnem non manducare (Rom. XIV, 21). Et in alio loco: Et vinum, in quo est luxuria (Ephes. V, 18). Manducavit enim populus et bibit, et surrexerunt ludere. Quodque concedit Timotheo, ut vini paululum bibat, perspicue demonstrabat [Al. demonstrat] cur hoc concesserit: propter stomachum, inquit, et frequentes infirmitates (I Tim. V).

Vestibus lineis utuntur Aegyptii sacerdotes non solum intrinsecus, sed et extrinsecus. Porro religio divina alterum habitum habet in ministerio, alterum in usu vitaeque communi. Feminalia recte assumuntur, ut honestas decorque servetur: ne scilicet ascendentes altaris gradus, et in ministerio discurrentes, revelent turpitudinem. Rasa capita habet superstitio gentilis. Vino autem quantum ad meam scientiam [Al. notitiam] pertinet, non reor aliquem se abstinere gentilium.

Quae universa quid juxta sensum indicent spirituales, sequentia verba monstrabunt. Esse indumenta sancta et spiritualia, docet et Apostolus, dicens: Induimini Dominum Jesum Christum (Rom. XIII, 14). Et in alio loco: Induite vos viscera misericordiae, bonitatis, humilitatis, mansuetudinis, et patientiae (Coloss. III, 12). Et iterum: Exspoliati vetere homine cum operibus ejus, et induti novo qui renovatur in scientiam, juxta imaginem Creatoris (I Cor. XV, 54); quod et illud significare puto: Oportet enim corruptivum hoc indui incorruptionem, et mortale hoc indui immortalitatem. Cum autem corruptivum hoc indutum fuerit incorruptionem, et mortale hoc immortalitatem, tunc fiet sermo qui scriptus est, et reliqua. De sacerdotalibus vestibus in Exodo plenius scriptum est (Exod. XXVIII): et nos olim edidimus librum (Epist. 64, ad Fabiolam), ad cujus interpretationem diligens mittendus est lector. Neque enim possumus latam materiam brevi sermone comprehendere. Haec vestimenta proprio nobis labore conficimus, quae texta sunt desuper, qualem et Dominus habebat tunicam quae scindi non potuit (Joan. XVIII); quibus induimur, quando secreta Domini et arcana cognoscimus, et habemus spiritum qui scrutatur etiam alta et profunda Dei, quae non sunt monstranda vulgo, nec proferenda ad populum, qui non est sanctificatus, nec Domini sanctitudini praeparatus: ne si majora se audierint, majestatem scientiae ferre non possint, et quasi solido suffocentur cibo, qui adhuc lacte infantiae nutriendi sunt. Esse autem econtrario pessima vestimenta, docet Scriptura divina, ut est illud quod in Psalmis de Juda proditore cantatur: Indutus est maledictione sicut vestimento (Ps. CVIII, 29).

Wine moreover not only in the ministry the priests and Levites shall not drink: but not even when about to enter the holy of holies, lest the mind be oppressed, and the sense become thicker. Wherefore also the Apostle says: «It is good not to drink wine, nor to eat meat» (Rom. 14:21). And in another place: «And wine, in which is luxury» (Eph. 5:18). For the people ate and drank, and rose up to play. And what he concedes to Timothy, that he should drink a little wine, he clearly demonstrated why he conceded this: «because of the stomach,» he says, «and frequent infirmities» (1 Tim. 5).

Egyptian priests use linen garments not only within, but also without. Furthermore, divine religion has one habit in the ministry, another in the use and common life. Breeches (feminalia) are rightly assumed, so that honesty and decorum may be preserved: namely, lest ascending the steps of the altar, and running about in the ministry, they reveal their baseness. Gentile superstition has shaved heads. But as for wine, as far as pertains to my knowledge, I do not think any of the gentiles abstain from it.

What all these things indicate according to the spiritual sense, the following words will show. That there are holy and spiritual garments, the Apostle also teaches, saying: «Put ye on the Lord Jesus Christ» (Rom. 13:14). And in another place: «Put on therefore bowels of mercy, kindness, humbleness of mind, meekness, and patience» (Col. 3:12). And again: «Putting off the old man with his works, and putting on the new who is renewed in knowledge, according to the image of the Creator» (1 Cor. 15:54); which I think that also signifies: «For it is necessary that this corruptible put on incorruption, and this mortal put on immortality.» «But when this corruptible shall have put on incorruption, and this mortal immortality, then shall come to pass the word that is written,» and the rest. Concerning priestly garments it is written more fully in Exodus (Exod. 28): and we once published a book, to the interpretation of which the diligent reader is to be sent. For we cannot comprehend so wide a matter in a short discourse. These garments we fashion for ourselves by our own labor, which are woven from above, such a tunic as the Lord also had which could not be rent (John 18); with which we are clothed when we know the secrets and arcana of the Lord, and have the spirit which searches even the high and deep things of God, which are not to be shown to the common people, nor to be brought forth to the people who are not sanctified, nor prepared for the holiness of the Lord: lest if they hear things greater than themselves, they be not able to bear the majesty of the knowledge, and be as it were choked by solid food, who are yet to be nourished with the milk of infancy. That there are moreover on the contrary very bad garments, divine Scripture teaches, as is that which is sung in the Psalms concerning Judas the betrayer: «He was clothed with cursing as with a garment» (Ps. 108:29).

Et post paululum: Fiat ei sicut vestimentum, quo circumdatur, et sicut zona qua semper accingitur. Unde et Dominus qui pro nobis doluit, et nostra peccata portavit, in Zacharia sordida dicitur habere vestimenta, de quibus scriptum est: Et Jesus erat indutus vestibus sordidis (Zach. III, 4): quae postea deponit, Scriptura dicente: Auferte ab eo vestimenta sordida, et induite eum podere, et reliqua.

(Vers. 22 seqq.) Viduam et repudiatam (sive ejectam) non accipient uxores, sed virginem [Vulg. virgines] de semine domus Israel. Sed et viduam quae fuerit vidua a sacerdote, accipient: et populum meum docebunt quid sit inter sanctum et pollutum, et inter mundum et immundum ostendent eis. Et cum fuerit controversia (ut in LXX additum est, sanguinis) stabunt in iudiciis meis, et judicabunt leges meas, et praecepta [Vulg. addit mea] in omnibus solemnitatibus meis custodient.

Omnis hic locus praecepta continet sacerdotum, qui post multa quae supra exposuimus, jubentur viduam, et repudiatam, sive ejectam, non accipere uxores. Vidua et repudiata est synagoga, id est congregatio Judaeorum, quae Dominum non recepit. Unde ejecta recte dicitur, sive vidua synagoga. Ejecta vero haereticorum frequentia, qui exierunt a nobis, quia non erant ex nobis. Sed virginem, inquit, de semine domus Israel, quae nutrita est in domo Dei, in lege et prophetis, de qua et Apostolus loquitur: Volo omnes vos virginem sanctam exhibere Christo (II Cor. XI, 2). Ista est virgo de qua et alibi dicit sermo divinus: Ama illam, et servabit te: circumda illam, et exaltabit te: honora eam, ut te amplexetur (Prov. IV, 8). Quae sit autem virgo quae amanda sit, et suum custodiat amatorem, sciet qui illud legerit: Hanc dilexi et quaesivi ab adolescentia mea, et quaesivi sponsam ducere mihi, et amator fui decoris ejus (Sapient. VIII, 2). Et iterum: Et omnium Dominus dilexit eam. Non solum autem virginem, sed et viduam debent sacerdotes ducere, quae tamen alterius sacerdotis uxor fuerit; scientiam videlicet, quam alius Dei cultor invenerit. Neque enim nova tantum contenti debemus esse doctrina, sed et veterem excolere, et nostro jungere comitatu, si tamen in sacro cultu fuerit erudita. Sacerdotis quoque officium est docere populum quid inter sanctum et pollutum, inter mundum et immundum sit; ut prius referamus ad dogmata, secundum ad opera quae per carnem efficiuntur. Delicta enim quis intelligit (Ps. VIII, 13)? Et cum fuerit controversia de omni re, sive ut Septuaginta transtulerant, sanguinis, hoc est quod ad mortale pertinet crimen, stabunt sacerdotes in iudiciis meis,

And after a little: «Let it be to him as the garment with which he is covered, and as a girdle with which he is always girded.» Wherefore also the Lord who grieved for us, and bore our sins, in Zechariah is said to have filthy garments, concerning which it is written: «And Jesus was clothed with filthy garments» (Zech. 3:4): which he afterwards puts off, the Scripture saying: «Take away the filthy garments from him, and clothe him with a podere (podere),» and the rest.

(Vers. 22 seqq.) «They shall not take to wife a widow, nor one that is divorced (or cast out), but they shall take virgins of the seed of the house of Israel.» «But they may take a widow also, that is a widow of a priest: and they shall teach my people what is between holy and polluted, and show them what is between clean and unclean.» «And when there shall be a controversy (as is added in the LXX, of blood) they shall stand in my judgments, and shall judge my laws, and they shall keep my ordinances [Vulg adds my] in all my solemnities.»

This whole place contains the precepts of the priests, who after many things which we set forth above, are commanded not to take as wives a widow and a divorced woman (*viduam et repudiatam*), or one cast out. The widow and divorced woman is the synagogue, that is, the congregation of the Jews, which did not receive the Lord. Wherefore the synagogue is rightly called cast out, or a widow. Moreover the multitude of heretics is cast out, who went out from us, because they were not of us. But a virgin, he says, of the seed of the house of Israel, who was nourished in the house of God, in the law and the prophets, concerning whom also the Apostle speaks: «I want to exhibit you all as a holy virgin to Christ» (2 Cor. 11:2). This is the virgin concerning whom also elsewhere the divine word says: «Love her, and she shall serve thee: encompass her, and she shall exalt thee: honor her, that she may embrace thee» (Prov. 4:8). Moreover what virgin it is that is to be loved, and who keeps her lover, he shall know who reads that: «This I loved and sought from my youth, and I sought to take her to myself as a spouse, and I was a lover of her beauty» (Wisd. 8:2). And again: «And the Lord of all things loved her.» But not only a virgin, but also a widow the priests ought to take, who nevertheless shall have been the wife of another priest; namely, the knowledge which another worshipper of God shall have found. For we ought not to be content with new doctrine only, but also to cultivate the old, and join it to our company, if nevertheless it shall have been learned in the sacred worship. It is also the office of the priest to teach the people what is between holy and polluted, between clean and unclean; so that we may refer the first to dogmas, the second to works which are effected through the flesh. For «who understands sins?» (Ps. 8:13). And when there shall be a controversy concerning any matter, or as the Seventy had translated, «of blood,» that is, what pertains to a mortal crime, the priests shall stand in my judgments,

ut non judicent secundum honorem, nec accipiant personam pauperis, sive divitis in iudicio: sed stent in iudiciis Dei, et recordentur illius psalmi: Deus stetit in synagoga deorum, in medio autem deos dijudicat (Ps. LXXXI, 1), deos appellans qui habent iudicandi de hominibus potestatem: qui in quo iudicio judicaverint, iudicabitur de eis (Mat. VII). Leges, inquit, meas et praecepta mea in omnibus solemnitatibus meis custodient, ut sciant quomodo nobis Christus Pascha sit immolatus; quomodo septem hebdomadas implere debeamus gaudii atque laetitiae, et humiliare animas nostras in jejuniis; clangoremque tubarum intelligere et scenopegias spirituales, in quibus dicimus: Advena sum ego et peregrinus sicut omnes patres mei (Ps. XXXVIII, 13). Hae sunt verae solemnitates Dei, quas consequentius quis Pentateuchum disserens interpretabitur. Prima virtus est sacerdotis, non tantum docere quae noverit, sed omnes Dei festivitates custodire, ut possit aliis custodienda praecipere quae et ipse observaverit. Sacerdotum autem officium esse legis habere notitiam, et in Malachia discimus, qui ait: Labia sacerdotis custodient scientiam, et legem requirent ex ore ejus: quia angelus Domini exercituum est (Mal. II, 7).

(Vers. 25 seqq.) Et sabbata mea sanctificabunt, et ad mortuum hominem non ingredientur, ne polluantur (pro quo Septuaginta transtulerunt, et super animam hominis non ingredientur, ne polluantur): nisi ad patrem, inquit, et matrem, filium et filiam, fratrem et sororem quae virum non habuit, contaminabuntur. Et postquam fuerit mundatus, septem dies numerabuntur ei, et in die introitus sui in sanctuarium et ad atrium interius, ut ministret mihi in sanctuario, offeret pro peccato suo Domino Deo (sive offeret placationem). Non erit autem eis haereditas: ego haereditas eorum, et possessiones non dabitis eis in Israel: ego possessio eorum.

Adhuc sacerdotibus praecipitur: in quibus observandum, quod non dixerit absolute: et sabbata sanctificabunt; vel juxta Isaiam: Neomenias et sabbata vestra odit anima mea (Isai. I, 13): sed cum distinctione, sabbata mea. Unde et in Evangelio scriptum est: Sacerdotes in templo sabbatum violant, et absque culpa sunt (Matt. XII, 5): non sabbatum Dei, sed sabbatum litterae, sabbatum Judaeorum, quod recte violant qui sunt genus electum, regale, sacerdotale.

that they may not judge according to honor, nor accept the person of the poor, or of the rich in judgment: but let them stand in the judgments of God, and remember that psalm: «God stood in the synagogue of the gods, but in the midst he dijudicates the gods» (Ps. 81:1), calling them gods who have the power of judging over men: who in what judgment they shall have judged, it shall be judged concerning them (Matt. 7). My laws, he says, and my precepts in all my solemnities (*solemnitatibus*) they shall keep, that they may know how Christ was immolated for us as the Passover (*Pascha*); how we ought to fulfill seven weeks of joy and gladness, and humble our souls in fasting; and understand the clangor of trumpets and the spiritual feast of tabernacles (*scenopegias*), in which we say: «I am a stranger and a pilgrim as all my fathers were» (Ps. 38:13). These are the true solemnities of God, which he who discusses the Pentateuch will more consequently interpret. The first virtue of a priest is not only to teach what he knows, but to keep all the festivities of God, so that he may be able to command to others the things to be kept which he himself also shall have observed. Moreover that it is the office of priests to have knowledge of the law, we also learn in Malachi, who says: «The lips of the priest shall keep knowledge, and they shall require the law from his mouth: because he is the angel of the Lord of hosts» (Mal. 2:7).

(Vers. 25 seqq.) «And they shall sanctify my Sabbaths, and they shall not go in to a dead man, lest they be polluted» (for which the Seventy translated: «and they shall not go in upon the soul of a man, lest they be polluted»): «except for father,» he says, «and mother, son and daughter, brother and sister who has not had a husband, they shall be defiled. And after he has been cleansed, seven days shall be numbered for him, and on the day of his entering into the sanctuary and to the inner court, that he may minister to me in the sanctuary, he shall offer for his sin to the Lord God» (or «he shall offer an appeasement»). «But there shall be no inheritance for them: I am their inheritance, and you shall give them no possessions in Israel: I am their possession.»

Still the priests are commanded: in which it is to be observed, that he did not say absolutely: «and they shall sanctify the Sabbaths»; or according to Isaiah: «Your new moons and your Sabbaths my soul hates» (Isa. 1:13): but with a distinction, «my Sabbaths.» Whence also in the Gospel it is written: «The priests in the temple violate the Sabbath, and are without fault» (Matt. 12:5): not the Sabbath of God, but the Sabbath of the letter, the Sabbath of the Jews, which they rightly violate who are a chosen generation, royal, priestly.

Porro sabbatum quod sanctificatum est, illud intelligamus, quod et Apostolus docet, relictum esse populo Dei, de quo dicitur: Si intrabunt in requiem meam (Ps. XCIV, 11): quod Hebraice sabbatum nominatur. Sanctificat autem sabbatum Dei, qui non portat onus peccati in sabbato, nec dicit: Sicut onus grave gravatae sunt super me (Ps. XXXVII, 5). Qui talis est, non colligit ligna in sabbato; nec superaedificat fundamento Jesu Christi, ligna, fenum, stipulam (I Cor. III): nec accendit ignem qui inutilem consumat materiam, et die sabbati in uno permanet loco: nec foras egreditur, sed quasi columna in templo Dei positus permanet, super quo Joannes scribit in Apocalypsi: Qui vicerit, faciam illum columnam in templo Dei mei, et foras non egredietur amplius (Apoc. III, 12).

Quodque sequitur: Et ad mortuum hominem non ingredientur, ne polluantur: proprie sacerdotalis officii est, morticina non tangere, ut qui pro aliorum vitiis deprecatur, ipse ad altare mundus accedat. De quibus mortuis et Salvator loquitur in Evangelio: Dimitte mortuos ut sepeliant mortuos suos (Matth. VIII, 22). Isti contaminantur in patre mortuo, quando relinquunt Creatorem suum: et in matre mortua, de Ecclesia recedentes: in filio quoque et filia, quod aliud ad cogitationes, aliud ad opera pertinet, quod significantius Graece dicitur τὰ νοητὰ καὶ αἰσθητὰ. Fratrem quoque et sororem, qui eodem renatus est spiritu, si putaverit mortuum, contaminatur in eo: ita dumtaxat si soror virgo permanserit, nec ullius viri fuerit maculata complexu.

Ex quibus intelligimus privilegium virginale, quod cujuslibet viri contactus, perfectam auferat puritatem, quae utrum recte, perperam ne dicta sint, lectoris arbitrio relinquamus.

Naturae quoque super hoc probatur affectus, ut ordine charitatis juxta quod scriptum est: Ordinate in me charitatem (Cant. II, 4), post rerum parentem Deum, carnis quoque pater diligatur et mater; filius et filia; frater et soror; ita dumtaxat si de domo non exierit, nec in alterius transierit potestatem.

Postquam autem sacerdoc fuerit emundatus purificationis ordine, quae in Mosai- ca lege conscripta est, septem dies numerabuntur ei, vel perfectus numerus poenitudinis, vel post consummationem mundi, quando ad veram transimus ogdoadem, ut introeat sancta sanctorum (hoc est enim interius atrium) et possit ministrare in sanctuario et semper offerre pro peccato conscientiae victimam: nec ullum tempus sit quo non recordetur maculatum se fuisse super patre et matre, filio et filia, fratre et sorore.

Multa quippe facere compellimur in saeculi hujus angustiis constituti, vel conditione carnis, vel fragilitate naturae.

Furthermore, let us understand that Sabbath which has been sanctified, which the Apostle also teaches has been left for the people of God, concerning which it is said: «If they shall enter into my rest» (Ps. 94:11): which in Hebrew is called «Sabbath.» Moreover, he sanctifies the Sabbath of God who does not carry the burden of sin on the Sabbath, nor says: «As a heavy burden they have been made heavy upon me» (Ps. 37:5). He who is such does not gather wood on the Sabbath; nor does he build upon the foundation of Jesus Christ wood, hay, stubble (1 Cor. 3): nor does he kindle a fire which consumes useless material, and on the day of the Sabbath he remains in one place: nor does he go outside, but remains as a column placed in the temple of God, concerning which John writes 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 that which follows: «And they shall not go in to a dead man, lest they be polluted»: is properly of the priestly office, not to touch carcasses (morticina), so that he who intercedes for the vices of others may himself approach the altar clean. Concerning which dead also the Savior speaks in the Gospel: «Leave the dead to bury their dead» (Matt. 8:22). These are defiled in a dead father when they leave their Creator: and in a dead mother, receding from the Church: in a son also and a daughter, of which one pertains to thoughts, the other to works, which is more significantly called in Greek τὰ νοῦτὰ καὶ αἰσθητά. A brother also and a sister, who is reborn by the same spirit, if he considers him dead, he is defiled in him: so far at least if the sister remains a virgin, nor has been spotted by the embrace of any man.

From which we understand the virginal privilege, that the contact of any man takes away perfect purity, which whether it is said rightly or wrongly, let us leave to the judgment of the reader.

The affection of nature is also proved upon this, so that in the order of charity according to what is written: «Order charity in me» (Cant. 2:4), after God the parent of things, the father of the flesh also and mother be loved; son and daughter; brother and sister; so far at least if she has not gone out of the house, nor passed into the power of another.

But after the priest has been cleansed by the order of purification, which is written in the Mosaic law, seven days shall be numbered for him, either the perfect number of penance, or after the consummation of the world, when we pass to the true ogdoad, so that he may enter the holy of holies (for this is the inner court) and be able to minister in the sanctuary and always offer for the sin of conscience a victim: nor let there be any time in which he does not remember that he was defiled over father and mother, son and daughter, brother and sister.

For we are compelled to do many things, being situated in the straits of this world, either by the condition of the flesh or by the fragility of nature.

Qui autem talis exstiterit, ut ministret in sanctuario, et atrium ingrediatur interius, et offerat semper Deo sacrificium, ita ut verus sacerdos sit, immo imitator ejus, de quo scriptum est: Tu es sacerdos in aeternum secundum ordinem Melchisedech (Ps. CIX, 4), iste nullam habebit haereditatem, nisi Deum qui est haereditas ejus: nec accipiet possessionem in Israel, hoc est, inter vulgus ignobile; sed sacerdotalem, ut dicat de eo Dominus: Ego sum haereditas et ego possessio eorum. Quem cum invenerint, loquentur ac dicent: Tenebo eum, et non dimittam illum; et psallent cum propheta: Pars mea Dominus (Ps. II, 26).

(Vers. 29, 30.) Victimam et pro peccato et pro delicto (sive pro ignorantia) ipsi comedent, et omne votum (sive separatio) in Israel ipsorum erit. Et primitiva omnium primogenitorum, et omnia libamenta ex omnibus quae offeruntur, sacerdotum erunt, et primitiva ciborum vestrorum dabitis sacerdoti, ut reponat benedictionem domui suae [Vulg. tuae] (sive ut ponat benedictiones super domos vestras).

Pro victima et sacrificio, quod Hebraice dicitur MANAA (), Aquila et Symmachus interpretati sunt, donum. Rursum pro voto quod Septuaginta ἀφόρισμα, hoc est separationem transtulerunt, Aquila et Symmachus et Theodotio ἀνάθημα interpretati sunt, quod Hebraice dicitur HEREM (). Et considerandum quod omnia quae nunc per prophetam Dominus loquitur, per Moysen ante jam dixerit. Quaerendumque cur eadem quae dicta sunt repetat: Ut videlicet quae in mentibus hominum sunt, vel legendi negligentia, vel audiendi contemptu et oblivione deleta, viva voce innoventur, quae non sit scripta calamo et atramento, sed spiritu et verbo Dei. Unde et Salvator nullum volumen doctrinae suae proprium dereliquit, quod in plerisque apocryphorum deliramenta confingunt: sed Patris et suo Spiritu quotidie loquitur in corde credentium. Et haec erit responsio adversum eos qui calumniantur prophetas, cur quae in Pentateucho continentur in suis voluminibus replicent.

Victimam igitur, et pro peccato, et pro delicto, sive ignorantia, comedant sacerdotes, de quibus scriptum est: Peccata populi mei comedent (Osee IV, 8). Nec tantum gaudendum est ad oblationem munerum, quantum timendum ad honoris condemnationem, si eo abutamur indigne. Primitiva juxta litteram sunt animantium, et inanimantium quae prima nascuntur, et quae primum terra gignit. Primitiae quoque ciborum nostrorum sacerdotibus offeruntur, ut nihil gustemus novarum frugum, nisi sacerdos ante gustaverit.

Moreover, he who shall have stood out as such, that he may minister in the sanctuary, and enter the inner court, and always offer sacrifice to God, so that he may be a true priest, indeed an imitator of Him concerning whom it is written: «Thou art a priest forever according to the order of Melchizedek» (Ps. 109:4), he shall have no inheritance except God, who is his inheritance: nor shall he take possession in Israel, that is, among the ignoble common people; but a priestly one, so that the Lord may say of him: «I am their inheritance and I am their possession.» When they have found Him, they shall speak and say: «I will hold Him, and I will not let Him go»; and they shall sing with the prophet: «The Lord is my portion» (Ps. 72:26).

(Vers. 29, 30.) «The victim both for sin and for offense (or for ignorance) they themselves shall eat, and every vow (or separation) in Israel shall be theirs. And the first-fruits of all the firstborn, and all the libations from all things which are offered, shall belong to the priests, and the first-fruits of your foods you shall give to the priest, that he may store up a blessing for his house [Vulg. thy] (or that he may place blessings upon your houses).»

For «victim and sacrifice,» which in Hebrew is called MANAA, Aquila and Symmachus interpreted «gift.» Again, for «vow» which the Seventy translated aphórisma, that is, «separation,» Aquila and Symmachus and Theodotion interpreted anáthēma, which in Hebrew is called HEREM. And it is to be considered that all things which the Lord now speaks through the prophet, He had already said before through Moses. And it is to be asked why He repeats the same things which were said: namely, so that those things which are in the minds of men, having been deleted either by negligence in reading or by contempt and forgetfulness in hearing, may be renewed by a living voice, which is not written with pen and ink, but by the spirit and word of God. Whence also the Savior left no volume of His own doctrine, which in most apocryphal works they feign as ravings: but by the Spirit of the Father and His own He speaks daily in the heart of believers. And this will be the response against those who calumniate the prophets, as to why they replicate in their volumes those things which are contained in the Pentateuch.

The victim therefore, both for sin and for offense, or ignorance, let the priests eat, concerning whom it is written: «They shall eat the sins of my people» (Hos. 4:8). Nor is one to rejoice as much at the offering of gifts as one is to fear at the condemnation of honor, if we abuse it unworthily. The first-fruits (primitiva) according to the letter are of animals and inanimate things which are first born, and which the earth first brings forth. The first-fruits of our foods also are offered to the priests, so that we may taste nothing of the new fruits unless the priest has tasted first.

Hoc autem facimus, ut reponat sacerdos benedictionem, et oblationem nostram in domo sua: sive ut ad imprecationem suam Dominus benedicat domibus nostris. Grandis dignitas sacerdotum: sed grandis ruina eorum si peccant. Laetemur ad ascensum, sed timeamus ad lapsum. Non est tanti gaudii excelsa tenuisse, quanti moeroris de sublimioribus corruisse. Neque enim solum pro nostris delictis reddemus rationem: sed pro omnium, quorum abutimur donis, et nequaquam sumus de eorum salute solliciti.

(Vers. 31.) Omne morticinum et captum a bestia de avibus, et de pecoribus, non comedent sacerdotes. Et juxta litteram, omni generi electo, regali et sacerdotali, quod proprie ad Christianos refertur, qui uncti sunt oleo spirituali, de quo scriptum est: Unxit te Deus Deus tuus oleo exultationis prae participibus tuis (Ps. XLIV, 8), haec praecepta conveniunt, ut morticinum non comedat tam de avibus quam de pecoribus, cujus nequaquam sanguis effusus est, quod in Actibus apostolorum dicitur suffocatum; et quae necessario observanda, apostolorum de Jerusalem Epistola monet (Actor. XV): et captum a bestia; quia et ipsum similiter suffocatum est: et condemnat sacerdotes, qui in turdis, ficedulis, gliribus, et caeteris hujusmodi, haec aviditate gulae non custodiunt.

Possumus autem juxta anagogen morticinum dicere, in quo animae sanguis emortuus est, et imitatur Nabal Carmelium, qui interpretatur stultus: et audita ira David pavore contremuit, et mortuum est cor ejus in eo (I Reg. XXV). Captus autem a bestiis, quarum ne morsibus lanietur, propheta suspirat, dicens: Ne tradas bestiis animam confitentem tibi (Ps. LXXIII, 19), ille dicendus est qui adversarii leonis morsibus devoratur et pardi qui non mutat varietatem suam, et ursae quae raptis saevit catulis, et luporum Arabiae [Al. rabie], et reliquarum bestiarum, quas in varietate daemonum accipimus. Aves autem illas esse dicimus, quae ponunt in coelum os suum, et illa pecora, quae prona in terramque vergentia, ventri tantum, et his quae sub ventre sunt serviunt.

(Cap. XLV.--Vers. 1 seqq.) Cumque coeperitis terram dividere in possessionem [Vulg. sortito], separate primitias Domino sanctificatum de terra longitudinis [Vulg. longitudine] viginti quinque millia: et latitudinis [Vulg. latitudine] decem millia: sanctificatum erit in omni termino ejus per circuitum. Et erit ex hoc [Vulg. omni parte] sanctificatum, quingentos per quingentos quadrifariam per circuitum, et quingaginta cubitis [Vulg. addit. in] suburbana ejus per gyrum.

Moreover, we do this so that the priest may store up a blessing and our offering in his house: or so that at his imprecation the Lord may bless our houses. Great is the dignity of priests: but great is their ruin if they sin. Let us rejoice at the ascent, but let us fear at the fall. It is not of such great joy to have held high things as it is of sorrow to have fallen from more sublime things. For we shall not render an account only for our offenses: but for the offenses of all whose gifts we abuse, and are by no means solicitous for their salvation.

(Vers. 31.) «Every carcass (morticinum) and thing taken by a beast, of birds and of cattle, the priests shall not eat.» Both according to the letter, for every chosen generation, royal and priestly, which properly refers to Christians, who are anointed with spiritual oil, concerning which it is written: «God, thy God, hath anointed thee with the oil of gladness above thy fellows» (Ps. 44:8), these precepts are fitting: that he should not eat a carcass (morticinum) whether of birds or of cattle, whose blood was by no means poured out, which in the Acts of the Apostles is called «strangled» (suffocatum); and which things the Epistle of the apostles from Jerusalem warns are necessarily to be observed (Acts 15): and «taken by a beast»; because it also is similarly strangled: and it condemns priests who, in thrushes, fig-peckers, dormice, and others of this kind, do not keep these things due to greed of the throat.

Moreover, we can according to anagoge call «carcass» that in which the blood of the soul is dead, and it imitates Nabal the Carmelite, who is interpreted «fool»: and having heard the wrath of David he trembled with fear, and his heart died within him (1 Sam. 25). Moreover, «taken by beasts,» from whose bites the prophet sighs lest he be mangled, saying: «Deliver not the soul that confesses to thee unto beasts» (Ps. 73:19), he is to be called the one who is devoured by the bites of the adversary lion, and of the leopard which does not change its spots, and of the bear which rages when its cubs are taken, and of the wolves of Arabia, and of the remaining beasts, which we receive as the variety of demons. Moreover, we say those are «birds» which place their mouth in heaven, and those are «cattle» which, being prone and verging toward the earth, serve the belly only and those things which are under the belly.

(Chap. XLV.---Vers. 1 seqq.) «And when you shall begin to divide the land by lot, separate first-fruits for the Lord, a sanctified part of the land, of length twenty-five thousand: and of breadth ten thousand: it shall be sanctified in all its borders round about. And there shall be from this (Vulg. every part) a sanctified area, five hundred by five hundred, fourfold round about, and fifty cubits (Vulg. adds in) for its suburbs round about.

Et a mensura ista mensurabis longitudinem viginti quinque millium, et latitudinem decem millium, et in ipso erit templum (sive sanctificatio) sanctumque sanctorum. Sanctificatum de terra erit sacerdotibus ministris sanctuarii, qui accedunt ad ministerium Domini, et erit eis locus in domos, et in sanctuarium sanctitatis. Viginti quinque millia longitudinis, et decem millia latitudinis. Levitae autem qui [Vulg. erunt Levitis, qui etc.] ministrant domui: ipsi possidebunt viginti gazophylacia (pro quibus Septuaginta transtulerunt: ipsi tenebunt civitatem ut habitent). Et possessionem civitatis dabis quinque millibus latitudinis, et longitudinis viginti quinque millibus, secundum separationem sanctuarii omni domui Israel. Principi quoque hinc et inde de separatione (vel primitiis) sanctuarii in possessionem civitatis contra faciem separationis sanctuarii, et contra faciem possessionis urbis a latere maris usque ad mare, et a latere Orientis usque ad Orientem, longitudinis autem juxta unamquamque partem a termino Occidentali usque ad terminum Orientalem, terrae [Vulg. de terra] erit ei possessio in Israel: et non copulabuntur (sive vastabunt) ultra principes populum meum: et [Vulg. sed] terram dabunt domui Israel secundum tribus eorum.

Post ceremonias sacerdotum, cultumque eorum et cibum, quae debeant sumere, quae vitare: nunc terrae sanctae facit descriptionem, et antequam omnem in tribus dividat, de cunctis tribubus jubet eligi locum, qui in longitudine habeat viginti quinque millia, et in latitudine decem millia. Et quia non est positum cubitorum sive pedum aut ulnarum, subintelligi datur significare calamus qui erat in manu viri, et habebat mensurae sex cubitos, et sextam partem unius cubiti, id est, *παιλαιστήν*. Diligens supputet lector, quot calami mille passus faciant, et quam multa millia in longitudine fuerint, et latitudine. Post quam descriptionem, rursus praecipit, ut de sanctificata terra, quae electa est ex omnibus tribubus Israel, id est, viginti quinque millium calamorum in longitudine, et decem millium in latitudine, eligatur ad aedificandum sanctuarium, id est templum Domini, alia intrinsecus terra quingentorum calamorum per circuitum, hoc est, duum millium. Et ne forsitan aedificio templi aedes aliae jungerentur, praecipit ut quinquaginta cubitis per circuitum terra sit vacua in suburbana: vel ut Symmachus et Theodotio et LXX transtulerunt, in terminum, et separationem et spatium.

And from this measure thou shalt measure a length of twenty-five thousand, and a breadth of ten thousand, and in it shall be the temple (or sanctification) and the holy of holies. It shall be a sanctified part of the land for the priests, the ministers of the sanctuary, who approach the ministry of the Lord, and it shall be a place for them for houses, and for a sanctuary of holiness. Twenty-five thousand of length, and ten thousand of breadth. Moreover the Levites who (Vulg. shall be for the Levites, who etc.) minister to the house: they shall possess twenty chambers (gazophylacia)» (for which the Seventy translated: «they themselves shall hold the city to dwell in»). «And you shall give the possession of the city to five thousand in breadth, and to twenty-five thousand in length, according to the separation of the sanctuary for all the house of Israel. To the prince also on this side and on that, of the separation (or first-fruits) of the sanctuary into the possession of the city against the face of the separation of the sanctuary, and against the face of the possession of the city from the side of the sea even to the sea, and from the side of the East even to the East; moreover the length according to each single part from the Western border even to the Eastern border, of the land (Vulg. from the land) shall be his possession in Israel: and the princes shall no more join (or devastate) my people: and (Vulg. but) they shall give the land to the house of Israel according to their tribes.»

After the ceremonies of the priests, and their worship and food, what things they ought to take, what to avoid: now he makes a description of the holy land, and before he divides it all into tribes, he commands a place to be chosen from all the tribes, which shall have in length twenty-five thousand, and in breadth ten thousand. And because it is not placed whether of cubits or feet or ells, it is given to be understood that it signifies the reed (*calamus*) which was in the hand of the man, and had for its measure six cubits and the sixth part of one cubit, that is, *palaistén* (a palm). Let the diligent reader calculate how many reeds make a mile, and how many thousands there were in length and breadth. After which description, he again commands that from the sanctified land which was chosen from all the tribes of Israel, that is, of twenty-five thousand reeds in length and ten thousand in breadth, there should be chosen for building the sanctuary, that is the temple of the Lord, another land within of five hundred reeds round about, that is, of two thousand. And lest perhaps other buildings should be joined to the building of the temple, he commands that for fifty cubits round about the land should be empty for suburbs: or as Symmachus and Theodotion and the LXX translated, for a border, and separation, and space.

Hac descriptione finita, alia ex integro separandae sanctificationis mensura praecipitur, ut viginti quinque millium calamorum in longitudine, et latitudine decem millium, post superiorem mensuram terra alia metiatur, in qua nequaquam sit templum, id est sanctum, sed sanctum sanctumque sanctorum, et habitent in ea sacerdotes, qui accedunt ad ministerium Domini. Habitent autem eo tempore, quando sacerdotali funguntur officio, et sit ipsa, ut diximus, possessio viginti quinque millium calamorum in longitudine, et decem millium in latitudine. Porro Levitae, qui sacerdotibus serviunt, et habent propria ministeria, accipient locum ad aedificanda viginti gazophylacia; juxta Aquilam, exedras; juxta Symmachum, thalamos; juxta Theodotionem, gazeras, sive ut LXX transtulerunt, civitatem. Per quod intelligimus, separatum quemdam locum ad habitationem Levitarum, urbis vocabulo nuncupari, qui locus quinque millia habeat calamorum in latitudine, et viginti quinque millia in longitudine. Haec autem omnia, id est, sanctuarium, et alterum sanctuarium, sanctumque sanctorum, et habitacula sacerdotum, et domus Levitarum, qui ministrant sacerdotibus, appellantur luca separata et consecrata in ministerium, et in sanctificationem domui Israel.

Post quadruplicem terrae sanctae descriptionem, ponitur quinta divisio. Princeps, sive dux populi accipiat hinc et inde, hoc est, ex utraque parte sanctuarii in possessionem suam, et in urbe versetur: respiciatque ejus possessio ad separatum templo locum, et faciem urbis: sitque a latere maris, hoc est, ab Occidente, usque ad alterum latus maris, latitudinem habens, quam inferius in descriptionem tribuum singularum propheta describit. Denique sequitur: In longitudine autem juxta unamquamque partem, quam singulae tribus accipiunt, a termino Occidentali, id est, maris, usque ad terminum Orientalem, qui ubi finiatur, in tribuum descriptione noscemus. Et haec erit possessio ducis, sive principis in terra Israel.

Haec interim dicta sint, ut simplex historiae sermo noscatur.

Caeterum si voluerimus comparare spiritualibus spiritualia, et juxta quosdam interpretes ad altiora conscendere, qui asserunt figuram futurorum esse praesentia, et omnia quae dicuntur pertinere ad coelestem Jerusalem, quae est mater omnium nostrum, et Ecclesiam primitivorum, non quidem difficile erit dicere quae dicta sunt ab aliis: sed veremur ne hujusmodi expositionem prudens lector nequaquam recipiat. Unde ad praesens tempus, et ad Ecclesiam quae nunc laborat in mundo, et ad coelestia ire festinat, referenda sunt omnia,

This description being finished, another measure of the sanctification to be separated in its entirety is commanded, so that after the former measure, another land of twenty-five thousand reeds in length and ten thousand in breadth should be measured, in which by no means should be the temple, that is the holy place, but the holy and the holy of holies, and the priests who approach the ministry of the Lord should dwell in it. Moreover, let them dwell at that time when they perform the priestly office, and let the possession itself be, as we said, of twenty-five thousand reeds in length and ten thousand in breadth. Furthermore the Levites, who serve the priests and have their own ministries, shall receive a place for building twenty chambers (*gazophylacia*); according to Aquila, outbuildings (*exedras*); according to Symmachus, bedchambers (*thalamos*); according to Theodotion, separate places (*gazeras*), or as the LXX translated, a city. By which we understand a certain separate place for the habitation of the Levites, to be called by the name of a city, which place should have five thousand reeds in breadth and twenty-five thousand in length. Moreover, all these things, that is, the sanctuary, and the other sanctuary, the holy of holies, and the habitations of the priests, and the houses of the Levites who minister to the priests, are called separate and consecrated places for ministry and for the sanctification for the house of Israel.

After the fourfold description of the holy land, a fifth division is placed. Let the prince, or the leader of the people, receive on this side and on that, that is, from each part of the sanctuary into his possession, and let him be engaged in the city: and let his possession look toward the place separated for the temple, and the face of the city: and let it be from the side of the sea, that is, from the West, even to the other side of the sea, having the breadth which the prophet describes below in the description of the individual tribes. Finally it follows: «In length moreover according to each single part» which the individual tribes receive, «from the Western border,» that is, of the sea, «even to the Eastern border,» where it is finished, we shall know in the description of the tribes. And this shall be the possession of the leader, or prince, in the land of Israel.

Let these things be said for the time being, so that the simple word of history may be known.

For the rest, if we should wish to compare spiritual things with spiritual, and according to certain interpreters to ascend to higher things, who assert that present things are a figure of future things, and that all things which are said pertain to the heavenly Jerusalem, which is the mother of us all, and to the Church of the firstborn, it will indeed not be difficult to say what things have been said by others: but we fear lest the prudent reader by no means receive an exposition of this kind. Wherefore all things are to be referred to the present time, and to the Church which now labors in the world and hastens to go to heavenly things,

ut de universo mundo eligantur alii in possessionem Dei, qui sanctum possideant; alii, qui ad majora profecerint, teneant sancta sanctorum.

In ministris quoque ordo diversus est sacerdotum et Levitarum quorum alii orationibus suis atque virtutibus quotidie sacrificia offerunt Deo; alii in secundo, et minori gradu sunt, ut eis ministrent, et per eos qui ad virtutum culmina conscenderunt, et ad extremum sit dux sive princeps, qui tantum possit, ut contra unam tribum possessionem accipiat; uniusque meritum compenset merita plurimorum, et primum dum versatur in saeculo, de mari usque ad mare latitudinem possideat; deinde ab Occidente, sive a mari usque ad Orientem, ut praesentia derelinquens, ad futura festinet, et habeat certam possessionem suam, et nequaquam principes aliena desiderent, et unaquaeque tribus suam partem teneat: quod proprie ad episcopos et Presbyteros, referri potest, quibus dicitur, ut non vastent atque depopulentur ultra populum Dei, nec terram Israel haereditate possideant: sed unusquisque habeat possessionem suam quae gradui illius constituta est.

Viginti quinque autem millia referuntur ad sensus, quae quater posita sunt. Porro decem millia ad perfectam scientiam, ut in altero simplex tantum teneatur historia, in altero etiam de theologia, et supernis virtutibus disputetur: quia decenarius perfectus est numerus.

Illud quoque considerandum, quod sacerdotes, qui in majori gradu sunt constituti, viginti quinque millia possideant in longitudine, et decem millia in latitudine. Levitae autem, id et inferior gradus, eundem quidem numerum habeat in longitudine, hoc est, viginti quinque millia: sed latitudo ipsorum quinario numero finiatur. Unde et viginti tantum tenent gazophylacia: in quo numero offeruntur munera Esau.

Princeps vero qui vere princeps in populo est, et meretur ducis nomen accipere, hinc inde accipit possessionem sanctuarii: ex omnibus videlicet qui ei voluntate subjecti sunt, et urbis habita tor est, multorumque salutem, suam mercedem facit. In priori templo quod dicitur sanctuarium, quingenti per singula latera calami describuntur: et rursum quinquaginta cubiti, quibus omnis sacerdotum possessio separatur. In secundo autem sanctuario, ubi sunt sancta sanctorum, latitudo templi et spatium non describitur, sed incertus numerus est. Quod quidem et in possessione principis invenimus, qui absque ullo numero habet possessionem in populo Israel, dum profectus universorum redundat ad principem: et discipulorum salus, praemium magistrorum est.

so that from the whole world some be chosen into the possession of God, who may possess the holy place; others, who shall have profited toward greater things, may hold the holy of holies.

In the ministers also there is a diverse order of priests and Levites, of whom some by their prayers and virtues daily offer sacrifices to God; others are in the second and lesser degree, so that they may minister to them and through them who have ascended to the heights of virtues; and at the end let there be a leader or prince, who can do so much that he may receive possession against one tribe; and the merit of one may compensate the merits of many, and first while he is engaged in the world, he may possess the breadth from sea even to sea; then from the West, or from the sea, even to the East, so that forsaking present things, he may hasten to future things, and have his certain possession, and the princes by no means desire the things of others, and each tribe hold its own part: which properly can be referred to bishops and Presbyters, to whom it is said that they should not further devastate and depopulate the people of God, nor possess the land of Israel as an inheritance: but each one have his own possession which has been constituted for his degree.

Moreover, twenty-five thousand refers to the senses, which have been placed four times. Furthermore, ten thousand to perfect knowledge, so that in one part only the simple history be held, in the other there be also a discussion concerning theology and supernal virtues: because the number ten is a perfect number.

This also is to be considered, that the priests, who are constituted in the greater degree, possess twenty-five thousand in length and ten thousand in breadth. Moreover the Levites, that is the inferior degree, should have the same number in length, that is, twenty-five thousand: but their breadth is finished by the number five. Whence also they hold only twenty chambers (*gazophylacia*): in which number the gifts of Esau are offered.

But the prince, who is truly a prince in the people and deserves to receive the name of leader, receives on this side and on that the possession of the sanctuary: from all those, namely, who are subject to him in will, and he is a dweller of the city, and he makes the salvation of many his reward. In the former temple, which is called the sanctuary, reeds of five hundred through each side are described: and again fifty cubits, by which all the possession of the priests is separated. Moreover in the second sanctuary, where are the holy of holies, the breadth and space of the temple are not described, but the number is uncertain. Which indeed we find also in the possession of the prince, who without any number has possession in the people of Israel, while the profit of all overflows to the prince: and the salvation of the disciples is the reward of the teachers.

(Vers. 9.) Haec dicit Dominus Deus: Sufficiat vobis, principes Israel: iniquitatem et rapinas intermittite, et iudicium, et justitiam facite, et separate confinia vestra a populo meo, ait Dominus Deus. Pro rapinis LXX miseriam transtulerunt: pro confiniis, oppressionem. Est autem sensus: Quia accepistis partem vestram, o principes, Scriptura dicente: Principi quoque hinc inde in separationem sanctuarii possessionem civitatis, subauditur dabit; et tanta est vestra potentia, ut unius tribus partem acceperit vestra possessio: idcirco praecipio atque commoneo, ut sufficiat huc usque iniquitatem fecisse et rapinas, dum aliena invaditis atque diripitis. Et quia scriptum est: Dimitte malum, et fac bonum; e contrario, iudicium facite atque justitiam (Ps. XXXVI, 27), iudicantes pupillo, et justificantes viduam: separate vestra confinia a populo meo, ne videlicet terminos transferatis. Et quia ipsa vicinia laedit humiliorem, qui supercilium majoris et potentioris non potest sustinere, hinc per Isaiam dicitur: Vae qui conjungitis domum ad domum, et agrum agro copulatis usque ad terminum loci.

Hoc interim dictum sit ad illius temporis populum. Caeterum et nostris principibus praeceptum poterit coaptari, qui in morem Pharaonis, et Aegyptiorum opprimunt filios Israel per potentiam, nec meminerunt scriptum: Ducem te constituerunt, ne eleveris: sed esto inter eos quasi unus ex ipsis (Eccl. XXXII, 1). Et illud quod in Evangelio κατὰ Λουκᾶν Dominus loquitur: Si autem dixerit servus ille in corde suo, moratur dominus meus venire, et coeperit percutere servos et ancillas, comedere et bibere, et inebriari, veniet dominus servi illius in die qua non putat, et hora qua nescit, et dividet eum, et partem ejus ponet cum infidelibus (Luc. XII, 45, 46). Discipulos quoque suos in Evangelio secundum Matthaeum his praeceptis erudit: Scitis quoniam principes gentium dominantur eorum; et qui majores sunt, potestatem exercent in eos. Non sic erit inter vos: sed qui voluerit esse primus, sit omnium servus. Filius hominis non venit ministrari, sed ministrare, et dare animam suam redemptionem pro pluribus (Matth. XX, 25). Multa sunt si voluero de sacris Scripturis revolvere, ubi majorum superbia coercetur, et ad humilitatem omnes Domini provocantur dicentis: Discite a me quia mitis sum et humilis corde (Matth. XI, 29).

(Vers. 9.) «Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity and robberies, and do judgment and justice, and separate your borders from my people, saith the Lord God.» For «robberies» the LXX translated «misery»; for «borders,» «oppression.» Moreover the sense is: Since you have received your part, O princes, the Scripture saying: «To the prince also on this side and on that, of the separation of the sanctuary into the possession of the city,» «you shall give» is understood; and so great is your power, that your possession has received the part of one tribe: therefore I command and admonish, that it should suffice until now to have done iniquity and robberies, while you invade and plunder the things of others. And because it is written: «Depart from evil, and do good»; on the contrary, «do judgment and justice» (Ps. 36:27), judging for the orphan, and justifying the widow: separate your borders from my people, lest namely you transfer the boundaries. And because the neighborhood itself hurts the more humble person, who cannot sustain the superciliousness of the greater and more powerful, hence through Isaiah it is said: «Woe to you that join house to house, and lay field to field even to the end of the place.»

Let this be said for the time being to the people of that time. But the precept can also be adapted to our princes, who in the manner of Pharaoh and the Egyptians oppress the sons of Israel through power, nor remember what is written: «They have made thee a leader, be not lifted up: but be among them as one of themselves» (Ecclus. 32:1). And that which the Lord speaks in the Gospel katà Loukân (according to Luke): «But if that servant shall say in his heart: My lord is slow in coming, and shall begin to strike the menservants and maidservants, to eat and drink and be inebriated, the lord of that servant will come in a day in which he does not think, and at an hour which he knows not, and will divide him, and will place his portion with the unfaithful» (Luke 12:45, 46). He also instructs His disciples in the Gospel according to Matthew with these precepts: «You know that the princes of the Gentiles lord it over them; and they that are greater exercise power over them. It shall not be so among you: but whosoever will be first, let him be the servant of all. The Son of man came not to be ministered unto, but to minister, and to give His life as a redemption for many» (Matt. 20:25). There are many things if I should wish to revolve through the sacred Scriptures where the pride of the greater is coerced, and all are provoked to humility by the Lord saying: «Learn of me, for I am meek and humble of heart» (Matt. 11:29).

LIBER D

ECIMUS QUARTUS.

561-562 Quod in principio templi Ezechielis debui dicere, nunc praepostero ordine in fine dicturus sum, illius versiculi memor (Virgil. lib. VI Aeneid.): Hic labor ille domus, et inextricabilis error. De quo et in alio loco idem poeta decantat (Aeneid. V): Ut quondam Creta fertur labyrinthus in alta: Parietibus textum caecis iter, ancipitemque Mille viis habuisse dolum, qua signa sequendi Falleret indeprensus, et irremeabilis error.

Ita et ego istarum Scripturarum ingressus Oceanum, et mysteriorum Dei, ut sic loquar, labyrinthum, de quo scriptum est: Posuit tenebras latibulum suum; Et: Nubes in circuitu ejus (Ps. XVII, 12): perfectam quidem scientiam veritatis mihi vindicare non audeo, sed nosse cupientibus aliqua doctrinae indicia praeuisse, non meis viribus, sed Christi misericordia, qui errantibus nobis ipse dolos tecti ambagesque resolvit, caeca regens Spiritu sancto vestigia; quem sequentes, ad portum explanationum prophetae Ezechielis pervenire poterimus, in quem extremus, id est, quartus decimus liber est. Quem si, orante te, virgo Christi Eustochium, ad finem usque perduxero, et Dominus vitae hujus concesserit spatium, transibo ad Jeremiam, qui unus nobis remanet prophetarum; cujus interpretatio, mei quidem laboris, et tuarum orationum, sed proprie Christi erit clementiae.

563 (Cap. XLV.---Vers. 10, seqq.) «Statera justa et ephi justum et batus justus erit vobis. Ephi et batus aequalis [Vulg. aequalia], et unius mensurae erunt, ut capiat decimam partem cori batus, et decimam partem cori, ephi: juxta mensuram cori erit aequa libratio eorum. Siclus autem viginti obolos habet [Vulg. habeat]. Porro viginti sicli, et viginti quinque sicli, et quindecim sicli minam faciunt [Vulg. faciunt]. LXX: Statera justa, et mensura justa, et choenix justus erit vobis ad mensuram, et choenix similiter unus erit ad accipiendum. Decima pars gomor choenix, et decima pars gomor, ephi. Gomor erit aequum ad pondus viginti oboli. Viginti sicli: quinque et viginti sicli, et quindecim sicli mina erit vobis.»

BOOK FOURTEEN.

561-562 That which I ought to have said at the beginning of Ezekiel's temple, I am now about to say in reverse order at the end, mindful of that verse (Virgil, *Aeneid* Book 6): «This is that labor of the house, and inextricable error.» Concerning which also in another place the same poet sings (*Aeneid* 5): «As once in high Crete the labyrinth is said To have had a path woven with blind walls, and an ambiguous Deceit with a thousand ways, where the signs of following Would fail the undetected, and the irretrievable error.»

So also I, having entered the Ocean of these Scriptures, and the labyrinth, so to speak, of the mysteries of God, concerning which it is written: «He made darkness his hiding place»; and: «Clouds are round about him» (Ps. 17:12): indeed I do not dare to claim for myself a perfect knowledge of the truth, but to have provided some indications of doctrine to those desiring to know, not by my own strength, but by the mercy of Christ, who for us as we err Himself resolves the deceits and ambiguities of the roof, guiding our blind footsteps by the Holy Spirit; following whom, we shall be able to arrive at the port of the explanations of the prophet Ezekiel, in which is the last, that is, the fourteenth book. Which if, by thy prayer, virgin of Christ Eustochium, I shall have brought to the end, and the Lord shall have granted a space of this life, I shall pass over to Jeremiah, who alone remains for us of the prophets; whose interpretation will be indeed of my labor, and of thy prayers, but properly of the clemency of Christ.

563 (Chapter 45, Verses 10 ff.) «A just balance, and a just ephi, and a just bath shall be among you. The ephi and the bath shall be equal, and of one measure, so that the bath may contain the tenth part of a core, and the ephi the tenth part of a core: according to the measure of the core shall be their equal balance. And the shekel has twenty obols. Moreover, twenty shekels, and twenty-five shekels, and fifteen shekels make a mina.» The Septuagint: «A just balance, and a just measure, and a just choenix shall be to you for measure, and the choenix shall likewise be one for receiving. The tenth part of a gomor shall be a choenix, and the tenth part of a gomor, an ephi. A gomor shall be equal to the weight of twenty obols. Twenty shekels: five and twenty shekels, and fifteen shekels shall be a mina for you.»

Hic locus juxta LXX non cohaeret, et poenitus intelligi non potest, dum non solum numeros mensurarum, sed etiam nomina commutarunt. Pro ephi enim interpretati sunt mensuram, generale nomen pro speciali, et pro bato choenica: pro homer quoque Hebraico, qui Graece dicitur κόρος, transtulerunt gomor: rursumque pro bato choenica. Dicamus ergo juxta Hebraicum et litteram, et quid nobis videatur, in singulis apertius explicemus. Statera quae Hebraice dicitur MOZENE (), in his intelligitur quae appenduntur. Epha autem, quae in Graeco sermone corrupte dicitur Ἐφῃ, ad mensuram pertinet variarum frugum, verbi gratia, tritici, hordei, leguminum. Porro batus, qui Hebraice BATH (), eadem mensura est quae et ephi, et in speciebus tantum liquidis, vini et olei, et istiusmodi. Corus triginta habet modios, et in utraque mensura, hoc est, tam aridarum quam liquentium tenet principium. Decima pars cori in his, quae modio mesurantur, appellatur epha, id est, tres modii: et decima pars cori in speciebus liquidis, vocatur Batus sive Vadus: ut ejusdem mensurae sit epha et batus.

Porro siclus, qui Graece dicitur στατήρ, viginti habet obolos. Mina vero quae appellatur mna, habet siclos sexaginta: qui faciunt obolos mille ducentos. Quod autem dicitur, viginti sicli, et viginti quinque sicli, et quindecim sicli minam faciunt, lectorem turbare non debet. Idcirco enim difficultas in numeris ponitur, ut 564 intentum animum faciat auditoris. Unde et multa dicuntur in parabolis et aenigmatibus, ut qui habet aures audiendi, audiat (Luc. VIII). Omnisque prophetia in obscuritate continet veritatem, ut discipuli intrinsecus audiant: vulgus ignobile, et foris positum, nesciat quid dicatur. Praecipit ergo Scriptura divina, ut justa sint pondera, dicens: Non erit in marsupio tuo mensura grandis et minor: statera vera et justa erit vobis, et mensura vera, et justa erit vobis [Al. sibi] (Levit. XIX, 36). Et in Proverbiis dicitur: Statera grandis et minor, abominabile est utrumque in conspectu Dei (Prov. XI, 1). Quod quidem non solum in commerciis, et in usu quotidianae vitae nobis est observandum, sed in omnibus custodienda justitia, dicente Scriptura: Sermonibus tuis facies stateram, et appendiculum (Eccl. XXVIII, 23), ut et in verbis, et in opere, et cogitationibus, omnia pondere et ratione faciamus. Obolum autem, hoc est, vicesimam partem sicli, sive stateris, esse minimam portiunculam, in alio loco legimus: Ejus qui fidelis est, totus mundus divitiarum: illius autem qui infidelis est, neque obolus (Prov. XVII, 6 sec. LXX).

This passage according to the Septuagint does not hold together, and cannot be fully understood, since they have changed not only the numbers of the measures but also the names. For instead of «ephi» they have translated it as «measure,» a general name for a specific one, and for «bath» as «choenix»; for the Hebrew «homer,» which in Greek is called «corus,» they have translated «gomor»; and again for «bath» as «choenix.» Let us speak, therefore, according to the Hebrew and the letter, and let us explain more clearly what seems right to us in each case. The balance, which in Hebrew is called «MOZENE,» is understood in those things which are weighed. But the «epha,» which in the Greek language is corruptly called «Ephi,» pertains to the measure of various fruits, for example, wheat, barley, and legumes. Furthermore, the «bath,» which in Hebrew is «BATH,» is the same measure as the «ephi,» and only in liquid species, of wine and oil, and the like. The «corus» has thirty bushels (*modii*), and in both measures, that is, of both dry and liquid things, it holds the principle. The tenth part of a core in those things which are measured by the bushel is called an «epha,» that is, three bushels; and the tenth part of a core in liquid species is called a «bath» (*Batus*) or «Vadus»; so that the «epha» and the «bath» are of the same measure.

Furthermore, the shekel, which in Greek is called a «stater,» has twenty obols. But the mina, which is called a «mna,» has sixty shekels, which make one thousand two hundred obols. Moreover, that which is said, that twenty shekels, and twenty-five shekels, and fifteen shekels make a mina, ought not to disturb the reader. For the difficulty is placed in the numbers for this reason, that it may make the mind of the hearer 564 intent. Hence many things are also said in parables and enigmas, that «he who has ears to hear, let him hear» (Luke 8). And every prophecy contains the truth in obscurity, so that the disciples may hear from within; while the ignoble crowd, placed without, may not know what is said. Therefore divine Scripture commands that weights be just, saying: «There shall not be in thy bag a great measure and a small: a true and just balance shall be among you, and a true and just measure shall be among you» (Lev. 19:36). And in Proverbs it is said: «A great weight and a small, both are an abomination in the sight of God» (Prov. 11:1). Which indeed is to be observed by us not only in commerce and in the use of daily life, but justice is to be guarded in all things, as the Scripture says: «Thou shalt make a balance and a weight for thy words» (Sirach 28:23), so that in words, in work, and in thoughts, we may do all things with weight and reason. Moreover, that the obol, that is, the twentieth part of a shekel or stater, is the smallest little portion, we read in another place: «Of him who is faithful, the whole world is full of riches; but of him who is unfaithful, not even an obol» (Prov. 17:6 according to the LXX).

Quasi aliis verbis dixerit: Infidelis nihil in mundo possidet: sed etiam minima indiget portione. De quo aliis verbis in Evangelio dicitur: Non egredietur inde, nisi reddat novissimum quadrantem (Matth. V, 26), hoc est, etiam extremum nummum et minutum. Legimus decem mnas singulis servis ad negotiandum traditas (Luc. XIX): et in alia parabola inter servos talenta divisa: et debitorem quingentorum denariorum, et quinquaginta (Matth. XXV): et operarios vineae qui singulos accipiunt denarios (Luc. VII): et mulierem viduam, quae drachmam perdiderat, et vix eam lucernae accensione reperit (Matth. XX, Luc. XV). Quae omnia quem sensum habeant, non est hujus temporis disserere.

(Vers. 13, 14). «Et hae sunt primitiae quas tolletis: sextam partem ephi de coro frumenti, et sextam partem ephi de coro hordei. Mensura quoque olei: batus olei, decima pars cori est: et decem bati corum faciunt: quia decem bati implent corum. LXX: Et hae sunt primitiae quas separabitis. Sextam partem mensurae de gomor tritici, et sextam partem Ephi de coro hordei, et praeceptum olei cotylem, id est, cyathum, olei decem cotyles, quia decem cotyles sunt gomor.» 565 Et hic mutatis nominibus mensurarum in LXX editione confusa sunt omnia, ut quid dicatur non possit intelligi. Qui enim supra pro ephi, mensuram, et pro bato, choenica dixerant, et pro coro, gomor, pro siclo, appendiculum, et hic pro ephi posuere mensuram: pro coro, nunc gomor: nunc ipsum corum: et in mensura olei pro bato κοτύλην, id est, cyathum.

Dicamus igitur primum juxta litteram, δεκάδα [Al. δεκάδας], hoc est decimam partem omnium frugum, Leviticae tribui populus ex lege debebat. Rursum ex ipsis decimis, Levitae, hoc est, inferior ministrorum gradus, decimas dabat sacerdotibus: et haec est quae appellatur δευτεροδεκάδη. Erant quoque et aliae decimae, quas unusquisque de populo Israel in suis horreis separabat, ut comederet eas cum iret ad templum in urbe Jerusalem, et in vestibulo templi, et sacerdotes ac Levitas invitarent ad convivia. Erant autem et aliae decimae, quas pauperibus recondebant, quae Graeco sermone appellantur πτωχοδέκαδαι. At vero primitiva quae de frugibus offerebant, non erant speciali numero definita, sed offerentium arbitrio derelicta. Traditionemque accepimus Hebraeorum non lege praeceptam, sed magistrorum arbitrio inolitam: qui plurimum, quadragesimam partem dabat sacerdotibus: qui minimum, sexagesimam: inter quadragesimam et sexagesimam licebat offerre quodcumque voluissent. Quod igitur in Pentateucho dubium derelictum est, hic specialiter definitur propter sacerdotum avaritiam, ne amplius a populo exigant in primitiis deferendis, id est, ut sexagesimam partem offerant eorum, quae gignuntur e terra.

As if he had said in other words: The unfaithful possesses nothing in the world, but even lacks the smallest portion. Concerning which it is said in other words in the Gospel: «He shall not go out from thence, till he repay the last farthing» (Matt. 5:26), that is, even the last and smallest coin. We read of ten minas delivered to each servant for trading (Luke 19); and in another parable of talents divided among servants; and of a debtor of five hundred pence, and fifty (Matt. 25); and of the laborers in the vineyard who each receive a penny (Luke 7); and of the widow woman, who had lost a drachma, and found it with difficulty by lighting a lamp (Matt. 20, Luke 15). What sense all these things have, it is not for this time to discuss.

(Verses 13, 14). «And these are the firstfruits which you shall take: the sixth part of an ephi from a core of wheat, and the sixth part of an ephi from a core of barley. And the measure of oil: a bath of oil is the tenth part of a core: and ten baths make a core: for ten baths fill a core.» The Septuagint: «And these are the firstfruits which you shall separate. The sixth part of a measure from a gomor of wheat, and the sixth part of an ephi from a core of barley, and the command of oil a cotyle, that is, a cyathus, of oil ten cotylae, for ten cotylae are a gomor.» 565 And here, the names of the measures having been changed in the Septuagint edition, everything is confused, so that what is said cannot be understood. For they who above had said «measure» for «ephi,» and «choenix» for «bath,» and «gomor» for «core,» and «weight» for «shekel,» here also placed «measure» for «ephi»; for «core,» now «gomor,» now «core» itself; and in the measure of oil, for «bath» they put «kotyle,» that is, a «cyathus.»

Let us speak, therefore, first according to the letter: a «decade» (*dekada*), that is, the tenth part of all fruits, the people owed to the Levitical tribe by the law. Again, from these tithes, the Levites, that is, the lower grade of ministers, gave tithes to the priests; and this is what is called the «deutero-decade.» There were also other tithes, which each one of the people of Israel separated in his own granaries, that he might eat them when he went to the temple in the city of Jerusalem, and in the vestibule of the temple, and they would invite the priests and Levites to the banquets. There were also other tithes, which they stored up for the poor, which in the Greek tongue are called «ptochodekadai.» But in truth the firstfruits which they offered from the crops were not defined by a special number, but left to the judgment of the offerers. And we have received a tradition of the Hebrews, not commanded by the law but grown by the judgment of the teachers: he who gave most, gave a fortieth part to the priests; he who gave least, a sixtieth; between the fortieth and the sixtieth it was permitted to offer whatever they wished. What therefore was left doubtful in the Pentateuch is here specifically defined because of the avarice of the priests, lest they exact more from the people in bringing firstfruits, that is, that they should offer a sixtieth part of those things which are produced from the earth.

Si enim corus, qui Hebraice appellatur HOMER (), et a LXX dicitur gomor, triginta habet modios, tam in aridis speciebus, quam in liquentibus: epha quoque et batus juxta quod supra diximus, decima pars est cori, praecipiturque ut sexta pars tam ephi, quam bati detur sacerdotibus in primitiis offerendis, quae de tribus modiis dimidium facit modium, perspicue supputatur, sexagesimam partem primitiarum sacerdotes accipere debere. Haec interim juxta litteram, et juxta Hebraicam veritatem et sensisse, et audisse sufficiat.

Nunc revertamur ad intelligentiam spiritualem, 566 in qua primum quaerendum quomodo dicatur: Honora Dominum de tuis justis laboribus, et da ei de fructibus justitiae tuae: ut impleantur cellaria tua frumento, et vino torcularia tua redundant (Prov. III, 9); ut postquam obtuleris primitias laborum tuorum atque virtutum, et dixeris: Ecce nunc ego attuli tibi primitias frugum terrae, quas dedisti mihi, Domine: merearis audire: Benedictus tu in civitate, et benedictus tu in agro: benedicti filii uteri tui, et genimima terrae tuae, et fructus jumentorum tuorum (Deut. XXVIII, 3), et caetera, et possideas, juxta Apostolum (Ephes. I), omnem benedictionem spiritualium in coelestibus in Christo: dum quidquid habes, non tuae putas esse virtutis, sed ejus misericordiae, qui fruges dedit. Et siquidem tantum habuerimus scientiam Scripturarum, ut mystica quaeque pandamus, et doceamus homines, id est, rationale animal, damus primitias frumenti nostri. Si autem post anagogen, puram tantum sequamur historiam, quae simplices nutrire potest, juxta illud quod scriptum est: Homines et jumenta salvos facies, Domine (Ps. XXXV, 7), damus primitias hordei nostri, quod hordeum sevit Isaac, sed in terra alienigenarum, et ortum est ei centuplum (Gen. XXVI). Qui hordei dat primitias, potest dicere: Dominus pascit me, et nihil mihi deerit, in loco pascuae ibi me collocavit: super aquas refectionis educavit me (Ps. XXII, 1, 2). Qui autem rationalia pascit animantia, vertit sententiam, et dicit: Praeparasti in conspectu meo mensam adversus eos qui tribulant me. Et postquam olei et vini obtulerit primitias, jungit et loquitur: Impinguasti in oleo caput meum, et calix tuus inebrians quam praeclarus est, illo oleo quod absque faece mundissimum, ad lucernam Domini praeparatur. Quod qui praeparaverit, exhilaratur facies ejus in oleo; oleo exultationis, quo unctus est Christus prae participibus suis; et effectus oliva, cum propheta cantabit; Ego autem sicut oliva fructifera in domo Dei (Ps. LI, 10).

For if a «core,» which in Hebrew is called «HOMER,» and by the Septuagint is called «gomor,» has thirty bushels, as much in dry species as in liquid; and the «epha» and «bath,» according to what we said above, is the tenth part of a core, and it is commanded that a sixth part of both the epha and the bath be given to the priests in offering firstfruits, which from three bushels makes half a bushel, it is clearly calculated that the priests ought to receive a sixtieth part of the firstfruits. Let it suffice for now to have both thought and heard these things according to the letter, and according to the Hebrew truth.

Now let us return to the spiritual understanding, 566 in which it must first be asked how it is said: «Honor the Lord from thy just labors, and give to Him from the fruits of thy justice: that thy barns may be filled with wheat, and thy presses overflow with wine» (Prov. 3:9); so that after thou hast offered the firstfruits of thy labors and virtues, and hast said: «Behold now I have brought to Thee the firstfruits of the crops of the earth, which Thou hast given me, Lord,» thou mayest merit to hear: «Blessed art thou in the city, and blessed art thou in the field: blessed the children of thy womb, and the fruits of thy land, and the fruit of thy cattle» (Deut. 28:3), and the rest, and possess, according to the Apostle (Eph. 1), every blessing of spiritual things in the heavenly places in Christ, as long as whatever thou hast, thou dost not think to be of thy own virtue, but of His mercy, who gave the crops. And if indeed we have so much knowledge of the Scriptures that we open and teach any mystical things to men, that is, the rational animal, we give the firstfruits of our wheat. But if after the anagoge, we follow only the pure history, which can nourish the simple, according to that which is written: «Men and beasts Thou wilt save, O Lord» (Ps. 35:7), we give the firstfruits of our barley, because Isaac sowed barley, but in the land of the foreigners, and there was born to him a hundredfold (Gen. 26). He who gives the firstfruits of barley can say: «The Lord feedeth me, and nothing shall be wanting to me; in a place of pasture He hath set me; He hath brought me up on the waters of refreshment» (Ps. 22:1, 2). But he who feeds rational creatures changes the sentiment, and says: «Thou hast prepared a table before me against them that afflict me.» And after he has offered the firstfruits of oil and wine, he joins and speaks: «Thou hast anointed my head with oil, and Thy inebriating cup how goodly it is,» with that oil which, being most pure without dregs, is prepared for the lamp of the Lord. He who has prepared this, his face is gladdened with oil; with the oil of exultation, with which Christ was anointed above His fellows; and having become an olive, he will sing with the prophet: «But I, as a fruitful olive tree in the house of God» (Ps. 51:10).

Et illo vino, quod de vera vite redundat in torcularibus Salvatoris, dicente Domino: Ego sum vitis, vos autem propagines, Pater meus agricola (Joan. XV, 5). De hic torcularibus tres psalmos legimus, octavum, et octogesimum, et octogesimum tertium, qui omnes ad Ecclesiae sacramenta referuntur. Et in veteri quidem lege, absque mensura erant, et numero primitiae: non enim ad mensuram Deus spiritum dabat. 567 In secunda autem aedificatione templi quod Ezechielis prophetia continet, certa mensura est, id est, sexagenarius numerus, quo mundus expletur, ut dicitur nobis: In qua mensura mensi fueritis, remetietur vobis (Matt. VII, 2).

(Vers. 15 seqq.) Et arietem unum de grege ducentorum, de his quae nutrit [Vulg. nutriunt] Israel in sacrificium, et in holocaustum, et in pacifica, ad expiandum pro eis, ait Dominus Deus: Omnis populus terrae tenebitur primitiis his principi in Israel. Et super principe [Vulg. principem] erunt holocausta, et sacrificium, et libamina in solemnitatibus, et in kalendis, et in sabbatis, et in universis solemnitatibus domus Israel. Ipse faciet pro peccato sacrificium, et holocaustum, et pacifica, ad expiandum pro domo Israel. Supra dixit quota pars eorum quae appenduntur, mensurae quoque tam aridarum specierum quam liquentium, debeat offerri principi: nunc eundem primitiarum in animantibus ordinem tenet: ut unum de grege ducentorum arietum jubeat offerri, quos nutrit Israel, in sacrificium et in holocaustum, et in pacifica, ad expiandum pro populo Israel, ait Dominus Deus.

Quod nos interpretati sumus, de his quae nutrit Israel, in Hebraico scriptum est MEMMASCE (), quod Aquila et Symmachus interpretantur, ἀπὸ τῶν ὑδάτων, Septuaginta et Theodotio, ἀπὸ τῶν ποτιστηρίων: quorum alterum de irriguis, alterum de canalibus sive piscinis sonat: ut videlicet primitiae principis non alibi nisi in irriguis nutriantur. Et quomodo in superioribus legimus sexagesimam partem debere offerri principi de his quae appenduntur et quae mensurae subjacent: sic nunc ducentesima pars animantium jubetur offerri, et hujusmodi legis praeceptis omnem populum esse subjectum, ut offerat duci sive principi, quod videlicet per illum holocausta, et sacrificia, et libamina in singulis solemnitatibus offerantur pro populo, et expietur domus Dei. Ex quo animadvertendum, quod quomodo populus debitor est primitiarum offerendarum principi: sic princeps debitor est populi offerre pro eo victimas, quem juxta tropologiam non alium intelligere possumus, nisi Dominum Salvatorem.

And with that wine, which overflows from the true vine in the presses of the Savior, the Lord saying: «I am the vine, and you are the branches, my Father is the husbandman» (John 15:5). Concerning these presses we read three psalms, the eighth, and the eightieth, and the eighty-third, which all refer to the sacraments of the Church. And in the old law, indeed, the firstfruits were without measure and number; for God did not give the Spirit by measure. 567 But in the second building of the temple which Ezekiel's prophecy contains, there is a certain measure, that is, the number sixty, by which the world is filled, as it is said to us: «In what measure you shall have measured, it shall be measured to you again» (Matt. 7:2).

(Verses 15 ff.) «And they shall take one ram from a flock of two hundred, from those which Israel nourishes for a sacrifice, and for a holocaust, and for peace offerings, to make atonement for them, saith the Lord God: All the people of the land shall be bound to these firstfruits for the prince in Israel. And upon the prince shall be the holocausts, and the sacrifice, and the drink offerings on the festivities, and on the new moons, and on the sabbaths, and on all the festivities of the house of Israel. He shall make the sacrifice for sin, and the holocaust, and the peace offerings, to make atonement for the house of Israel.» Above he said what part of those things which are weighed, and of the measures as much of dry species as of liquid, ought to be offered to the prince; now he holds the same order of firstfruits in living beings: so that he commands one ram from a flock of two hundred to be offered, which Israel nourishes, for a sacrifice and for a holocaust, and for peace offerings, to make atonement for the people of Israel, saith the Lord God.

What we have translated as «from those which Israel nourishes,» in the Hebrew is written *MEMMASCE*, which Aquila and Symmachus translate as «from the waters,» the Septuagint and Theodotion as «from the watering places»; of which one sounds like irrigated places, the other of channels or pools: so that, evidently, the firstfruits of the prince are nourished nowhere but in irrigated places. And as in the previous sections we read that a sixtieth part ought to be offered to the prince of those things which are weighed and which are subject to measure; so now a two-hundredth part of living beings is commanded to be offered, and that all the people are subject to commands of this kind of law, so that they offer to the leader or prince, since through him the holocausts, and sacrifices, and drink offerings in each solemnity are offered for the people, and the house of God is expiated. From which it is to be observed, that just as the people are debtors for firstfruits to be offered to the prince, so the prince is a debtor to the people to offer victims for them, whom according to tropology we can understand as no other than the Lord Savior.

Iste est qui de ducentis 568 animantibus suscipit arietem, sive ut significantius Hebraicus sermo demonstrat, βόσκημα, quod ad cuncta animantia, et non proprie ad arietem referri potest, et suscipit animal vel arietem, qui nutritus est in locis irriguis, sanctarum, videlicet Scripturarum, et potest dicere: Dominus pascit me, et nihil mihi deerit: in loco pascuae ibi me collocavit, super aquas refectionis educavit me (Psal. XXII, 1, 2). Haec erant irrigua, immo hi canales, ad quos et Jacob ducebat pecora sua, ut in ipsis biberent atque conciperent, et juxta virgarum colorem, fetus ederent Domino (Genes. XXX). Pro sacrificio, hoc est θυσία, Aquila et Symmachus donum interpretantur: quod in Hebraico dicitur MANAA (), et proprie non pertinet ad hostiam, sed ad ea quae ex simila, et polenta et oleo offeruntur in sacrificio. Holocaustum vero est, quod totum offertur Deo, et sacro igne consumitur. Pacifica, quando reconciliamur Deo; et pro nobis Apostolus loquitur: Precamur pro Christo, reconciliamini Deo (II Cor. V, 20). Et in alio loco: Deus erat in Christo, mundum reconcilians sibi (Ibid., 19). Iste autem princeps, cui primitiae de animantibus offeruntur, ipse est et rex: ut in crucis quoque titulo demonstratur Hebraicis et Graecis litteris ac Latinis. Nitentibusque Judaeis, ut deponeretur titulus triumphalis, gentium in Pilato turba respondit: Quod scripsi, scripsi (Joan. X, 22). Sub principe, inquit, erunt. Pulchre sacerdotalis dignitas commonetur, cui subjecta sit officio; ut sciat se sacrificium, et libamina quae offeruntur ex vino [Al. humo], pro populo offerre debere in cunctis solemnitatibus: tam videlicet in kalendis, id est, neomeniis, quam in sabbatis: quando tenebris cuncta operientibus, lunaris exordium luminis est: et in requie sabbatorum: ut faciat videlicet pro peccato, ad expiandum pro domo Israel, quae est Ecclesia Dei viventis, columna, et firmamentatum veritatis. Ista est enim domus Dei viventis, et domus Israel, quae expiatione suorum indiget peccatorum.

(Vers. 18 seqq.) Haec dicit Dominus Deus: In primo mense, una mensis sumes vitulum de armento immaculatum, et expiabis sanctuarium. Et tollet sacerdos de sanguine 569 quod erit pro peccato, et ponet in postibus domus, et in quatuor angulis crepidinis altaris, et in postibus portae atrii interioris. Et sic facies in septima mensis pro unoquoque qui ignoraverit [Al. ignoravit], et errore deceptus est, et expiabit [Vulg. expiabis] pro domo. In primo mense, quartadecima die mensis, erit vobis paschae solemnitas: septem diebus azyma comedent.

He is the one who from two hundred 568 animals receives the ram, or as the Hebrew speech more significantly demonstrates, *boskēma*, which can refer to all animals and not specifically to the ram; and He receives the animal or ram which has been nourished in the irrigated places, namely, of the holy Scriptures, and can say: «The Lord feedeth me, and nothing shall be wanting to me; in a place of pasture He hath set me; He hath brought me up on the waters of refreshment» (Ps. 22:1, 2). These were the irrigated places, nay, these channels, to which Jacob also led his flocks, that they might drink and conceive in them, and according to the color of the rods, bring forth offspring for the Lord (Gen. 30). For «sacrifice,» that is, *thysia*, Aquila and Symmachus translate «gift»; which in Hebrew is called *MANAA* (*mincha*), and properly pertains not to the victim, but to those things which are offered from fine flour, and polenta, and oil in sacrifice. But a «holocaust» is that which is offered entirely to God, and consumed by holy fire. «Peace offerings,» when we are reconciled to God; and the Apostle speaks for us: «We pray for Christ, be reconciled to God» (2 Cor. 5:20). And in another place: «God was in Christ, reconciling the world to Himself» (ibid., 19). This prince, however, to whom the firstfruits of animals are offered, is himself also the King; as is also demonstrated on the title of the cross in Hebrew and Greek letters and Latin. And while the Jews strove that the triumphal title be taken down, the crowd of nations in Pilate replied: «What I have written, I have written» (John 19:22). Under the prince, he says, they shall be. Beautifully is the priestly dignity commoned, to which it is subject by office; that it may know that it ought to offer the sacrifice and drink offerings which are offered from the earth for the people in all solemnities: namely, as much in the calends, that is, the new moons, as in the sabbaths: when, with darkness covering all things, there is the beginning of lunar light; and in the rest of the sabbaths: so that he may do, namely, for sin, to atone for the house of Israel, which is the Church of the living God, the pillar and ground of the truth. For this is the house of the living God, and the house of Israel, which needs the expiation of its sins.

(Verses 18 ff.) «Thus saith the Lord God: In the first month, on the first of the month, thou shalt take a calf from the herd without blemish, and thou shalt expiate the sanctuary. And the priest shall take of the blood 569 of that which shall be for sin, and shall put it upon the posts of the house, and upon the four corners of the ledge of the altar, and upon the posts of the gate of the inner court. And so shalt thou do on the seventh of the month for every one who has been ignorant, and has been deceived by error, and you shall make atonement for the house. In the first month, on the fourteenth day of the month, the solemnity of the passover shall be to you: for seven days they shall eat unleavened bread.

Et faciet princeps in die illa pro se, et pro universo populo terrae vitulum pro peccato. Et in septem dierum solemnitate faciet holocaustum Domino: septem vitulos, et septem arietes immaculatos quotidie septem diebus, et pro peccato hircum caprarum quotidie, Et sacrificium ephi [Mss. Oephi] per vitulum, et ephi per arietem faciet: et olei hin per singula ephi. Septimo mense, quintadecima die mensis in solemnitate, faciet sicut supra dicta sunt per septem dies: tam pro peccato, quam pro holocausto, et in sacrificio et in oleo. Totum capitulum posui, ne divisum per singula legentis animum conturbaret. Et primum de interpretationis varietate dicendum est. Ubi nos interpretati sumus, in quatuor angulis crepidinis altaris. LXX transtulerunt, et super quatuor angulos templi, et super altare. Et ubi nos diximus, pro unoquoque qui ignoravit, et errore deceptus est: illi posuerunt, pro ignorante, et pro parvulo. In eo quoque ubi nos diximus, et sacrificium ephi per vitulum, et ephi per arietem faciet: et olei hin per singula ephi: illorum editio tenet: et sacrificium, et coctionem vitulo, et coctionem arieti dabis, et olei hin coctionis. In extremo quoque versiculo, ubi nos diximus: in sacrificio et in oleo: illi dixerunt, sicut in manaa, sicut in oleo:

In primo, inquit, mense et prima die mensis (haud dubium, quin Nisan significet) sumes vitulum de armento: non qui domi nutritus sit, sed qui in armento, hoc est, de grege et numero plurimorum. In septima quoque ejusdem mensis die: quae duae solemnitates, hoc est, primi mensis prima dies, et ejusdem septima, in lege Mosaica non habentur. Quartumdecimum autem diem mensis, quo Pascha celebratur, et Moyses praecepit observandum, quando septem diebus azyma comedimus. Quartam vero solemnitatem, de qua dicit: septimo mense quintadecima die mensis in solemnitate (Exod. XII), et caetera, videtur mihi 570 significare scenopegiam, quam hic sine nomine posuit. Curramus ergo ad singula, et quid nobis videatur, breviter disseramus. Esse solemnitates spirituales, et Apostolus docet: Ne ergo quis vos judicet in cibo et potu, aut in parte solemnitatis, aut neomeniae, aut sabbatorum, quae sunt umbra futurorum (Coloss. II, 16). Et sic per Isaiam loquitur Deus: Neomenias vestras, et sabbata vestra, et diem magnum non suscipio: jejunium, et ferias, et neomenias, et solemnitates vestras odit anima mea (Isai. I, 13). Manifestum est quod qui solemnitates oderit Judaeorum, suas diligat, sabbatum videlicet quod relictum est populo Dei: ut videamus quae a Deo donata sunt nobis, et loquamur, non in doctis humanae sapientiae verbis, sed in doctrina spiritus, spiritualibus spiritualia comparantes.

And the prince on that day shall make for himself, and for all the people of the land, a calf for sin. And on the solemnity of seven days he shall make a holocaust to the Lord: seven calves, and seven rams without blemish daily for seven days, and for sin a he-goat of the goats daily. And he shall make a sacrifice of an ephi for a calf, and an ephi for a ram: and a hin of oil for every ephi. In the seventh month, on the fifteenth day of the month on the solemnity, he shall do as above mentioned for seven days: as much for sin, as for a holocaust, and in the sacrifice and in the oil.» I have set down the whole chapter, lest being divided into parts it should disturb the reader's mind. And first we must speak of the variety of translation. Where we have translated «on the four corners of the ledge of the altar,» the Septuagint translated «and upon the four corners of the temple, and upon the altar.» And where we said «for every one who was ignorant, and has been deceived by error,» they put «for the ignorant, and for the little one.» In that also where we said «and he shall make a sacrifice of an ephi for a calf, and an ephi for a ram: and a hin of oil for every ephi,» their edition has: «and thou shalt give a sacrifice, and a cooking for the calf, and a cooking for the ram, and a hin of oil for the cooking.» In the last verse also, where we said «in the sacrifice and in the oil,» they said «as in the manaa, as in the oil.»

«In the first month,» he says, «and on the first day of the month» (there is no doubt but that he means Nisan), «thou shalt take a calf from the herd»: not one which was nourished at home, but one from the herd, that is, from the flock and number of many. Also on the seventh day of the same month: which two solemnities, that is, the first day of the first month, and the seventh of the same, are not found in the Mosaic law. But the fourteenth day of the month, on which the Passover is celebrated, even Moses commanded to be observed, when for seven days we eat unleavened bread. But the fourth solemnity, of which he says: «in the seventh month, on the fifteenth day of the month on the solemnity» (Exod. 12), and the rest, seems to me 570 to signify the Feast of Tabernacles (*scenopegia*), which he has put here without a name. Let us run, therefore, through each point, and let us briefly discuss what seems right to us. That there are spiritual solemnities the Apostle also teaches: «Let no man therefore judge you in meat or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths, which are a shadow of things to come» (Col. 2:16). And thus God speaks through Isaiah: «Your new moons, and your sabbaths, and your great day I do not receive: my soul hateth your fasting, and holidays, and new moons, and your solemnities» (Isa. 1:13). It is manifest that He who hated the solemnities of the Jews, loves His own, namely the sabbath which is left for the people of God: so that we may see what things have been given to us by God, and speak, not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual.

In praesenti enim saeculo quod in maligno positum est, dies bonos videre non possumus, sed in novo: de quibus diebus in carmine Mosaico Spiritus sanctus canit: Memento dierum antiquitatis: intellige annos generationis generationum (Deut. XXXII, 7). De quibus et Sanctus loquebatur in psalmo: Nocte in corde meo meditabar (Ps. LXXVI, 7). Et iterum: Et annos aeternos in mente habui, et meditatus sum (Ibid., 6). Qui istum non suscipit intellectum, respondeat quo possit illud exponere quod Isaias de futuro, et novo saeculo vaticinatur: Erit mensis ex mense, et sabbatum ex sabbato: et veniet omnis caro adorare Dominum (Isai. LXVI, 23): quando veri adoratores nequaquam adorabunt in monte Garizim, nec in Jerusalem, sed in spiritu, et veritate (Joan. IV); quando erit coelum novum, et terra nova, et liberabitur omnis creatura a servitute corruptionis, in libertatem filiorum Dei, et sol septies tantum lumen accipiet, et luna soli comparabitur (Rom. VIII, Isai. LXV). Accessimus enim ad montem Sion, qui interpretatur specula, et ad civitatem Dei viventis, Jerusalem coelestem, et ad millia angelorum solemnitates. De qua solemnitate loquitur et alius propheta: Quid facietis in diebus congregationis, et in diebus solemnitatis Domini (Ose. IX, 5)? Hoc est illud quod et alibi dicitur, Celebra, Juda, festivitates tuas: redde vota tua (Num. I, 15). Si ergo didicimus solemnitates spirituales, consequenter docebitur et victimas spirituales. Assumitur vitulus de armento, sive taurus, ut interpretatus est 571 Symmachus, liber et nullo pressus jugo, hoc est, onere peccatorum, et immaculatus: qui peccatum non fecit, nec dolus inventus est in ore ejus, vitulus novellus, cornua efferens, et ungulas: ut in ipso mundetur, et expietur sanctuarium.

Et tollet, inquit, sacerdos de sanguine ejus quod erit pro peccato omnium: qui aliis verbis agnus appellatur in Exodo, et in Evangelio, Baptista Joanne dicente: Ecce Agnus Dei, qui tollit peccata mundi (Joan. I, 29). Sanguis autem ipse est pretiosus in quo redimimur in passione Domini Salvatoris; cujus carnibus alimur, et cruore potamur; quo tanguntur quatuor anguli crepidinis altaris, quod Theodotio ipsum verbum Hebraicum posuit, AZARA (), sive templi, ut LXX transtulerunt: ut sanctificetur domus et altare. Universa enim mundi elementa hoc sanguine sanctificantur: ut cum quis expiatus fuerit atque mundatus, ingrediatur portam atrii interioris, et possit Domini arcana cognoscere, et consequenter venire ad septimam diem mensis primi, et consequi requiem, et Domino offerre sacrificium tam pro ignorantia, de qua David loquitur: Delicta juventutis meae, et ignorantias meas ne memineris (Ps. XXIV, 7),

For in the present age which is set in the wicked one, we cannot see good days, but in the new: concerning which days the Holy Spirit sings in the Mosaic song: «Remember the days of old: understand the years of generation to generations» (Deut. 32:7). Of which also the Saint spoke in the psalm: «In the night I meditated in my heart» (Ps. 76:7). And again: «And I had the eternal years in mind, and I meditated» (ibid., 6). He who does not receive this understanding, let him answer how he can explain that which Isaiah prophesies concerning the future and new age: «There shall be month after month, and sabbath after sabbath: and all flesh shall come to adore the Lord» (Isa. 66:23): when the true adorers shall by no means adore on mount Garizim, nor in Jerusalem, but in spirit and truth (John 4); when there shall be a new heaven and a new earth, and every creature shall be delivered from the servitude of corruption, into the liberty of the children of God, and the sun shall receive seven times as much light, and the moon shall be compared to the sun (Rom. 8, Isa. 65). For we have approached mount Sion, which is interpreted «watchtower,» and the city of the living God, the heavenly Jerusalem, and the festivities of thousands of angels. Concerning which solemnity another prophet also speaks: «What will you do in the days of the assembly, and in the days of the solemnity of the Lord?» (Hos. 9:5). This is that which is said elsewhere: «Celebrate, O Judah, thy festivals: pay thy vows» (Nahum 1:15). If therefore we have learned the spiritual solemnities, consequently we shall be taught also the spiritual victims. A calf is taken from the herd, or a bull, as 571 Symmachus translated, free and pressed by no yoke, that is, the burden of sins, and without blemish: who did no sin, nor was guile found in His mouth, a young calf, bringing forth horns and hoofs: so that in Him the sanctuary may be cleansed and expiated.

And the priest, he says, shall take of the blood of that which shall be for the sin of all: who in other words is called a lamb in Exodus, and in the Gospel, John the Baptist saying: «Behold the Lamb of God, who taketh away the sins of the world» (John 1:29). And the blood itself is the precious blood in which we are redeemed in the passion of the Lord Savior; by whose flesh we are nourished, and by whose blood we are watered; with which are touched the four corners of the ledge of the altar, which Theodotion put as the Hebrew word itself, *AZARA*, or of the temple, as the Septuagint translated: so that the house and the altar may be sanctified. For all the elements of the world are sanctified by this blood: so that when anyone has been expiated and cleansed, he may enter the gate of the inner court, and be able to know the secrets of the Lord, and consequently come to the seventh day of the first month, and obtain rest, and offer sacrifice to the Lord as much for ignorance, of which David speaks: «The sins of my youth and my ignorances remember not» (Ps. 24:7),

quam pro parvulo, qui cum ad perfecti viri mensuram pervenerit, destruet ea quae parvuli sunt, et loquetur confidenter: Dum essem parvulus, quasi parvulus loquebar, quasi parvulus sapiebam (II Cor. XIII, 11). Sive pro eo qui errore deceptus est, et non tam voluntate, quam boni opinione peccavit. Completis autem duabus solemnitatibus primi mensis, hoc est, primae diei, et septimae ejus, venit ad quartumdecimum diem mensis, in quo Paschae solemnitas est: de qua scriptum est: Etenim Pascha nostrum immolatus est Christus (I Cor. V, 7). Tunc comedimus septem diebus azyma in requie et securitate rerum omnium, quando fermentum malitiae, et nequitiae destruentes, manducamus azyma sinceritatis et veritatis, principe nostro cuncta haec pro nobis offerente, et primum pro seipso. Suscepit enim corpus humanum, et per peccatum destruxit peccatum, qui pro nobis dolet, et portat infirmitates nostras: deinde [Vulg. proinde] pro domo sua, quod in LXX scriptum est; sed in Hebraico non habetur, id est, pro Ecclesia, et pro omni populo terrae, 572 universo videlicet humano genere. Salvator est enim omnium hominum, et maxime fidelium, et ipse est propitiatio pro peccatis nostris; et non solum pro nostris, sed pro omni mundo.

Oblato autem vitulo pro universo populo terrae, in septem diebus reliquis Dominicae passionis septem vituli, et septem arietes immaculati offeruntur quotidie, ut holocausto et igne Dominico concrementur. Septem autem vituli, et septem arietes sunt, qui configurantur Dominicae passioni, ut imitentur verum vitulum, et verum arietem, sanguinem martyrum per septem dies totius mundi peccata purgentur. Hircus quoque caprarum offertur pro peccato quotidie, septem videlicet diebus. Attendendumque diligentius, quod in sacrificio ephi per vitulum, et ephi per arietem, et olei hin offeruntur quae Lege praecepta sunt. In oblatione autem hirci, nec ephi, nec (ut Septuaginta transtulerunt) coctio ponitur, qui pro ephi πέμμα, hoc est, coctionem interpretati sunt. Hin vero quae olei certa mensura est, de qua ante jam diximus, assumitur in sacrificio vituli et arietis: ut fomentum luminis sempiterni, et requiem laboris, et lassitudinis sanitatem, post placationem peccatorum accipere possimus. In septimo quoque mense, quintadecima mensis die, hoc est, scenopegiarum, idem oblationis et sacrificiorum ordo servandus est, tam pro peccato quam pro holocausto, et in sacrificio, et in oleo; ut festivitatem Domini, fugatis tenebris et orto lumine olei, consequamur: clarioresque habeamus solemnitates, in quibus omnia peccata donantur.

as for the little one, who when he has come to the measure of a perfect man, shall destroy those things which are of a little one, and shall speak confidently: «When I was a little one, I spoke as a little one, I understood as a little one» (1 Cor. 13:11). Or for him who has been deceived by error, and sinned not so much by will as by the opinion of good. But the two solemnities of the first month being completed, that is, the first day and the seventh thereof, he comes to the fourteenth day of the month, in which is the solemnity of the Passover: concerning which it is written: «For Christ our Passover is sacrificed» (1 Cor. 5:7). Then we eat unleavened bread for seven days in the rest and security of all things, when destroying the leaven of malice and wickedness, we eat the unleavened bread of sincerity and truth, our prince offering all these things for us, and first for himself. For He took a human body, and through sin destroyed sin, who sorrows for us, and bears our infirmities: then for his house, which is written in the Septuagint but is not found in the Hebrew, that is, for the Church, and for all the people of the land, 572 namely the whole human race. For He is the Savior of all men, and especially of the faithful, and He Himself is the propitiation for our sins; and not only for ours, but for the whole world.

But the calf having been offered for all the people of the land, in the seven remaining days of the Lord's passion seven calves and seven rams without blemish are offered daily, that they may be consumed by the holocaust and fire of the Lord. But there are seven calves and seven rams which are configured to the Lord's passion, so that they may imitate the true calf and the true ram, and by the blood of martyrs through seven days the sins of the whole world may be purged. A he-goat of the goats is also offered for sin daily, namely for seven days. And it must be observed more diligently, that in the sacrifice an ephi for a calf and an ephi for a ram and a hin of oil are offered, which things are commanded by the Law. But in the offering of the he-goat, neither an ephi nor (as the Septuagint translated) a cooking is placed, who for «ephi» interpreted *pemma*, that is, «cooking.» But a «hin,» which is a certain measure of oil, of which we have already spoken before, is taken in the sacrifice of the calf and the ram: so that we may be able to receive the nourishment of everlasting light, and the rest of labor, and the health of weariness, after the placation of sins. In the seventh month also, on the fifteenth day of the month, that is, of the Feast of Tabernacles, the same order of offering and sacrifices is to be observed, as much for sin as for a holocaust, and in the sacrifice and in the oil; so that we may obtain the festivity of the Lord, with darkness put to flight and the light of oil having arisen: and have brighter solemnities, in which all sins are forgiven.

(Cap. XLVI.---Vers. 1 seqq.). Haec dicit Dominus Deus: Porta atrii interioris quae respicit ad Orientem, erit clausa sex diebus, in quibus opus fit: die autem sabbati aperietur, sed et in die kalendarum aperietur. Et intrabit princeps per viam vestibuli portae deforis, et stabit in limine portae: et facient sacerdotes holocaustum ejus, et pacifica ejus, et adorabit super limen portae, et egredietur: porta autem non claudetur usque ad vesperam. Et adorabit populus terrae ad ostium portae illius in sabbatis, et in kalendis coram Domino. Holocaustum autem hoc offeret princeps Domino in die sabbati: sex agnos immaculatos, et arietem 573 immaculatum, et sacrificium ephi per arietem: agnis [Vulg. in agnis] autem sacrificium quod dederit manus ejus, et olei hin per singula ephi: In die autem kalendarum vitulum de armento immaculatum, et sex agni, et arietes immaculati erunt. Et ephi per vitulum, ephi quoque per arietem faciet sacrificium: agnis [Vulg. de agnis] autem sicut invenerit manus ejus, et olei hin per singula ephi.

Ubi nos interpretati sumus ephi, quae est decima pars cori, LXX transtulerunt πέμμη, quod in nostra lingua coctionem sonat. Et ubi nos diximus, sacrificium, illi ipsum Hebraicum posuere verbum MANAA), quod Aquila, donum, vel sacrificium, Theodotio, sacrificium transtulit. Et interim priusquam quid ista significant, disseramus, ipsa Scripturae paraphrastica verba pandenda sunt. Porta, inquit, atrii interioris sex diebus, de quibus scriptum est: Sex diebus operaberis, et facies omnia opera tua (Exod. XXIII, 12), erit clausa; nec quaelibet porta, sed quae respicit ad Orientem, unde oritur sol justitiae. Porro die sabbati, id est septimo, in quo requies est, aperietur per singulas hebdomadas, et rursus completis diebus triginta, quando alterius mensis finis, et alterius exordium est, id est, neomenia, die videlicet kalendarum, aperietur, ut quod privilegium habet septimus dies in hebdomada, hoc habeat privilegium mensis exordium. Cur autem aperiatur die septimo, et die kalendarum porta interioris atrii quae respicit ad Orientem, sequens sermo monstrabit. Et intrabit, inquit, princeps per viam vestibuli portae deforis, atrii videlicet exterioris: et stabit in limine portae interioris atrii, quae respicit ad Orientem: nec ingreditur atrium interius, sed illo stante, alii sacerdotes facient pro ipso holocaustum, quam oblationem interpretatus est Symmachus: et pacifica, sive quae ad salutem pertinent, ut postquam hostia principis, sacro igne fuerint concremata, et dux reconciliatus Deo, tunc adorare possit super limen portae interioris atrii in quo steterit, et egredietur.

(Chapter 46, Verses 1 ff.). «Thus saith the Lord God: The gate of the inner court that looketh toward the East, shall be shut the six days, on which work is done; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of the gate from without, and shall stand at the threshold of the gate: and the priests shall make his holocaust, and his peace offerings, and he shall adore upon the threshold of the gate, and shall go out; but the gate shall not be shut till the evening. And the people of the land shall adore at the door of that gate on the sabbaths, and on the new moons before the Lord. And this is the holocaust which the prince shall offer to the Lord on the sabbath day: six lambs without blemish, and a ram 573 without blemish, and a sacrifice of an ephi for a ram; but for the lambs the sacrifice which his hand shall give, and a hin of oil for every ephi. And on the day of the new moon a calf from the herd without blemish, and six lambs, and rams without blemish there shall be. And he shall make a sacrifice of an ephi for a calf, and an ephi for a ram; but for the lambs as his hand shall find, and a hin of oil for every ephi.»

Where we have translated «ephi,» which is the tenth part of a core, the Septuagint translated *pemma*, which in our language sounds like «cooking.» And where we said «sacrifice,» they put the Hebrew word itself *MANAA* (*mincha*), which Aquila translated «gift» or «sacrifice,» and Theodotion «sacrifice.» And in the meantime, before we discuss what these signify, the paraphrastic words of the Scripture itself must be opened. The gate, he says, of the inner court shall be shut for six days, concerning which it is written: «Six days shalt thou work, and shalt do all thy works» (Exod. 20:12); nor just any gate, but that which looketh toward the East, whence the Sun of Justice arises. Furthermore, on the sabbath day, that is the seventh, in which there is rest, it shall be opened every week, and again when thirty days are completed, when there is the end of one month and the beginning of another, that is, the New Moon, namely on the day of the calends, it shall be opened, so that what privilege the seventh day has in the week, this privilege the beginning of the month should have. Why, however, the gate of the inner court looking toward the East is opened on the seventh day and on the day of the calends, the following discourse will show. And the prince, he says, shall enter by the way of the porch of the gate from without, namely of the outer court: and he shall stand at the threshold of the gate of the inner court, which looketh toward the East: nor shall he enter the inner court, but while he stands, other priests shall make for him the holocaust, which Symmachus translated «oblation»: and peace offerings, or those things which pertain to salvation, so that after the prince's victims have been consumed by the holy fire, and the leader reconciled to God, then he may adore upon the threshold of the gate of the inner court in which he stood, and go out.

Quid igitur? Post egressionem principis statim porta claudetur? Nequaquam, sed aperta erit usque ad vesperam; ut post principem, omnis populus terrae adoret contra ostium portae illius: adoret autem in sabbatis, et in kalendis 574 quando aperitur porta.

Et quia supra dixerat: Facient sacerdotes holocaustum ejus, et pacifica ejus, nec significaverat holocaustorum numerum; nunc infert: Holocaustum autem hoc offeret princeps Domino in die sabbati. Offeret autem non per se, sed per sacerdotes, de quibus scriptum est: Et facient sacerdotes holocaustum ejus, et pacifica ejus: sex, inquit, agnos immaculatos, et arietem immaculatum: ita ut sacrificium arietis mensura ephi sit, quae Hebraice appellatur EPHA (). Sex autem agnis sit sacrificium quod offerre potuerit manus ejus qui offert; et per singula ephi, erit olei mensura quae appellatur hin. Kalendarum autem, hoc est, neomeniarum dies, hoc habebit privilegium amplius a die sabbati, ut vitulus imoletur de armento, sive taurus immaculatus. Caetera autem, hoc est, sex agni immaculati, et aries immaculatus, et sacrificia eorum, ritum sabbati possidebunt: ita duntaxat, ut sicut in ariete ephi offertur sacrificii [F. leg. sacrificium], id est, similiae et hin olei, ita offeratur, et in vitulo. Haec perspicuitatis causa sint posita: nunc spirituales sensum, Domino donante, reseremus.

Sex diebus quibus operamur in mundo, porta Orientalis atrii interioris clausa nobis est. Postquam autem venerimus ad diem septimum, id est, ad diem sabbati, in quo aeterna requies est, sive ad diem kalendarum, quando post caecam noctem et horribiles tenebras, lucis exordium est, aperitur nobis porta Orientalis: et si quis nostrum per merita virtutum, ducis nomen et dignitatem fuerit consecutus per viam vestibuli portae deforis, hoc est, per mundi hujus labores: et portam Ecclesiae, quae adhuc in terrenis finibus posita est, ingreditur: non interius atrium, hoc enim in praesenti loco scribitur; sed ad limen portae interioris, et stabit in ea. Sin autem princeps in praesenti Scriptura non ingreditur atrium interius, sed stat in limine ejus, nulli dubium est, nunc ex parte nos videre, et ex parte cognoscere; et necdum revelata facie gloriam Domini contemplari (I Cor. XIII). Denique stante principe in limine portae atrii interioris, caeteri sacerdotes, quibus hoc officium delegatum est (quos possumus 575 intelligere virtutes angelicas), facient pro ipso holocaustum et pacifica.

Indigemus enim misericordia Dei, et omnis creatura ad comparisonem Creatoris immunda est, et divino igne purganda, quo et Isaiae prophetae purgata sunt labia: ut postquam per sacrificium pacem receperit, tunc in limine constitutus, adoret omnipotentiam Dei, et se atrii interioris ingressu fateatur indignum, et statim ingrediatur (Isai. VI).

What then? After the prince's exit will the gate immediately be shut? By no means, but it shall be open until the evening; so that after the prince, all the people of the land may adore toward the door of that gate: and adore on the sabbaths, and on the new moons 574 when the gate is opened.

And because he had said above: «The priests shall make his holocaust and his peace offerings,» and had not signified the number of holocausts; he now adds: «And this is the holocaust which the prince shall offer to the Lord on the sabbath day.» He shall offer, however, not by himself, but through the priests, concerning whom it is written: «And the priests shall make his holocaust and his peace offerings: six lambs,» he says, «without blemish, and one ram without blemish»: so that the sacrifice of the ram may be the measure of an ephi, which in Hebrew is called *EPHA*. But for the six lambs let there be the sacrifice which the hand of him who offers shall be able to offer; and for every ephi, there shall be the measure of oil which is called a «hin.» But the day of the new moons shall have this privilege more than the sabbath day, that a calf from the herd shall be immolated, or a bull without blemish. But the rest, that is, the six lambs without blemish, and the ram without blemish, and their sacrifices, shall possess the rite of the sabbath: at least so that, as in the ram an ephi of sacrifice is offered, that is, of fine flour and a hin of oil, so let it be offered also in the calf. These things are set down for the sake of clarity: now let us unlock the spiritual sense, the Lord granting.

For the six days during which we work in the world, the Eastern gate of the inner court is closed to us. But after we have come to the seventh day, that is, to the sabbath day, in which is eternal rest, or to the day of the calends, when after the blind night and horrible darkness there is the beginning of light, the Eastern gate is opened to us: and if any of us, through the merits of virtues, shall have attained the name and dignity of a leader through the way of the porch of the gate from without, that is, through the labors of this world: and shall enter the gate of the Church, which is still set in earthly borders: not the inner court, for this is written in the present passage; but to the threshold of the inner gate, and shall stand in it. But if the prince in the present Scripture does not enter the inner court, but stands at its threshold, there is no doubt that now we see in part, and know in part; and not yet with unveiled face contemplate the glory of the Lord (1 Cor. 13). Finally, with the prince standing at the threshold of the gate of the inner court, the other priests, to whom this office is delegated (whom we can 575 understand as angelic virtues), shall make for him the holocaust and peace offerings.

For we need the mercy of God, and every creature in comparison to the Creator is unclean, and to be purged by divine fire, by which also the lips of the prophet Isaiah were purged: so that after he has received peace through the sacrifice, then being established at the threshold, he may adore the omnipotence of God, and confess himself unworthy of entering the inner court, and immediately enter (Isa. 6).

Postquam autem qui primus est, fuerit egressus, non claudetur usque ad vesperam hujus saeculi ipsa porta interioris atriï, sed aperta erit: ut populus quoque terrae sit ad ostium, et adoret ad eum: nequaquam omni tempore, sed quando requieverit a peccatis, et fugatis tenebris fidei, scientiae lumen acceperit.

Hoc autem ipsum holocaustum quod offert princeps per sacerdotes in die sabbati, sex agnorum immaculorum numero terminatur; pro sex videlicet diebus in quibus operamur in mundo, et arietem immaculatum, qui princeps gregis est; ita ut per singulos arietes offeratur in sacrificio ephi, id est, decima pars cori. In agnorum autem sex sacrificio, certa mensura non ponitur: sed quantumcumque dederit manus ejus qui offert, hoc est, pro operum qualitate atque mensura (Matth. XXV). Olei autem hin offeret per singula ephi, hoc est, oleum quod sibi quinque virgines praeparaverunt; ut ungat similam, sive commisceat, et omnis oblatio Dei plena sit lumine veritatis, et exhilaretur facies offerentis oleum. Die autem kalendarum, hoc est, die tricesimo, quando primogenita et Levitae numerantur in Lege, praeter omnem Israel, de quibus supra diximus, offertur vitulus immaculatus de armento, super quo plenius in priori capitulo disseruimus, et agni sex, et arietes immaculati, et caetera quae offeruntur in sabbatis, ut aeternam requiem consequamur, et mereamur audire: Euge, serve bone, quia in paucis fidelis fuisti, super multa te constituam, intra in requiem Domini tui (Matth. XXV, 21; Luc. XIX, 17); et non solum ad portam interioris atriï pervenire, sed etiam penetralia ejus intrare possimus, et illud opere possidere: Plantati in domo Domini: in atriis Dei nostri florebunt (Ps. XCI, 14).

576 (Vers. 8 seqq.) Cumque ingreditur [Vulg. ingressus est] princeps, per viam vestibuli portae ingreditur, et per eandem viam exeat. Et cum intrabit populus terrae in conspectu Domini in solemnitatibus, qui ingreditur per portam Aquilonis ut adoret, egrediatur per viam portae meridianaë, et qui ingreditur per viam portae meridianaë, egrediatur per viam portae Aquilonis. Non revertetur per viam portae, per quam ingressus est, sed e regione illius egredietur. Princeps autem in medio eorum, cum ingredientibus egredietur, et cum egredientibus egredietur. Et in nundinis, et in solemnitatibus erit sacrificium ephi per vitulum, et ephi per arietem. Agnis autem erit sacrificium sicut invenerit manus ejus: et olei hin per singula ephi.

But after he who is first has gone out, that gate of the inner court itself shall not be closed until the evening of this world, but shall be open: so that the people of the land also may be at the door, and adore at it: by no means at all times, but when they shall have rested from sins, and with the darkness put to flight by faith, they shall have received the light of knowledge.

And this very holocaust which the prince offers through the priests on the sabbath day is limited to the number of six lambs without blemish; namely for the six days in which we work in the world, and a ram without blemish, which is the leader of the flock; so that for each ram an ephi is offered in sacrifice, that is, the tenth part of a core. But in the sacrifice of the six lambs, a certain measure is not placed: but however much the hand of him who offers shall give, that is, according to the quality and measure of works (Matt. 25). And he shall offer a hin of oil for every ephi, that is, the oil which the five virgins prepared for themselves; so that he may anoint the fine flour, or mix it, and every oblation of God may be full of the light of truth, and the face of the one offering the oil may be gladdened. On the day of the new moons, however, that is, on the thirtieth day, when the firstborn and the Levites are numbered in the Law, besides all Israel, of whom we have spoken above, an immaculate calf from the herd is offered, about which we have discussed more fully in the previous chapter, and six lambs, and rams without blemish, and the other things which are offered on the sabbaths, so that we may attain eternal rest, and deserve to hear: «Well done, good servant, because thou hast been faithful in a few things, I will set thee over many things, enter thou into the rest of thy Lord» (Matt. 25:21; Luke 19:17); and not only be able to reach the gate of the inner court, but also enter its secret chambers, and possess that work: «Planted in the house of the Lord: they shall flourish in the courts of our God» (Ps. 91:14).

576 (Vers. 8 seqq.) "And when the prince enters, let him enter by the way of the porch of the gate, and let him go out by the same way. 9. And when the people of the land shall enter in the sight of the Lord in the solemnities, he that enters by the North gate to adore, let him go out by the way of the South gate; and he that enters by the way of the South gate, let him go out by the way of the North gate. He shall not return by the way of the gate by which he entered, but shall go out over against it. 10. And the prince in the midst of them, shall enter with them when they enter, and go out with them when they go out. 11. And in the fairs, and in the solemnities, there shall be a sacrifice of an ephi for a calf, and an ephi for a ram. And for the lambs, the sacrifice shall be as his hand shall find: and a hin of oil for every ephi."

Princeps ille, de quo supra dictum est: Et intrabit princeps per viam vestibuli portae deforis, et per eandem portam ingrediatur, et per eandem egrediatur (Joan. X), liberi enim arbitrii est, et potestatem habet ponendi animam suam, et rursum resumendi eam: tamque ad nos veniens, quam ad coelestia conscendens, eadem majestatis suae utitur libertate. Denique non quaerit nundinas, nec solemnitates, nec differentiam ullam observat dierum: quia omne tempus ei festivitas est. Populus autem in nundinis tantum, et in solemnitatibus ingreditur et egreditur: et non per eandem viam, sed per alteram atque alteram. Scriptum est enim: Et cum intrabit populus terrae in conspectu Domini in solemnitatibus: qui ingreditur per portam Aquilonis ut adoret, egrediatur per viam portae meridianae, et qui ingreditur per viam portae meridianae, egrediatur per viam portae Aquilonis: non revertetur per viam portae per quam ingressus est, sed e regione illius egredietur.

Quod non solum his praecipitur qui egrediuntur de Sodomis, et dicitur eis: Ne respicias retrorsum (Gen. XIX, 17); neque illis qui manum mittunt ad aratrum, ut non respiciant ea quae post tergum sunt. sed in domo quoque Domini constitutis, jubetur ne post terga respiciant, et revertantur ad egena et infirma elementa, et incipientes spiritu, carne consumantur [Al. consumentur]. sed ut de spiritualibus quoque ad majora procedant, et dicant cum Apostolo: Praeteritorum obliviscens, et in priora me extendens (Phil. III, 13). ut nequaquam ex parte cognoscant, et ex parte prophetent, 577 sed veniant ad perfectum juxta eam tamen perfectionem quam potest capere humana natura. ut intelligamus illud Evangelicum: Et vos cum omnia feceritis, dicite, Servi inutiles sumus: quod debuimus facere, fecimus (Luc. XVII, 10).

Unde et Apostolus in eadem Epistola de duabus loquitur perfectionibus: quasi imperfectus enim scribit: Non quia jam accepi, aut quasi jam perfectus sim: persequor autem si apprehendam, in quo et comprehensus sum a Christo (Philipp. III, 13). Statimque quasi perfectus loquitur: Unum autem posteriorum obliviscens, ad ea quae in priora sunt me extendens: juxta propositum persequor ad bravium supernae vocationis. Quotquot ergo perfecti sumus, hoc sapiamus [Al. sapimus] (Ibid. XIV). Quomodo enim potest stare sententia, ut qui dixerat, Non quia jam accepi aut quia jam perfectus sum, audeat dicere: Quotquot ergo perfecti sumus, hoc sapiamus? Ex quo perspicuum est omnem hominem, et universam creaturam, quamvis ad perfectionem venerit, tamen indigere misericordia Dei, et plenam perfectionem ex gratia, non ex merito possidere.

That prince, of whom it was said above: "And the prince shall enter by the way of the porch of the gate from without, and let him enter by the same gate, and go out by the same" (John 10), for he is of free will, and has the power of laying down his soul, and of taking it up again: and coming to us as well as ascending to the heavenly things, he uses the same liberty of his majesty. Finally, he does not seek fairs, nor solemnities, nor does he observe any difference of days: because all time is a festival to him. But the people enter and go out only in the fairs and in the solemnities: and not by the same way, but by one and another. For it is written: "And when the people of the land shall enter in the sight of the Lord in the solemnities: he that enters by the North gate to adore, let him go out by the way of the South gate, and he that enters by the way of the South gate, let him go out by the way of the North gate: he shall not return by the way of the gate by which he entered, but shall go out over against it."

This is commanded not only to those who go out of Sodom, to whom it is said: "Look not back" (Gen. 19:17); nor only to those who put their hand to the plow, so that they look not at those things which are behind. but also to those established in the house of the Lord, it is commanded that they look not behind their backs, and return to the needy and weak elements, and beginning in the spirit, be consumed in the flesh. but that from spiritual things they also proceed to greater ones, and say with the Apostle: "Forgetting the things that are behind, and stretching myself forth to those that are before" (Phil. 3:13). so that they may by no means know in part, and prophesy in part, 577 but come to the perfect according to that perfection which human nature can take. so that we may understand that Gospel saying: "And you, when you shall have done all things, say: We are unprofitable servants; we have done that which we ought to do" (Luke 17:10).

Whence also the Apostle in the same Epistle speaks of two perfections: for he writes as if imperfect: "Not as though I had already attained, or were already perfect: but I follow after, if I may apprehend that in which I am also apprehended by Christ" (Phil. 3:12). And immediately he speaks as if perfect: "But one thing, forgetting the things that are behind, stretching myself forth to those that are before: I press toward the mark for the prize of the high calling. Let us therefore, as many as are perfect, be thus minded" (Phil. 3:13-15). For how can the sentence stand, that he who had said, "Not as though I had already attained or because I were already perfect," should dare to say: "Let us therefore, as many as are perfect, be thus minded"? From which it is clear that every man, and the universal creature, although he has come to perfection, yet needs the mercy of God, and possesses full perfection by grace, not by merit.

Praecipitur itaque populo terrae, ut si ingreditur per portam Aquilonis ut adoret, egrediatur per viam portae meridianae. Quis est iste populus cui hoc praecipitur? Nempe gentilium; ut qui derelinquens portam Aquilonis, a quo exardescunt mala super terram, ingressus fuerit templum, non egrediatur nisi per viam portae meridianae, ad portam luminis, ad portam caloris, ad portam in qua sponsus cubat in meridie (Jer. I). Denique dicitur in eodem Cantico canticorum: Surge, Aquilo, et veni, Auster (Cant. IV, 16). Qui vero ingreditur per viam portae meridianae, egrediatur per viam portae Aquilonis. Quisnam ille est populus? scilicet Judaeorum, qui derelinquens portam viae luminis, vadit ad portam Aquilonis, de quo dicitur: Aquilo ventus durissimus (Jer. I). Nam et olla Jeremiae a facie Aquilonis accenditur. Dicamus et aliter: Per portam Aquilonis ingreditur, qui peccata dimittit, et egreditur per portam meridianam, qui virtutes sequitur. Et econtrario, si justus lapsus fuerit in peccatis, ingreditur quidem per portam meridianam, sed egreditur per viam portae Aquilonis.

578 Princeps autem, inquit, in medio eorum erit, ingredientium scilicet, et egredientium, juxta illud quod scriptum est: Medius inter vos stat, quem vos ignoratis (Joan. I, 26). Et Apostolus: An ignoratis, quia Christus in vobis est (II Cor. XIII, 5)? Sin autem ignorantibus dicitur, quod medius inter eos stet Christus: quanto magis scientibus! Sed cum inter scientes Christus steterit: tunc corpus mortuum fiet propter peccatum, et spiritus vivens propter justitiam. Ingreditur autem princeps cum ingredientibus, et egreditur cum egredientibus, utrorumque virtutis atque peccati testis assistens. In nundinis ergo, et in solemnitatibus, sabbatorum videlicet, et kalendarum, et universae festivitatis, de qua in anterioribus locuti sumus, tam in vitulo, quam in ariete per singula ephi offerentur in sacrificio. In agnis vero non erit certus numerus, nec voluntati dimissum arbitrium; sed viribus quis utetur, et bono conscientiae: ut quantum potest, non quantum vult offerat, et super omnia olei hin per ephi singula, ut ungatur simila, et lucerna accendatur in conspectu Domini; et qui eo utitur, possit dicere: Ego autem sicut oliva fructifera in domo Domini (Ps. LI, 10).

(Vers. 12 seqq.) Cum autem fecerit princeps spontaneum holocaustum, aut pacifica voluntaria Domino, aperietur ei porta quae respicit ad Orientem, et faciet holocaustum suum, et pacifica sua, sicuti fieri solet in die sabbati: et egredietur claudeturque porta postquam exierit. Et agnum anniculum immaculatum faciet holocaustum quotidie Domino [Vulg. addit semper]: mane et mane faciet illud.

Therefore it is commanded to the people of the land, that if he enters by the North gate to adore, he should go out by the way of the South gate. Who is this people to whom this is commanded? Surely of the Gentiles; so that he who, forsaking the North gate, from which evils burn over the earth, shall have entered the temple, should not go out except by the way of the South gate, to the gate of light, to the gate of heat, to the gate in which the bridegroom lies at noon (Jer. 1). Finally it is said in the same Song of Songs: "Arise, O North wind, and come, O South" (Cant. 4:16). But he who enters by the way of the South gate, let him go out by the way of the North gate. Who indeed is that people? namely of the Jews, who forsaking the gate of the way of light, goes to the North gate, of which it is said: "The North is a most harsh wind" (Jer. 1). For also the cauldron of Jeremiah is kindled from the face of the North. Let us say it otherwise: He enters through the North gate, who dismisses sins, and goes out through the South gate, who follows virtues. And on the contrary, if the just man shall have fallen into sins, he enters indeed through the South gate, but goes out through the way of the North gate.

578 "The prince, however," he says, "shall be in the midst of them," namely of those entering and going out, according to that which is written: "There stands one in the midst of you, whom you know not" (John 1:26). And the Apostle: "Know you not that Christ is in you?" (2 Cor. 13:5). But if it is said to those who know not, that Christ stands in the midst of them: how much more to those who know! But when Christ shall have stood among those who know: then the body shall become dead because of sin, and the spirit living because of justice. But the prince enters with those who enter, and goes out with those who go out, assisting as a witness of the virtue and sin of both. In the fairs therefore, and in the solemnities, of the sabbaths namely, and of the new moons, and of the universal festival, of which we have spoken in the preceding things, both in the calf and in the ram for every ephi they shall be offered in sacrifice. In the lambs therefore there shall not be a certain number, nor a choice left to the will; but each one shall use his strength, and the good of conscience: so that he may offer as much as he can, not as much as he wants, and above all a hin of oil for every ephi, so that the fine flour may be anointed, and the lamp may be kindled in the sight of the Lord; and he who uses it may be able to say: "But I, as a fruitful olive tree in the house of the Lord" (Ps. 51:10).

(Vers. 12 seqq.) "And when the prince shall make a spontaneous holocaust, or voluntary peace offerings to the Lord, the gate that looks toward the East shall be opened to him, and he shall make his holocaust, and his peace offerings, as it is accustomed to be done on the sabbath day: and he shall go out, and the gate shall be closed after he has gone out. 13. And he shall make a yearling lamb without blemish for a holocaust daily to the Lord: morning by morning he shall make it.

Et sacrificium (sive manaa) faciet super eo mane, mane sextam partem ephi (sive mensurae); et de oleo tertiam partem hin, et [Vulg. ut] misceatur (sive juxta Symmachum, aspergatur) similae sacrificium (sive manaa), Domino legitimum, jube atque perpetuum. Facietis agnum et sacrificium, et oleum mane, mane, holocaustum sempiternum.

Ubi nos legimus, immaculatum, et in Hebraico scriptum est THAMIM (): Aquila perfectum interpretatur. Et ubi LXX MANAA (): Theodotio, sacrificium; Aquila et Symmachus, donum transferunt. Pro eo autem quod nos diximus, spontaneum, LXX ὁμολογίαν, id est, confessionem, verterunt: et 579 pro principe, ducem, hoc enim NASI () significat. Adhuc autem sermo de principe est, de quo Isaias loquitur: Ecce testimonium in gentibus, dedi eum principem et praeceptorem in gentibus (Isa. LV, 4). Et Ezechiel: Et ego Dominus ero eis in Deum: et David princeps in medio eorum (Ezec. XXXIV, 24).

Cum igitur iste princeps fecerit spontaneum, et dixerit: Voluntaria, sive spontanea oris mei beneplacita fac, Domine (Ps. CXVIII, 108): spontaneum autem holocaustum, ut totum se offerat Deo, et pacifica voluntaria, quod in prioribus non invenitur; scriptum est enim: Et facient sacerdotes holocaustum ejus, et pacifica ejus: et de spontaneis ac voluntariis, quibus nunc dicitur, omnino reticetur, ut non necessitate faciant, sed voluntate: post holocaustum offerat pacifica, et reconcilietur Deo. Unde et virginitas major est nuptiis (I Cor. VII), quia [Al. qua] non exigitur, nec redditur, sed offertur.

Pro pacificis, quae Hebraice dicuntur SELAMIM (), LXX salutaria interpretantur: ut ipsa reconciliatio pacificorum, salus sit offerentis. Cum ergo hoc fecerit princeps, aperietur ei porta: vel juxta Septuaginta, aperiet sibi portam quae respicit ad Orientem; illam videlicet portam, de qua scriptum est: Haec porta Domini, justi intrabunt per eam (Ps. CXVII, 20), et unde oritur sol justitiae. Et faciet, inquit, holocaustum suum, et pacifica sua: de quibus nunc diximus. Faciet autem, quia spontaneum sacrificium est, et non alii pro eo facient sacerdotes, videlicet sicut fieri solet in die sabbati.

14. And he shall make a sacrifice (or *manaa*) over it morning by morning, the sixth part of an ephi (or of a measure); and of oil the third part of a hin, so that the fine flour may be mixed (or according to Symmachus, sprinkled) for a sacrifice (or *manaa*) to the Lord, a lawful thing, continual and perpetual. 15. You shall make a lamb, and a sacrifice, and oil morning by morning, an everlasting holocaust."

Where we read "without blemish," and in Hebrew it is written *THAMIM*: Aquila interprets it as "perfect." And where the Seventy have *MANAA*: Theodotion translates "sacrifice"; Aquila and Symmachus "gift." For that which we called "spontaneous," the Seventy turned into *homologian*, that is, "confession": and 579 for "prince," "leader," for this *NASI* signifies. Still the discourse is about the prince, of whom Isaiah speaks: "Behold, I have given him for a witness to the people, a prince and a master to the Gentiles" (Isa. 55:4). And Ezekiel: "And I the Lord will be their God: and David the prince in the midst of them" (Ezek. 34:24).

When therefore this prince shall have made a spontaneous thing, and shall have said: "Accept, O Lord, the free-will offerings of my mouth" (Ps. 118:108): a spontaneous holocaust, that he may offer himself entirely to God, and voluntary peace offerings, which are not found in the earlier parts; for it is written: "And the priests shall make his holocaust, and his peace offerings": and about the spontaneous and voluntary ones, of which it is now spoken, it is entirely silent, so that they may not do it by necessity, but by will: after the holocaust let him offer peace offerings, and be reconciled to God. Whence also virginity is greater than marriage (1 Cor. 7), because it is not required, nor returned, but offered.

For the "peace offerings," which in Hebrew are called *SELAMIM*, the Seventy interpret "salutary": so that the reconciliation itself of the peace offerings may be the salvation of the one offering. When therefore the prince shall have done this, the gate shall be opened to him: or according to the Seventy, "he shall open for himself the gate that looks toward the East"; that gate, namely, of which it is written: "This is the gate of the Lord, the just shall enter into it" (Ps. 117:20), and whence arises the Sun of Justice. And "he shall make," he says, "his holocaust, and his peace offerings": of which we have now spoken. Moreover, he shall make them, because it is a spontaneous sacrifice, and other priests shall not make them for him, namely as it is accustomed to be done on the sabbath day.

Idcirco [Al. Ergo] omni tempore holocaustum, et pacificum, quod offertur voluntarie, reserata habet portam Domini: nec observat sabbatum, sed omnes dies ei reputantur in requiem. Denique postquam obtulerit holocaustum et pacifica, statim egreditur, et clauditur post eum janua, sive claudit januam: ut servetur principi privilegium suum, nec sacrificia ejus populo misceantur. Et quia generaliter dixerat, spontaneum holocaustum, aut pacifica voluntaria Domino, nec apposuerat taurum sive vitulum, et arietem vel ovem, hircumque pro peccato, docet quod sit ipsum holocaustum: Agnum, inquit, anniculum immaculatum faciet holocaustum: et non certis diebus, sed quotidie, nec qualibet hora, sed mane, 580 mane faciet illum: per singula videlicet mane, quando, orto sole, lucis exordium est.

De quo mane David loquitur in psalmo: Mane exaudies vocem meam: mane astabo tibi et videbo (Ps. V, 4). Et alio loco: Ad vesperum demorabitur fletus, et in matutino [Al. ad matutinum] laetitia (Ps. XXIX, 6). Et iterum: Deus, Deus meus, ad te de luce vigilo (Ps. LXII, 1). Qui sit autem iste agnus immaculatus, sive perfectus et anniculus, Isaias plenius docet, dicens: Sicut ovis ad victimam ductus est, et sicut agnus in conspectu tondentis se sine voce et non aperuit os suum (Isa. LIII, 7). Et Jeremias: Ego autem sicut agnus innocens ductus ad victimam, non cognovi (Jer. XI, 19). Et Joannes Baptista: Ecce agnus Dei, qui tollit peccata mundi (Joan. I, 29).

Iste est agnus qui immolatur in Aegypto, de cujus sanguine armantur postes fidei, et exterminator excluditur (Exod. XII). Anniculus autem, quia praedicavit annum Domini acceptabilem, et diem retributionis. Nec miretur lector, si idem et princeps est, et sacerdos, et vitulus, et aries, et agnus, cum in Scripturis sanctis pro varietate causarum legamus eum Dominum, et Deum, et hominem, et prophetam, et virgam, et radicem, et florem, et principem, et judicem, et regem, justum, et justitiam. apostolum, et episcopum, brachium, servum, unguentum, pastorem, filium, et puerum, unigenitum, et primogenitum, ostium, viam, angelum, sagittam et sapientiam, et multa alia, quorum omnium, si voluero testimonia dicere, proprio libro indigent.

In holocausto itaque istius agni immaculati et anniculi, qui mane semper offertur, faciet ipse princeps sacrificium, sive MANAA: et similam, sive donum mane, mane sextam partem ephi, subauditur similae. Sexta autem pars ephi, dimidius modius est. Si enim ephi, decima pars cori est, id est, tres modii: nulli dubium, quin sexta pars ephi, dimidium faciat modium.

Therefore at all times the holocaust and the peace offering, which is offered voluntarily, has the gate of the Lord unlocked: nor does he observe the sabbath, but all days are reputed to him for rest. Finally, after he shall have offered the holocaust and the peace offerings, immediately he goes out, and the door is closed after him, or he closes the door: so that his privilege may be preserved to the prince, nor his sacrifices be mixed with the people. And because he had said generally, a spontaneous holocaust, or voluntary peace offerings to the Lord, nor had he added a bull or a calf, and a ram or a sheep, and a goat for sin, he teaches what that holocaust is: "A yearling lamb without blemish," he says, "he shall make for a holocaust": and not on certain days, but daily, nor at any hour, but in the morning, 580 morning by morning he shall make it: namely through each morning, when, the sun having risen, is the beginning of light.

Of which morning David speaks in the psalm: "In the morning thou shalt hear my voice: in the morning I will stand before thee and will see" (Ps. 5:4). And in another place: "Weeping shall linger in the evening, and in the morning joy" (Ps. 29:6). And again: "O God, my God, to thee do I watch from the light" (Ps. 62:1). But who this yearling lamb without blemish, or perfect, might be, Isaiah teaches more fully, saying: "As a sheep he was led to the slaughter, and as a lamb before his shearer without voice, and he opened not his mouth" (Isa. 53:7). And Jeremiah: "But I as an innocent lamb led to the slaughter, knew not" (Jer. 11:19). And John the Baptist: "Behold the Lamb of God, who taketh away the sins of the world" (John 1:29).

This is the lamb which is immolated in Egypt, with whose blood the posts of faith are armed, and the destroyer is excluded (Exod. 12). Moreover, a yearling, because he preached the acceptable year of the Lord, and the day of retribution. Let the reader not wonder if the same is prince, and priest, and calf, and ram, and lamb, since in the holy Scriptures for the variety of causes we read that he is Lord, and God, and man, and prophet, and rod, and root, and flower, and prince, and judge, and king, just, and justice. apostle, and bishop, arm, servant, ointment, shepherd, son, and child, only-begotten, and firstborn, door, way, angel, arrow and wisdom, and many other things, of all which, if I should wish to tell the testimonies, they would need a book of their own.

In the holocaust therefore of this yearling lamb without blemish, which is always offered in the morning, the prince himself shall make a sacrifice, or *MANAA*: and fine flour, or a gift morning by morning, the sixth part of an ephi, fine flour being understood. Moreover, the sixth part of an ephi is half a modius. For if an ephi is the tenth part of a core, that is, three modii: no one doubts but that the sixth part of an ephi makes half a modius.

De oleo quoque mensurae hin, tertia pars offertur: ut misceatur, sive aspergatur similae sacrificium Deo, legitimum, iuge atque perpetuum, quod nulla intermittitur die: sed omni tempore, orto sole, semper offertur, ut impleatur quod in fine capiuli hujus ponitur: Faciet agnum in sacrificium: et oleum mane, mane holocaustum sempiternum.

581 (Vers. 16, 17 et seqq.) Haec dicit Dominus Deus: Si dederit princeps (sive dux) donum alicui de filiis suis, haereditas ejus filiorum suorum erit: possidebunt eam haereditarie. Sin autem dederit legatum de haereditate sua uni servorum suorum, erit illius usque ad annum remissionis (pro quo Theodotio ipsum verbum Hebraicum posuit, DEROR) sed revertetur ad principem: haereditas autem ejus filii ejus erit. Et non accipiet princeps de haereditate populi per violentiam, et de possessione eorum: sed de possessione sua haereditatem dabit filiis suis: ut non dispergatur populus meus unusquisque a possessione sua.

Huc usque sermo de principe, nunc de haeredibus ejus praecepta tribuuntur: immo de donis, haereditate atque legatis, quibus dare debeat, et quorum sit vel ad tempus, vel aeterna possessio. Si, inquit, filiis suis dederit vel donum, vel haereditatem, ipsi possidebunt eam: quia eis successionis jure debetur, et de alio ad alium non potest transire possessio. Sin autem dederit uni servorum suorum legati nomine, tam diu habebit possessionem, quamdiu vel septimus annus remissionis, qui dicitur DEROR (), vel jubilaus, hoc est quinquagesimus, adveniat: quando omnis emptio, atque donatio revertitur ad priores dominos: ita ut servus usum habeat pro tempore, et proprietatem possessionis filii principis. Quod autem sequitur: Et non accipiet princeps de haereditate populi per violentiam (Lev. XXIII), sive ut Septuaginta transtulerunt, ut opprimat eos, vel ut Aquila et Symmachus, ut affligat eos atque contristet: sed de possessione sua haereditatem dabit filiis suis: suggillat non solum illius temporis sacerdotes, et principes, sed nostri quoque, qui ditiores fiunt sacerdotii dignitate, et praeter ea quae sibi Domini dispositione debentur, tollunt a pauperibus per violentiam: vel sub honoris nomine divites spoliunt, ut ipsis quoque filiis suis, quibus paterna debetur haereditas, nil debeant derelinquere, nisi quod sibi a parentibus derelictum est.

Also of the measure of a hin of oil, a third part is offered: so that the sacrifice of fine flour may be mixed, or sprinkled for God, a lawful thing, continual and perpetual, which is omitted on no day: but at all times, the sun having risen, is always offered, so that it may be fulfilled which is placed at the end of this chapter: "He shall make a lamb for a sacrifice: and oil morning by morning, an everlasting holocaust."

581 (Vers. 16, 17 et seqq.) "Thus saith the Lord God: If the prince (or leader) shall give a gift to any of his sons, the inheritance of it shall be his sons'; they shall possess it by inheritance. 17. But if he shall give a legacy from his inheritance to one of his servants, it shall be his until the year of remission (for which Theodotion placed the Hebrew word itself, *DEROR*), but it shall return to the prince: but his inheritance shall be his sons'. 18. And the prince shall not take of the people's inheritance by violence, and of their possession: but he shall give an inheritance to his sons out of his own possession: that my people be not dispersed every man from his possession."

Hitherto the discourse was about the prince, now the commands are given about his heirs: rather about the gifts, inheritance, and legacies, to whom he ought to give, and whose the possession should be either for a time or eternal. If, he says, he shall have given either a gift or an inheritance to his sons, they themselves shall possess it: because it is owed to them by the right of succession, and the possession cannot pass from one to another. But if he shall have given to one of his servants by the name of a legacy, he shall have the possession so long until either the seventh year of remission, which is called *DEROR*, or the Jubilee comes, that is the fiftieth: when every purchase and donation returns to the former masters: so that the servant has the use for a time, and the prince's son the property of the possession. But that which follows: "And the prince shall not take of the people's inheritance by violence" (Lev. 23), or as the Seventy translated, "that he may not oppress them," or as Aquila and Symmachus, "that he may not afflict and sadden them: but he shall give an inheritance to his sons out of his own possession": he rebukes not only the priests and princes of that time, but ours also, who become richer by the dignity of the priesthood, and besides those things which are owed to them by the Lord's disposition, they take from the poor by violence: or under the name of honor they spoil the rich, so that to their own sons also, to whom paternal inheritance is owed, they ought to leave nothing except what was left to them by their parents.

Ergo qui ditior est sacerdos, quam venit ad sacerdotium, quidquid plus habuerit, non filiis debet dare, sed pauperibus, et sanctis fratribus, et domesticis fidei, qui vincunt merita liberorum, ut reddat ea quae Domini sunt, 582 Domino suo, qui loquitur in Evangelio: Quidquid uni istorum fecistis, mihi fecistis (Mat. XXV, 40). Ipse enim in pauperibus suscipitur hospitio; visitatur in carcere: nudus tegitur: sitiens bibit: saturatur esuriens. Ut non dispergatur, inquit, populus meus a possessione sua. Si enim licentiam habuerit princeps, vel accipere, vel rapere, vel sub figura honoris tenere quae non sunt sua, et liberis derelinquere, populus qui in nomine Dei fuerat congregatus, dispergetur in partes atque lacerabitur: sive juxta Legem, ne paulatim alterius haereditas transeat ad alium, et pereat funiculus divisionis, per quem forte ad unum-quemque venit haereditas. Dispergit ergo populum Dei, et aufert ab eo possessionem fidei sempiternam, qui aliena dona vel bona, vel rapina, vel adulatione, vel blanditiis, vel praetextu religionis, filiis fratribusque, et consanguineis derelinquit.

(Vers. 19 seqq.) Et introduxit me per ingressum qui erat in latere (vel post tergum) portae in gazophylacia sanctuarii ad sacerdotes (sive in exedras et thalamos) qui respiciebant ad aquilonem: et ecce ibi erat locus vergens ad occidentem (sive ad mare: et ut LXX transtulerunt, separatus). Et dixit ad me: Iste est locus ubi coquent sacerdotes, pro delicto, et pro peccato (sive pro ignorantia et propterea) ubi coquent sacrificium (sive manaa et donum) ut non efferant in atrium exterius, et sanctificetur populus. Et eduxit me in atrium exterius, et circumduxit me per quatuor angulos atri: et ecce atriolum erat in angulo atri, atriola singula per angulos atri. In quatuor angulis atri atriola disposita, quadraginta cubitorum per longum, et triginta per latum. Mensurae unius quatuor erant: et paries per circuitum ambiens quatuor atriola: et culinae fabricatae erant subter porticus per gyrum (sive propter accubita quae Aquila, *στιβάδας* interpretatus est: Symmachus *περιφραγματα*, Theodotio ipsum verbum Hebraicum posuit TUROTH). Et dixit, inquit, ad me: Haec est domus culinarum, in qua coquent ministri domus victimas populi [Vulg. addit Domino (sive victimam): Hoc enim Hebraice significat ZEBA ()].

Therefore the priest who is richer than when he came to the priesthood, whatever more he shall have had, he ought not to give to his sons, but to the poor, and the holy brothers, and the domestics of the faith, who overcome the merits of children, so that he may return those things which are the Lord's, 582 to his Lord, who speaks in the Gospel: "Whatever you have done to one of these, you have done to me" (Matt. 25:40). For he himself is received in hospitality in the poor; he is visited in prison: he is covered when naked: he drinks when thirsty: he is filled when hungry. "That my people be not dispersed," he says, "from his possession." For if the prince shall have had license either to take, or to snatch, or under the figure of honor to hold those things which are not his, and to leave them to his children, the people who had been gathered in the name of God, shall be dispersed into parts and torn asunder: or according to the Law, lest by degrees the inheritance of one pass to another, and the cord of division perish, through which perhaps the inheritance came to each one. Therefore he disperses the people of God, and takes away from them the everlasting possession of faith, who leaves to his sons and brothers and kinsmen the gifts or goods of others, whether by robbery, or by adulation, or by blandishments, or under the pretext of religion.

(Vers. 19 seqq.) "And he brought me in by the entry, which was at the side (or behind) of the gate, into the treasuries of the sanctuary for the priests (or into the chambers and rooms), which looked toward the North: and behold there was a place bending toward the West (or toward the sea: and as the Seventy translated, 'separate'). 20. And he said to me: This is the place where the priests shall boil for the offense, and for the sin (or for ignorance and because of it), where they shall boil the sacrifice (or *manaa* and gift), that they may not carry them out into the outer court, and the people be sanctified. 21. And he brought me into the outer court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, every little court by the corners of the court. 22. In the four corners of the court little courts were disposed, of forty cubits long, and thirty broad. 23. These four were of one measure: and a wall went round about the four little courts: and there were kitchens built under the porches round about (or because of the couches which Aquila interpreted *stibadas*; Symmachus *periphraymata*; Theodotion put the Hebrew word itself, *TUROTH*). 24. And he said to me: This is the house of the kitchens, in which the ministers of the house shall boil the victims of the people [the Vulgate adds 'to the Lord' (or victim): for this *ZEBA* signifies in Hebrew]."

Vir qui calamum tenebat manu et funiculum caementarii, quo aedificium 583 metiretur, introduxit, inquit, me per ingressum, qui erat ex latere portae, vel post tergum portae. Nec posuit cujus portae, Orientalis, Australis, aut alterius plagae: sed reliquit incertum, ut irem ad locum sanctuarii, et in gazophylacia, sive in cubicula sacerdotum, quae respiciebant ad aquilonem et ad mare: ad septentrionem videlicet et ad occidentem: hanc habente Scriptura sacra consuetudinem, ut pro situ terrae Judaeae, semper mare Occidentem vocet. Et considerandum quod locus sacerdotum, ubi pro delicto, sive ignorantia, et pro peccato coquuntur sacrificia, ne cruda offerantur, in atrium exterius ad Aquilonem et Occidentem positus sit: unde ventus frigidissimus oritur, et ubi solis lumen occumbit. Ex quo ostenditur, quidquid ad edulium pertinet, vel pro errore esse, vel pro peccato. Sin autem et pro ignorantia offertur sacrificium, quanto magis pro delicti conscientia! Unde et Job offerebat mane quotidie hostiam pro filiis suis (Job. I), timens ne per ignorantiam deliquissent. Quod autem sequitur: Ut non offerant in atrium exterius, et sanctificetur populus, qui sanctificationi non fuerat praeparatus, illud significat, ne facile non sanctificatis sancta tribuamus: nec mittamus, juxta Evangelium, margaritas ante porcos, nec demus sanctum canibus (Mat. VII). Denique Moyses tribus diebus ab omni immunditia, et ab uxorum complexu vult populum sanctificari, ut accedat ad montem Sina, et sanctificatus sancta suscipiat (Exod. XIX). Si autem accessuri ad audienda et suscipienda verba Dei, sanctificari jubentur ab uxoribus, manifestum est in Lege illud Apostolicum contineri: Nolite fraudare invicem, nisi forte ex consensu ad tempus, ut vacetis orationi (I Cor. VII, 5): et ex consensu abstinendum ab uxoribus, ut vacemus orationi.

Post haec scriptum est: Et eduxit me in atrium exterius, et circumduxit me per quatuor angulos atri: et ecce atriolum erat in angulo atri, atriola singula per angulos atri, in quatuor angulis atri atriola disposita. Ille vir quem saepe commemorat, eduxit eum de loco sacerdotum qui vergebat ad Aquilonem, sive 584 qui erat separatus, ubi coquunt sacerdotes pro delicto, et pro peccato, vel ignorantia: eduxit autem in atrium exterius. Ex quo intelligimus illud atrium de quo egressus est, fuisse interius, et multa esse atria in Scripturis sanctis, de quibus legimus: Qui statis in domo Domini, in atriis domus Dei nostri (Ps. CXXXIV, 2). Et in Joanne: Et alias oves habeo quae non sunt ex hoc atrio, et illas oportet me adducere: et vocem meam audient, et fiet unum atrium et unus pastor (Joan. X, 16): hoc enim Graece *ἀλλή* significat, quod Latina simplicitas in ovile transtulit.

The man who held the reed in his hand and the mason's line, with which the building 583 was measured, "brought me in," he says, "by the entry, which was at the side of the gate, or behind the gate." Nor did he place which gate, the East, South, or other quarter: but he left it uncertain, that I might go to the place of the sanctuary, and into the treasuries, or into the chambers of the priests, which looked toward the North and toward the sea: toward the North, namely, and toward the West: the holy Scripture having this custom, that because of the site of the land of Judea, it always calls the sea the West. And it is to be considered that the place of the priests, where the sacrifices are boiled for offense, or ignorance, and for sin, lest they be offered raw, is placed in the outer court toward the North and West: whence the coldest wind arises, and where the light of the sun sets. From which it is shown, that whatever pertains to food, is either for error, or for sin. But if a sacrifice is offered for ignorance, how much more for the consciousness of offense! Whence also Job offered a victim every morning for his sons (Job 1), fearing lest they had sinned through ignorance. But that which follows: "That they may not carry them out into the outer court, and the people be sanctified," who had not been prepared for sanctification, signifies this, lest we easily bestow holy things on those not sanctified: nor should we cast, according to the Gospel, pearls before swine, nor give that which is holy to dogs (Matt. 7). Finally Moses wishes the people to be sanctified for three days from all uncleanness, and from the embrace of wives, that they may approach Mount Sinai, and being sanctified may receive holy things (Exod. 19). But if those about to hear and receive the words of God are commanded to be sanctified from their wives, it is manifest that in the Law that Apostolic saying is contained: "Defraud not one another, except, perhaps, by consent, for a time, that you may give yourselves to prayer" (1 Cor. 7:5): and by consent one must abstain from wives, that we may give ourselves to prayer.

After these things it is written: "And he brought me into the outer court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, every little court by the corners of the court, in the four corners of the court little courts disposed." That man whom he often commemorates, led him out from the place of the priests which was bending toward the North, 584 or which was separate, where the priests boil for offense, and for sin, or ignorance: moreover he led him out into the outer court. From which we understand that court from which he went out, to have been the inner one, and that there are many courts in the holy Scriptures, of which we read: "You that stand in the house of the Lord, in the courts of the house of our God" (Ps. 134:2). And in John: "And other sheep I have, which are not of this court, and them also I must bring: and they shall hear my voice, and there shall be one court and one shepherd" (John 10:16): for this **aulē** signifies in Greek, which Latin simplicity has translated into "sheepfold."

Quando autem dicit, ex hoc atrio, ostendit esse et aliud: quod vel in gentium turba ad distinctionem Israel, vel in coelis ad separationem terreni atrii demonstratur: et pro qualitate meritorum unicuique officio atrium delegatum, super quo in anterioribus plenius disputatum est. Hoc autem atrium de quo nunc sermo est, per singulos angulos quatuor habebat atriola, quae LXX minora vocant, et nos pro facilitate sensus *ὑποκοριστικῶς*, atriola diximus. Quadraginta cubitorum erant per longum, et triginta per latum. De quibus numeris in hoc eodem Propheta disputasse me memini, quod aliud ad tribulationes et angustias, aliud ad perfectam referatur aetatem. Unde quadraginta diebus Moyses, et Elias, et Dominus atque Salvator in eremo jejunarunt (Exod XXXIV; III Reg XIX; Mat IV; Luc III): et ad sacerdotale officium non post vicesimum quintum aetatis annum, sed post tricesimum accedunt. Quamobrem et Dominus triginta annorum erat, cum venit ad baptismum: et in hoc eodem Propheta tricesimus annus ponitur in exordio. Ubi igitur cibi, ibi et angustia atque tentatio, per quae parantur cibi. Et ubi in perfecti viri venerimus aetatem, ibi calcanda sunt omnia, et dicendum: Habentes victum et vestitum, his contenti simus (I Tim. VI, 8). Et: Si dederit mihi Dominus cibum ad vescendum, et vestem ad operiendum (Gen. XXVIII, 20). Vel certe illud: Esca ventri, et venter escis: Deus autem et hunc et illas destruet (I Cor. VI, 13). Neque enim in futuro manducabimus et bibemus, sed illo vescemur pane qui de coelo descendit, de quo in Psalterio canitur: Panem angelorum 585 manducavit homo (Ps. LXXVI, 25). Et: Meus cibus est, ut faciam voluntatem ejus qui misit me (Joan. IV, 34). Quod autem mensura una atriolorum erat quatuor, quae atrii majoris angulos possidebant, quatuor mundi significat plagas (Genes. III): quod in sudore vultus nostri comedamus panem, et omnis labor ventri stercoreque proficiat: quae quatuor atriola, vel unus paries ambiebat, et culinae fabricatae erant subter porticus per gyrum, vel propinqua habebant accubita: ut ubi cibi, ibi et mensurarum praeparatio. Et ne forsitan ignoraret propheta quid essent quae cerneret, dixit ad eum: Haec est domus culinarum, in qua coquent ministri Domini victimas populi. Populi quidem victimae, quae offerentur pro delicto, sive peccato, et ignorantia, sunt alimenta, et refrigeria sacerdotum: ut meminerint nihil se aliud debere appetere, cum etiam in templo carnes ad eorum refrigeria praeparatae sint.

But when he says, "of this court," he shows that there is also another: which is demonstrated either in the crowd of the Gentiles to the distinction of Israel, or in the heavens to the separation of the earthly court: and according to the quality of merits a court is delegated to each office, about which it was more fully disputed in the preceding parts. But this court of which there is now discourse, had through each corner four little courts, which the Seventy call smaller, and we for the ease of sense have said *atriola* (little courts) hypocoristically. They were of forty cubits long, and thirty broad. About which numbers I remember to have disputed in this same Prophet, that one is referred to tribulations and straits, the other to the perfect age. Whence Moses, and Elias, and the Lord and Savior fasted in the desert for forty days (Exod 34; 3 Kings 19; Matt 4; Luke 3): and to the priestly office they do not approach after the twenty-fifth year of age, but after the thirtieth. For which reason also the Lord was thirty years old when he came to baptism: and in this same Prophet the thirtieth year is placed in the beginning. Where therefore there are foods, there also are straits and temptation, through which foods are prepared. And when we shall have come into the age of the perfect man, there all things are to be trodden under foot, and it must be said: "Having food and raiment, let us be with these content" (1 Tim. 6:8). And: "If the Lord shall give me bread to eat, and raiment to put on" (Gen. 28:20). Or certainly that: "Meat for the belly, and the belly for meats: but God shall destroy both it and them" (1 Cor. 6:13). Neither indeed in the future shall we eat and drink, but we shall feed on that bread which came down from heaven, of which it is sung in the Psalter: "Man 585 ate the bread of angels" (Ps. 76:25). And: "My meat is to do the will of him that sent me" (John 4:34). But that the measure of the four little courts was one, which possessed the corners of the greater court, signifies the four quarters of the world (Gen. 3): that in the sweat of our face we eat bread, and all labor profits the belly and the dung: which four little courts either one wall surrounded, and kitchens were built under the porches round about, or they had near at hand couches: so that where there are foods, there also is the preparation of measures. And lest perhaps the prophet should be ignorant what those things were which he saw, he said to him: "This is the house of the kitchens, in which the ministers of the Lord shall boil the victims of the people." Indeed the victims of the people, which are offered for offense, or sin, and ignorance, are the food and refreshments of the priests: that they may remember that they ought to seek nothing else, since even in the temple meats are prepared for their refreshments.

(Cap XLVII---Vers 1 seqq.) Et converti [Vulg convertit] me ad portam domus. et ecce aquae egrediebantur subter limen domus ad Orientem. Facies enim domus respiciebat ad Orientem. Aquae autem descendebant in latus templi dextrum ad meridiem altaris. Et eduxit me per via portae Aquilonis, et convertit me ad viam foras portam exteriorem, viam quae respiciebat ad Orientem, et ecce aquae redundantes a latere dextro cum egrederetur vir ad Orientem, qui habebat funiculum in manu sua, et mensus est mille cubitos, et transduxit me per aquam usque ad talos (sive transivit in aqua aquam remissionis). Rursumque mensus est mille, et transduxit me per aquam usque ad genua (sive transivit in aqua aquam usque ad femora). Et mensus est mille, et traduxit me per aquam usque ad renes (sive et transivit aquam usque ad lumbos). Et mensus est mille torrentem, quem non potui pertransire, quoniam intumuerant aquae profundae [Al. profundi] torrentis, qui non poterat [Vulg. potest] transvadari. Pro quo LXX transtulerunt: Et mensus est mille, et non poterat pertransire: quoniam ferebatur aqua instar praecipitis torrentis, qui transiri non potest.

Aquae istae quae egrediebantur subter limen domus, id est templi, non ferebantur ad Aquilonem et ad 586 Occidentem: sed et ad Orientem, et in latere templi dextro, id est, ad Meridiem, ipsamque Meridiem non cujuslibet loci, sed altaris. Ex quo perspicuum fit, sacras esse aquas, et Salvatoris nostri significare doctrinam, juxta illud quod scriptum est: De Sion egredietur lex, et verbum Domini de Jerusalem (Isai. II, 3). Et in alio loco: Repleta sunt omnia scientia Domini, sicut aqua multa operiens mare (Isai. XI, 9). De his aquis et Zacharias Propheta vaticinatus est, dicens: In die illo egredietur aqua vivens de Jerusalem, et medium ejus in mare primum: medium autem illius in mare novissimum (Zach. XIV, 8). De his aquis et ad Samaritanam Dominus loquebatur: Si scires quis est qui dicit tibi, Da mihi bibere, tu forsitan petisses eum, et dedisset tibi aquam viventem (Joan. IV, 10). Et iterum: Omnis qui bibit de aqua ista, sitiet denuo: qui autem biberit ex aqua quam ego dabo ei, non sitiet in aeternum (Ibid., 13). Et in templo clamabat atque dicebat: Si quis sitit, veniat ad me, et bibat.

(Chapter 47---Vers 1 seqq.) "And he brought me back to the door of the house. and behold waters issued out from under the threshold of the house toward the East. For the face of the house looked toward the East. And the waters came down into the right side of the temple to the South of the altar. 2. And he led me out by the way of the North gate, and he turned me to the way without the outer gate, the way that looked toward the East, and behold waters bubbling forth from the right side. 3. When the man that had the line in his hand went out toward the East, he measured a thousand cubits, and he brought me through the water up to the ankles (or he passed in the water the water of remission). 4. And again he measured a thousand, and he brought me through the water up to the knees (or he passed in the water the water up to the thighs). And he measured a thousand, and he brought me through the water up to the loins (or and he passed the water up to the kidneys). 5. And he measured a thousand a torrent, which I could not pass over, for the waters were risen deep of the torrent, which could not be forded." For which the Seventy translated: "And he measured a thousand, and he could not pass through: because the water was carried like a headlong torrent, which cannot be passed."

These waters which issued out from under the threshold of the house, that is of the temple, were not carried toward the North and toward the 586 West: but both toward the East, and in the right side of the temple, that is, toward the South, and the South itself not of any place, but of the altar. From which it becomes clear, that the waters are sacred, and signify the doctrine of our Savior, according to that which is written: "From Sion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). And in another place: "All things are filled with the knowledge of the Lord, as many waters covering the sea" (Isa. 11:9). Of these waters also Zechariah the Prophet prophesied, saying: "In that day living water shall go forth from Jerusalem, and half of it into the first sea: and half of it into the last sea" (Zach. 14:8). Of these waters also the Lord spoke to the Samaritan woman: "If thou knewest who it is that saith to thee, Give me to drink, thou perhaps wouldst have asked of him, and he would have given thee living water" (John 4:10). And again: "Every one that drinketh of this water, shall thirst again: but he that shall drink of the water that I will give him, shall not thirst for ever" (Ibid., 13). And in the temple he cried out and said: "If any man thirst, let him come to me, and drink.

Qui credit in me (sicut dicit Scriptura) flumina de ventre ejus fluent aquae vivae: hoc autem dixit de spiritu quem accepturi erant credentes in eum (Joan. VII, 37, 38). Istaе sunt aquae de quibus propheta loquebatur in psalmo: Super aquas refectionis educavit me (Ps. XXII, 2). Et Ezechiel: Assumam vos de gentibus et de terris, et aspergam super vos aquam mundam, et mundabimini ex omnibus immunditiis vestris (Ezech. XXXVI, 24, 25). Apparuerunt enim fontes aquarum. Et in nonagesimo secundo Psalmo canitur: Elevaverunt flumina, Domine, elevaverunt flumina voces suas a vocibus aquarum multarum. Mirabiles elationes maris (Ps. XCII, 2, 3). Istaе sunt aquae Siloe, quae vadunt cum silentio, de quibus loquitur Isaia: Haurietis aquas de fontibus Salvatoris (Isai. XII, 3). Et Psalmista: Benedicite Domino de fontibus Israel (Ps. LXVII). Et idem Isaia de Domino Salvatore: Iste, ait, habitabit in excelsa spelunca petrae fortissimae. Panis ei dabitur, et aqua illius fidelis (Isai. XXXIII, 16). Erupit enim in deserto aqua, et vallis in terra sitiendi. Diciturque credentibus: Noli timere, quoniam redemi te; meus es tu, et si transieris per aquam, tecum ego sum (Isai. XLIII, 1, 2). Et rursum: Qui sititis, ite ad aquam (Isai. LV, 1): Et per Jeremiam loquitur Deus (Isai LV, 1): Duo mala 587 fecit populus meus. Me dereliquerunt fontem aquae vivae, et foderunt sibi lacus, qui aquam continere non possunt (Jer. II, 13).

Sicut igitur legimus in bonam partem aquas quae egrediuntur de limine templi, et referuntur ad doctrinam Ecclesiae: sic sunt aquae amarae, et aquae pessimae ad quas Jeremias propheta nos prohibet accedere, dicens (Ibid. 18): Quid vobis et viae Aegypti, ut bibatis de aquis Geon? quae Hebraice dicuntur SIOR (), id est, turbidae atque coenosae. De quibus iratus super haereticis loquitur Deus: Ecce ego cibabo eos angustis, et dabo eis potum aquam fellis (Jerem. IX, 15); in qua draco regnat Aegyptius, qui dicit: Mea sunt flumina, et ego feci ea; qui omne excelsum videt, et ipse est rex eorum qui in aquis sunt. Unde vir Ecclesiasticus Dominum deprecatur, et dicit: Salvum me fac, Domine, quoniam intraverunt aquae usque ad animam meam. Infixus sum in limo profundi, et non est substantia, et tempestas demersit me (Ps. LXVIII, 1, 2). Et iterum; Libera me ab his qui oderunt me, et de profundis aquarum: non me praecipitet tempestas aquae, nec absorbeat me profundum, neque urgeat super me puteus os suum (Ibid. XV, 16). Et in alio psalmo: Nisi quia Dominus erat in nobis, dicat nunc Israel: nisi quia Dominus erat in nobis. Cum exsurgerent homines in nos, forsitan vivos deglutissent nos. Cum irasceretur furor eorum super nos, forsitan aqua absorbuisset nos (Psal. CXXIII, 1-3). Et Sponsa in Cantico canticorum: Aqua multa non poterit restringere charitatem, et flumina non demergent eam (Cant. VIII, 7).

He that believeth in me (as the Scripture saith) out of his belly shall flow rivers of living water: but this he said of the spirit which they should receive who believed in him" (John 7:37, 38). These are the waters of which the prophet spoke in the psalm: "He hath brought me up on the water of refreshment" (Ps. 22:2). And Ezekiel: "I will take you from among the Gentiles and from the lands, and I will pour upon you clean water, and you shall be cleansed from all your filthiness" (Ezek. 36:24, 25). For the fountains of waters appeared. And in the ninety-second Psalm it is sung: "The floods have lifted up, O Lord, the floods have lifted up their voices from the voices of many waters. Wonderful are the surges of the sea" (Ps. 92:2, 3). These are the waters of Siloe, which go with silence, of which Isaiah speaks: "You shall draw waters out of the Savior's fountains" (Isa. 12:3). And the Psalmist: "Bless the Lord from the fountains of Israel" (Ps. 67). And the same Isaiah about the Lord Savior: "He," he says, "shall dwell in the high cave of the strongest rock. Bread shall be given him, and his water is faithful" (Isa. 33:16). For water broke out in the desert, and a valley in the thirsty land. And it is said to the believers: "Fear not, for I have redeemed thee; thou art mine, and if thou shalt pass through water, I am with thee" (Isa. 43:1, 2). And again: "You that thirst, go to the water" (Isa. 55:1): And through Jeremiah God speaks: "Two evils 587 my people have done. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, which cannot hold water" (Jer. 2:13).

As therefore we read in a good sense the waters which go out from the threshold of the temple, and are referred to the doctrine of the Church: so there are bitter waters, and most evil waters to which Jeremiah the prophet forbids us to approach, saying (Ibid. 18): "What have you to do with the way of Egypt, that you should drink of the waters of Geon?" which in Hebrew are called *SIOR*, that is, turbid and muddy. Of which God, angry over the heretics, speaks: "Behold, I will feed them with afflictions, and will give them water of gall to drink" (Jer. 9:15); in which the Egyptian dragon reigns, who says: "The rivers are mine, and I made them"; who sees every high thing, and he is the king of those who are in the waters. Whence the Ecclesiastical man prays to the Lord, and says: "Save me, O Lord, for the waters are come in even unto my soul. I am stuck in the mud of the deep, and there is no substance, and a storm hath overwhelmed me" (Ps. 68:1, 2). And again: "Deliver me from them that hate me, and out of the deep waters: let not the tempest of water drown me, nor the deep swallow me up, nor the pit shut her mouth upon me" (Ibid. 15, 16). And in another psalm: "Unless the Lord had been in us, let Israel now say: unless the Lord had been in us. When men rose up against us, perhaps they had swallowed us up alive. When their fury was kindled against us, perhaps the water had swallowed us up" (Ps. 123:1-3). And the Bride in the Song of Songs: "Many waters cannot quench charity, neither can the floods drown it" (Cant. 8:7).

Ista est aqua, de qua dicit Osee: Contempsit me Galaad civitas, quae operatur vanitates, conturbans aquam, et fortitudo ejus viri piratae (Osee VI, 7, 8). Quae aqua alio nomine vocatur MARA, hoc est, amaritudo; in quam lignum Crucis mittitur, et amara vertuntur in dulcia. Considera legem Moysi, si intelligatur juxta sensum carneum Judaeorum, quomodo amara sit, effodiens oculum pro oculo, dentem pro dente (Exod. XXI): vide in Thamar fornicationem (II Reg. XIII), et Osee junctum fornicariae, Jeremiae περιζωμα (Osee I, Jerem. XIII), Moysi uxorem Aethiopissam, et interfectionem Aegyptii, et mille alia, quae si intelligamus juxta occidentem litteram, et non juxta spiritum vivificantem, amara sunt, et lectorem suum non tam aedificant quam destruunt (Num. XII, Exod. II).

588 Ista igitur aquae quae egrediuntur de templo Domini, et pergunt ad Orientem, et descendunt in latus Templi dextrum, ad altaris Meridiem, ubi sponsus convivas suos pascit, et accubat. Quod autem sequitur: Et eduxit me per viam portae Aquilonis, et convertit ad viam foras portam exteriorem, viam quae respiciebat ad Orientem, illud latenter ostendit, quod statim ad portam Orientalem pervenire non possumus, nisi per viam portae Aquilonis longo circuitu perveniamus ad eam. Nisi enim ventum frigidissimum vicerimus calore fidei, et calcaverimus regiones ejus: ut impleatur illud in nobis Apostolicum: Deus autem conteret satanam sub pedibus vestris velociter (Rom. XVI, 20), portam per quam egrediuntur aquae, et sunt a latere dextro, ingredi non valebimus. Et nota quod aquae istae quae ingrediuntur per portam Orientis, intantum laevas partes fugiunt, ut a dextris altaris ad Meridiem pergere describantur. Vir autem, inquit, ille qui habebat funiculum in manu, cum me duxisset per portam Aquilonis forinsecus ad viam, quae respiciebat Orientem, et ipse quoque esset in eodem loco, mensus est ejusdem aquae mille cubitos. et transduxit me per aquam usque ad talos, quos Aquila et Symmachus, et Theodotio ἀστράγλους interpretati sunt, pro quibus LXX transtulerunt: et transivit [Al. sed transibit] in aquam, aquam remissionis. quod intelligere possumus prima hominum significare peccata, quae ingredientibus nobis aquas Domini dimittuntur, et baptismi ostendunt gratiam salutarem et initia sunt profectuum, tamen ipsa sublimia. Denique ad talos usque pertingunt, qui plantae calcaneoque vicini sunt, qui patet morsibus colubri, dicente Domino: Tu ejus observabis caput, et ipse observabit tuum calcaneum (Gen. III, 15, sec. LXX). Et in Psalterio de Juda dicitur proditore: Qui edebat panes meos, magnificavit super me supplantationem (Ps. XL, 10), sive calcaneum, hoc enim Graecum πτέρνη [Mss. πτέρνα] significat.

This is the water of which Hosea says: "Galaad is a city that contemns me, which worketh vanities, troubling the water, and its strength is pirate men" (Hosea 6:7, 8). Which water by another name is called *MARA*, that is, bitterness; into which the wood of the Cross is cast, and the bitter things are turned into sweet. Consider the law of Moses, if it be understood according to the carnal sense of the Jews, how bitter it is, digging out an eye for an eye, a tooth for a tooth (Exod. 21): see in Thamar fornication (2 Sam. 13), and Hosea joined to a harlot, the *perizōma* of Jeremiah (Hosea 1, Jer. 13), Moses' Ethiopian wife, and the slaying of the Egyptian, and a thousand other things, which if we understand according to the killing letter, and not according to the quickening spirit, are bitter, and build up their reader not so much as they destroy (Num. 12, Exod. 2).

588 These waters therefore which go out from the temple of the Lord, and proceed toward the East, and go down into the right side of the Temple, to the South of the altar, where the bridegroom feeds his guests, and lies down. But that which follows: "And he led me out by the way of the North gate, and he turned to the way without the outer gate, the way that looked toward the East," shows that secretly, we cannot reach the East gate immediately, unless by the way of the North gate in a long circuit we come to it. For unless we shall have overcome the coldest wind by the heat of faith, and shall have trodden upon its regions: so that that Apostolic saying be fulfilled in us: "But God shall crush Satan under your feet speedily" (Rom. 16:20), we shall not be able to enter the gate through which the waters go out, and are on the right side. And note that these waters which enter through the gate of the East, so much flee the left parts, that they are described as proceeding from the right of the altar to the South. But that man, he says, who had the line in his hand, when he had led me through the North gate from without to the way which looked toward the East, and he himself also was in the same place, measured a thousand cubits of the same water. and he led me through the water up to the ankles, which Aquila and Symmachus, and Theodotion interpreted *astragalous*, for which the Seventy translated: "and he passed into the water, the water of remission." which we can understand to signify the first sins of men, which are dismissed to us entering the waters of the Lord, and show the salutary grace of baptism and are the beginnings of progresses, yet themselves sublime. Finally they reach up to the ankles, which are near the sole and the heel, which lies open to the bites of the serpent, the Lord saying: "Thou shalt watch for his head, and he shall watch for thy heel" (Gen. 3:15, according to the LXX). And in the Psalter it is said of the traitor Judas: "He who ate my bread, hath magnified supplanting over me" (Ps. 40:10), or the heel, for this the Greek *pterna* signifies.

Post mille autem cubitos qui perveniunt usque ad talum, mensus est alios mille cubitos in aqua, et transduxit me usque ad genua. Post remissionem siquidem peccatorum, et iter profectuum, quando paululum de terrenis ad altiora 589 conamur ascendere, flectimus Domino genua, dicente Apostolo: Ut omne genu flectatur [Al. flectat], coelestium, terrestrium et infernorum: et omnis lingua confiteatur, quoniam Dominus Jesus Christus in gloria est Dei Patris (Philip. II, 10). Tertio mensus est mille alios cubitos, et transduxit, inquit, me per aquam usque ad renes. His enim gradibus ad sublimia pervenimus: quae tamen ipsa sublimia usque ad lumbos et renes perveniunt, ut omnis in nobis ignobilis libido truncetur; et possideamus sanctificationem corporis, sine qua nemo videt Deum. Unde et in hoc eodem propheta (Supra VIII): a pedibus usque ad lumbos Deus igneus cernitur. Indigent enim igne, et purgatione opera lumborum, dicente justo: Quoniam lumbi mei repleti sunt illusionibus (Ps. XXXVII, 8), per quos nobis et in die, et in noctium phantasmate illudit inimicus. Et a lumbis vero usque ad caput et verticem, pretiosissimo metallo electri fulgore resplendet: ut nihil in se sordidum, nihil habeat vilitatis. Unde nunc quarto dicitur: Et mensus est mille, subauditur, cubitos, torrentem (quod LXX non transtulerunt) quae non potui pertransire: multo melius quam Septuaginta qui dixerunt, et non poterat [Al. quem non potuit] pertransire. Propheta enim et omnis humana natura, post lumbos torrentem cogitationum, et incentiva in corde vitiorum, non potest pertransire. Vir autem ille qui indutus erat BADDIM, et ductor prophetae, liquido pertransiit: qui peccatum non fecit, nec dolus inventus est in ore ejus (Isai. LVI). Causasque reddit, cur propheta mille quartos [Al. quarto] cubitos non potuerit pertransire: quoniam, inquit, intumuerant aquae profundae torrentis, qui non potest [Al. poterat] transvadari. Et quomodo scriptum est, gloriante propheta: Torrentem pertransivit anima nostra (Ps. CXXIII, 5)? Sed facile solvitur, si sciamus pro hoc scriptum esse in Hebraeo: Torrens pertransiit animam meam. De hoc torrente et Isaias loquitur: Ecce ego inclino super eos sicuti fluvium pacis, et sicut torrentem inundantem gloriam (Isai. LXVI, 12). Et in tricesimo quinto psalmo de sanctis dicitur: In protectione alarum tuarum sperabunt. Inebriabuntur ab ubertate domus tuae, et torrente deliciarum tuarum 590 potabis eos; quoniam apud te est fons vitae (Psal. XXXV, 8, 9). Et in centesimo vicesimoquinto: Convertite, Domine, captivitatem nostram, sicut torrens in Austro (Psal. CXXV, 5). Et super Salvatore: De torrente bibet in via (Ps. CIX, 7).

But after a thousand cubits which reach up to the ankle, he measured another thousand cubits in the water, and led me through up to the knees. After the remission indeed of sins, and the way of progresses, when a little from earthly things to higher 589 things we attempt to ascend, we bend our knees to the Lord, the Apostle saying: "That every knee should bow, of those in heaven, on earth, and under the earth: and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father" (Phil. 2:10). Thirdly he measured another thousand cubits, and he led me, he says, through the water up to the loins. For by these steps we come to sublime things: which yet themselves sublime reach up to the loins and kidneys, so that all ignoble libido in us be truncated; and we may possess the sanctification of the body, without which no one sees God. Whence also in this same prophet (Above 8): from the feet up to the loins God is seen as fiery. For the works of the loins need fire and purgation, the just man saying: "For my loins are filled with illusions" (Ps. 37:8), through which the enemy illudes us both in the day and in the phantasm of nights. But from the loins up to the head and the top, he resplends with the brightness of amber, the most precious metal: so that he has nothing sordid in himself, nothing of vileness. Whence now fourthly it is said: "And he measured a thousand," cubits being understood, "a torrent" (which the Seventy did not translate) "which I could not pass over": much better than the Seventy who said, "and he could not pass over." For the prophet and all human nature, after the loins, the torrent of thoughts, and the incentives of vices in the heart, cannot pass over. But that man who was clothed in *BADDIM*, and the leader of the prophet, clearly passed through: who did no sin, neither was guile found in his mouth (Isa. 53). And he gives the reasons why the prophet could not pass over the fourth thousand cubits: "because," he says, "the waters were risen deep of the torrent, which cannot be forded." And how is it written, the prophet glorying: "Our soul hath passed through a torrent" (Ps. 123:5)? But it is easily solved, if we know that for this it is written in Hebrew: "The torrent has passed through my soul." Of this torrent also Isaiah speaks: "Behold, I will incline upon them as a river of peace, and as a torrent overflowing glory" (Isa. 66:12). And in the thirty-fifth psalm it is said of the saints: "In the protection of thy wings they shall hope. They shall be inebriated from the fatness of thy house, and from the torrent of thy delights 590 thou shalt make them drink; for with thee is the fountain of life" (Ps. 35:8, 9). And in the hundred and twenty-fifth: "Convert our captivity, O Lord, as a torrent in the South" (Ps. 125:5). And about the Savior: "He shall drink from the torrent in the way" (Ps. 109:7).

Quis enim hominum gloriari potest castum se habere cor (Prov. XX)? vel ad cuius mentem per oculorum fenestras, mors concupiscentiae non introibit [Al. introivit] (Jerem. IX), et (ut parum dicam) animi titillatio? Mundus enim in maligno positus est (I Joan. V, 19); et a pueritia appositum est cor hominis ad malum, ut ne unius quidem diei a natiuitatis suae exordio, sine peccato sit humana conditio (Job. XV). Unde et David confitetur in psalmo: Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea (Ps. L, 7). Non iniquitatibus matris meae, vel certe meis, sed in iniquitatibus humanae conditionis. Unde et Apostolus dicit: Regnavit mors ab Adam usque ad Moysen, etiam super eos qui non peccaverunt in similitudinem praevaricationis Adae (Rom. V, 14). Quod cubitos genere masculino, et non neutrali, cubita dicimus, juxta regulam grammaticorum, et in superioribus docui, non nos ignorantia hoc facere, sed consuetudine propter simplices quosque et indoctos, quorum in congregatione Ecclesiae major est numerus.

(Vers. 6 seqq.) Et dixit ad me: Certe vidisti, fili hominis; et eduxit me, et convertit ad ripam torrentis (sive fluminis). Cumque me convertissem (sive convertisset), ecce in ripa torrentis (sive fluminis) ligna multa nimis (sive arbores multae nimis) ex utraque parte. Et ait ad me: Aquae istae quae egrediuntur ad tumulos sabuli Orientis [Vulg. Orientalis], et descendunt ad plana deserti (sive aqua ista quae egreditur in Galilaeam, quae vergit ad Orientem, et descendit ad Arabiam), intrabunt mare, et exhibunt, et sanabuntur aquae. Et omnis anima vivens (vel animalium) quae serpit (sive serpentium), quocumque venerit torrens (sive fluvius), vivet: et erunt pisces multi satis postquam venerint illuc aquae istae: et sanabuntur, et vivent omnia ad quae venerit torrens (sive fluvius). Et stabunt super illas piscatores ab Engaddi usque ad Engallim, siccatio sagnarum erit. Plurimae species erunt piscium ejus: sicut pisces maris magni, multitudinis nimiae. In his autem quae egrediuntur ripas et sunt palustria, non sanabuntur, sed [Vulg. quia] in salinas dabuntur. Et super torrentem (sive fluvium) orietur in ripis ejus ex utraque parte omne lignum pomiferum (sive frugiferum), non defluet folium ex eo (sive non inveterascet ex eo): et non deficiet fructus ejus. Per singulos menses afferet primitiva (sive innovabuntur omnia); quia aquae ejus de sanctuario egredientur, et erit fructus ejus in cibum, et folia ejus ad medicinam (sive et ascensio ejus ad sanitatem).

Totum capitulum quamquam prolixum sit, simul ponere volui, ne sensum legentis interromperem, et lectionis ordo divisus in partes, audientis intelligentiam conturbaret.

For who of men can glory that he has a chaste heart (Prov. 20)? or to whose mind through the windows of the eyes, the death of concupiscence shall not enter (Jer. 9), and (to say little) the titillation of the mind? For the world is seated in wickedness (1 John 5:19); and from childhood the heart of man is set to evil, so that not even of one day from the beginning of his birth, is the human condition without sin (Job 15). Whence also David confesses in the psalm: "For behold I was conceived in iniquities, and in sins did my mother conceive me" (Ps. 50:7). Not in the iniquities of my mother, or certainly mine, but in the iniquities of the human condition. Whence also the Apostle says: "Death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam" (Rom. 5:14). That we say **cubitos** in the masculine gender, and not the neuter **cubita**, according to the rule of the grammarians, I have also taught in the preceding parts, that we do this not from ignorance, but from custom because of the simple and unlearned, of whom in the congregation of the Church the number is greater.

(Vers. 6 seqq.) "And he said to me: Surely you have seen, O son of man; and he led me out, and turned me back to the bank of the torrent (or river). And when I had turned (or he had turned me), behold, on the bank of the torrent (or river) were very many trees (or very many trees) on both sides. And he said to me: These waters which go forth toward the mounds of sand of the East [Vulg. Oriental], and descend to the plains of the desert (or this water which goes forth into Galilee, which turns toward the East, and descends to Arabia), shall enter the sea, and shall go forth, and the waters shall be healed. And every living soul (or of animals) which creeps (or of creeping things), wherever the torrent (or river) shall come, shall live: and there shall be very many fish after these waters shall have come thither: and they shall be healed, and all things shall live to which the torrent (or river) shall come. And the fishermen shall stand over them from Engaddi unto Engallim, there shall be a drying of nets. Their fish shall be of very many kinds: as the fish of the great sea, of an exceeding great multitude. But in those parts which overflow the banks and are marshes, they shall not be healed, but [Vulg. because] they shall be given to salt-pits. And over the torrent (or river) shall rise on its banks on both sides every fruit-bearing tree (or fruitful tree), the leaf shall not fall from it (or it shall not grow old from it): and its fruit shall not fail. Every month it shall bring forth firstfruits (or all things shall be renewed); because its waters shall go forth from the sanctuary, and its fruit shall be for food, and its leaves for medicine (or and its ascent for health)."

Although the whole chapter is long, I wished to set it down all at once, lest I interrupt the sense of the reader, and the order of the reading, divided into parts, should disturb the understanding of the listener.

Primumque dicendum, quod pro torrente in Hebraico dicitur NEHEL (), et Graeco sermone χειμάρρους appellatur, LXX flumen transtulerunt.

Deinde pro Galilaea, quae Hebraice dicitur GALILA (), Aquila θίνας interpretatus sit, quod tumulos significat arenarum; Symmachus μεθόριον, quod possumus transferre confinium. Pro Arabia quoque Symmachus, inhabitabilem; Aquila, humilia vel plana; Theodotio, Araba transtulerunt.

Dicamus ergo quid nobis videatur in singulis.

Vir ille qui erat ductor Ezechielis, commonet prophetam, ut diligentius intueatur et videat, et occulta mysteria oculis mentis attendat.

Vocat autem filium hominis, vel in figuram Domini Salvatoris; et enim Ezechiel interpretatur, fortitudo, vel imperium Dei: vel certe ad commotionem fragilitatis humanae; ne obliviscatur conditionis suae, dum ei magna monstrantur.

et commonitum ducit, atque convertit ad ripam torrentis, ut quoniam mediam profunditatem transire non potuerat [Al. poterat], saltem ea quae in ripis sunt recognoscat.

Cumque, ait, me convertissem, sive ille me convertisset, qui ductor erat et monitor; ecce in ripa torrentis, sive fluvii, ligna multa, vel arbores plurimae nimis ex utraque parte.

Torrens iste qui pro aquarum abundantia fertur more torrentis, et suscipit de coelo pluvias, de quo in praeterita diximus lectione, ipse a LXX appellatur fluvius, eo quod perpetuas aquas habeat: nec de pluviis hinc inde collectas, sed de vivo et perpetuo fonte manantes.

De quo fluvio multa in Scripturis sanctis legimus; sed in praesentiarum pauca dicenda sunt, ac primum illud: Fluminis impetus laetificat civitatem Dei (Ps. XLV, 4). Et in alio loco: Flumen Dei repletum est aquis, praeparasti cibum eorum, quia sic est praeparatio tua (Ps. LXIV, 10). Rursumque pluraliter: Elevaverunt flumina, Domine, elevaverunt flumina voces suas, a vocibus aquarum multarum: Mirabiles elationes maris (Ps. XCII, 2-4). Et in Isaia: Faciam in deserto viam, et in invio flumina (Isai. XLIII, 19). Et in alio ejusdem loco manifestius: Apparebit in Sion fluvius decurrens gloriosus in terra sitiendi (Isai. XLIV, 3).

Super hunc fluvium erant arbores plurimae ex utraque parte ripae; ut inter duo scilicet Instrumenta, vetus et novum, clausus curreret fluvius.

And first it must be said, that for "torrent" in Hebrew it is called *NEHEL* (נהל), and in the Greek speech it is called *cheimarrhous* (χειμάρρους), the LXX translated it as "river".

Then for "Galilee", which is called *GALILA* (גלילה) in Hebrew, Aquila interpreted it as *thinās* (θίνας), which signifies "mounds of sand"; Symmachus as *methorion* (μεθόριον), which we can translate as "boundary". For "Arabia" also, Symmachus translated it as "uninhabitable"; Aquila as "low" or "plain"; Theodotion as "Araba".

Let us say, therefore, what seems to us in each case.

That man who was the guide of Ezekiel admonishes the prophet to look more diligently and see, and to attend to the hidden mysteries with the eyes of the mind.

Now he calls him "son of man", either in the figure of the Lord Savior; for indeed Ezekiel is interpreted as "the strength" or "command of God": or certainly for the reminder of human fragility; lest he forget his condition while great things are shown to him.

and having been admonished, he leads and turns him to the bank of the torrent, so that since he had not been able to cross the middle depth, he might at least recognize those things which are on the banks.

And when, he says, "I had turned", or "he had turned me", who was the guide and monitor; "behold, on the bank of the torrent, or river, were many logs, or very many trees on both sides."

This torrent, which for the abundance of waters is carried along in the manner of a torrent and receives rains from heaven, of which we spoke in the past reading, is called a "river" by the LXX, because it has perpetual waters: not collected here and there from rains, but flowing from a living and perpetual fountain.

About this river we read many things in the Holy Scriptures; but for the present few things must be said, and first this: "The impetus of the river makes glad the city of God" (Ps. 45:5). And in another place: "The river of God is filled with waters, thou hast prepared their food, because so is thy preparation" (Ps. 63:10). And again in the plural: "The rivers have lifted up, O Lord, the rivers have lifted up their voices, from the voices of many waters: wonderful are the surgings of the sea" (Ps. 92:3-4). And in Isaiah: "I will make a way in the desert, and rivers in the pathless land" (Isa. 43:19). And in another place of the same author more clearly: "A glorious flowing river shall appear in Zion in a thirsty land" (cf. Isa. 44:3).

Upon this river were very many trees on both sides of the bank; so that, enclosed between the two Instruments, the Old and the New, the river might run.

Ligna autem multa, vel arbores plurimas et multas nimis, illas arbitror quas in paradiso Scriptura commemorat pomis variis abundare; docetque prophetam ductor praeuius et magister, et dicit: Aquae istae quae egrediuntur, vel in Galilaeam gentium, juxta LXX, vel (ut verius in Hebraeo continetur) ad tumulos sabuli Orientalis, et descendunt ad plana deserti, vel ad Arabiam, intrabunt mare, vel ad exitus maris, et sanabuntur aquae.

Aquas vel baptismi gratiam, vel Evangelicam significare doctrinam, dudum diximus.

Quae si egrediantur de limine templi Domini, et Apostolicam teneant disciplinam, tumulos sabuli, steriles prius, et infertiles faciunt esse frugiferos, et omnia plana atque deserta ita irrigantur, ut exprimant in se Jerichontini fluvii sacramentum (IV Reg. II): quem Eliseus Evangelico et Apostolico curavit sale, intantum ut ubi prius sterilitas fuerat et mors, ibi ubertas esset et vita.

Nec solum deserta sanarunt, sed intrant mare Orientale, mare videlicet mortuum in quo nihil poterat esse vitale, et mare amarissimum, quod Graece limnen asphaltitin, id est, stagnum bituminis vocant.

Mirumque in modum aquis Evangelicis aquae sanantur mortuae, quae ab eo quod nihil in se vitale habeant, nomen mortis sortitiae sunt.

Non enim noverant eum qui dicit: Ego sum vita et veritas (Joan. XIV, 6).

Et revera juxta litteram huc usque nihil quod spiret, et possit incedere, prae amaritudine nimia, in hoc mari reperiri potest: nec cochleolae quidem parvique vermiculi et anguillae, et caetera animantium sive serpentium genera, quorum magis corpuscula possumus nosse quam nomina. Denique si Jordanis auctus imbribus pisces illuc influens rapuerit, statim moriuntur, et pinguibus aquis supernatant.

Cum haec itaque nihil utilitatis habeant, ut simplex sermo testatur, etiam si facta fuerint, quod stulta Judaeorum superstitio credit, juxta intelligentiam spiritalem Domini torrente curatae, habebunt pisces plurimos, et vivent omnia ad quae torrens iste pervenerit;

ita ut piscatores stent super ripas ab Engaddi, usque ad Engallim: quorum prius fontem, sive oculum haedi: sequens fontem oculumve vitulorum sonat.

Engallim enim in principio est maris Mortui, ubi Jordanis ingreditur. Engaddi vero, ubi finitur atque consumitur.

Now "many logs", or "very many and very many trees", I judge to be those which the Scripture commemorates as abounding with various fruits in paradise; and the preceding guide and teacher instructs the prophet and says: "These waters which go forth, either into the Galilee of the Gentiles, according to the LXX, or (as is more truly contained in the Hebrew) to the mounds of the Eastern sand, and descend to the plains of the desert, or to Arabia, shall enter the sea, or to the exits of the sea, and the waters shall be healed."

We have already said that the waters signify either the grace of baptism or the Evangelical doctrine.

Which, if they go forth from the threshold of the temple of the Lord, and hold the Apostolic discipline, they cause the mounds of sand, previously sterile and infertile, to be fruitful, and all the plains and deserts are so irrigated that they express in themselves the sacrament of the river of Jericho (2 Kings 2): which Elisha healed with Evangelical and Apostolic salt, so much so that where previously there had been sterility and death, there was abundance and life.

Nor did they only heal the deserts, but they enter the Eastern sea, namely the Dead Sea, in which nothing vital could be, and a most bitter sea, which the Greeks call *limnen asphaltitin* (λίμνην ἀσφαλτίτιν), that is, "a pool of bitumen".

And in a wonderful manner, by the Evangelical waters the dead waters are healed, which from the fact that they have nothing vital in themselves, have received the name of death.

For they did not know Him who says: "I am the life and the truth" (John 14:6).

And indeed according to the letter, up to this point nothing that breathes and can move can be found in this sea, because of the excessive bitterness: not even little snails and small worms and eels, and other kinds of living things or creeping things, whose little bodies we can know rather than their names. Finally, if the Jordan, increased by rains, should carry fish flowing thither, they immediately die and float upon the oily waters.

Since these things, therefore, have no utility, as the simple speech testifies, even if they were done, as the foolish superstition of the Jews believes, according to the spiritual understanding they shall be healed by the torrent of the Lord, they shall have very many fish, and all things to which this torrent shall come shall live;

so that the fishermen may stand upon the banks from Engaddi even unto Engallim: of which the first sounds as "fountain" or "eye of the kid"; the following as "fountain" or "eye of the calves".

For Engallim is at the beginning of the Dead Sea, where the Jordan enters. But Engaddi is where it is finished and consumed.

Mare autem Mortuum illud puto esse, de quo Zacharias loquitur: In die illa egredietur aqua vivens de Jerusalem, et medium ejus in mare primum (Zach. XIV, 8). Daniel quoque in haec verba consentit: Videbam, et ecce quatuor venti coeli innitebantur in mari magno (Dan. VII, 2). Et David: Mirabiles elationes maris (Psal. XCII, 4). Et ex persona Salvatoris in psalmo: Veni in profundum maris et tempestas demersit me (Psal. LXVIII, 2). Rex quoque Aegypti juxta eundem Ezechielem draco appellatur (Ezech. XXXII), qui habitat in mari, et ventilat fluminibus quasi cornibus suis. Et iterum, Hoc mare magnum et spatiosum (Psal. CIII, 25).

Quod quamdiu non suscepit in se aquas fluminis, sive torrentis, omne quod in se habet, mortificat;

sed Dominus de quo dictum est, Percutiet, et curabit post duos dies, et in die tertio surgemus, et vivemus in conspectu ejus (Osee VI, 2), Ipse loquitur in eodem Propheta Osee: Ego colligavi Ephraim, suscepi eum in brachio meo, et non cognoverunt, quia sanavi eos in corruptione hominis (Osee XI, 3-4); qui vulneratus est propter peccata nostra, et infirmatus pro iniquitatibus nostris. Disciplina pacis nostrae super eum, et livore ejus sanati sumus (Isai. LIII, 5).

Ipse istud mare quod est salsissimum, et nimia amaritudine mortuum, sua morte sanavit, qui dicit per Isaiam: Spiritus Domini super me, propter quod unxit me; evangelizare pauperibus misit me; sanare eos qui contriti sunt corde (Isai. LXI, 1). Unde et per Jeremiam clamat: Convertimini, filii convertentes, et sanabo contritiones vestras (Jerem. III, 22).

Dixit enim populus impatiens, et dolorem vulnerum suorum diutius ferre non sustinens: Transivit aestas, pertransiit messis, et nos salvati non sumus. Unde respondit eis Dominus: Numquid resina non est in Galaad, aut medici non sunt ibi? Quare non ascendit sanatio filiae populi mei (Jerem. VIII, 22)?

Et ipse Jeremias vociferatur, et dicit: Sana me, Domine, et sanabor: salvum me fac, et salvus ero (Jerem. XVII, 14).

Denique angeli qui praesides erant populi Judaeorum eo tempore quando clamavit multitudo insipiens, et ait, Sanguis ejus super nos, et super filios nostros (Matth. XXVII, 25); et, Velum templi scissum est, et omnia Hebraeorum sacramenta reserata, responderunt praecipienti Domino, atque dixerunt: Curavimus Babylonem, et non est sanata: relinquamus eam (Jerem. LI, 9), urbem videlicet confusionis atque vitiorum.

Unde et Josephus in sua narrat Historia, quod postquam Dominus crucifixus est, et velum templi scissum est, sive liminare templi fractum corruit, audita sit vox in adytis templi virtutum coelestium, Transeamus ex his sedibus.

Now I think that Dead Sea is that of which Zechariah speaks: "In that day living water shall go forth from Jerusalem, and half of it toward the first sea" (Zech. 14:8). Daniel also agrees in these words: "I saw, and behold, the four winds of heaven strove upon the great sea" (Dan. 7:2). And David: "Wonderful are the surgings of the sea" (Ps. 92:4). And from the person of the Savior in the psalm: "I have come into the depth of the sea and the storm has submerged me" (Ps. 68:3). The king of Egypt also, according to the same Ezekiel, is called a "dragon" (Ezek. 32), who dwells in the sea and blows with his rivers as if with his horns. And again: "This sea great and spacious" (Ps. 103:25).

Which, as long as it has not received into itself the waters of the river or torrent, it kills everything that it has in itself;

but the Lord, of whom it is said: "He will strike, and he will heal after two days, and on the third day we shall rise, and we shall live in his sight" (Hos. 6:2), He Himself speaks in the same Prophet Hosea: "I bound Ephraim, I took him in my arm, and they did not know that I healed them in the corruption of man" (Hos. 11:3-4); who was wounded for our sins and weakened for our iniquities. "The discipline of our peace was upon him, and by his bruise we are healed" (Isa. 53:5).

He Himself healed this sea, which is most salty and dead from excessive bitterness, by His own death, who says through Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me; he hath sent me to preach the gospel to the poor, to heal them that are contrite of heart" (Isa. 61:1). Whence also He cries out through Jeremiah: "Be converted, O ye converting children, and I will heal your contritions" (Jer. 3:22).

For the impatient people said, not sustaining to bear the pain of their wounds any longer: "The summer has passed, the harvest is over, and we are not saved." Whence the Lord answered them: "Is there no resin in Gilead, or are there no physicians there?" "Why then has the healing of the daughter of my people not gone up?" (Jer. 8:22).

And Jeremiah himself cries aloud and says: "Heal me, O Lord, and I shall be healed: save me, and I shall be saved" (Jer. 17:14).

Finally, the angels who were the presidents of the Jewish people at that time when the foolish multitude cried out and said: "His blood be upon us and upon our children" (Matt. 27:25); and the veil of the temple was rent, and all the sacraments of the Hebrews were unlocked, answered the commanding Lord and said: "We have cured Babylon, and she is not healed: let us leave her" (Jer. 51:9), namely the city of confusion and vices.

Whence also Josephus narrates in his History, that after the Lord was crucified, and the veil of the temple was rent, or the threshold of the temple fell broken, a voice was heard in the sanctuaries of the temple of the heavenly virtues: "Let us pass from these seats."

Hoc totum non superfluo, sed necessario dictum sit, quia mare Mortuum, influente in se flumine Domini, dicitur esse curatum.

Super hoc mare ab Engaddi, oculo et fonte haedi, qui pro peccato semper offertur ad Engallim, fontem vitulorum, qui mactantur Domino, et imitantur vitulum cornua efferentem et ungulas, qui in typo Salvatoris ad altare mactatur, erunt piscatores, quibus loquitur Dominus Jesus: Venite ad me, et faciam vos piscatores hominum (Matth. IV, 19): de quibus et Jeremias: Ecce ego, inquit, mittam piscatores (Jer. XVI, 16).

Et plurimae species, immo genera piscium erunt in mari quondam mortuo. Quos pisces ad dexteram partem jubente Domino extraxit Petrus, et erant centum quinquaginta tres: ita ut prae multitudine eorum retia rumperentur (Joan. XXI).

Aiunt autem qui de animantium scripsere naturis et proprietate, qui αἰλιεντικά tam Latino, quam Graeco dicere sermone, de quibus Oppianus Cilix est, poeta doctissimus, centum quinquaginta tria esse genera piscium quae omnia capta sunt ab apostolis, et nihil remansit incaptum, dum et nobiles et ignobiles, divites et pauperes, et omne genus hominum de mari hujus saeculi extrahitur ad salutem.

Quod autem sequitur: In littoribus ejus, et in palustribus, sive in his quae extra littora egrediuntur, aquae non sanabuntur,

illud latenter ostendit, quod qui in Noe arca non fuerit, pereat regnante diluvio: et quos iste fluvius non attigerit, non suscipiant sanitatem; sed in salinas, inquit, dabuntur, juxta illud quod scriptum est: Pestilente flagellato, stultus sapientior erit (Prov. XIX, 25). Erudiunt enim bonos exempla pejorum.

Sive in salinas dabuntur, juxta illud quod in Evangelio scriptum est: Bonum est sal: si autem sal infatuatum fuerit, in nihil est utile (Matth. V, 13): ut in perpetuum frugibus careant et virore. Quod et urbs post ruinam sale conspersa demonstrat.

Super torrentem vero sive fluvium orietur in ripis ejus ex utraque parte omne lignum pomiferum, sive ut omnes voce consona transtulerunt, βρώσιμον quod cibum et escam tribuit, et quod mandi potest:

appellaturque lingua Hebraica, MACHAL () et nihil juxta Septuaginta veterascet in eo, sed quotidie innovabuntur fruges ejus, sive non defluet folium ex eo, et non deficiet fructus ejus; juxta illud quod in primo psalmo scriptum est. Et erit tanquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo, et folium ejus non defluet (Psal. I, 3).

Per singulos, inquit, menses afferet primitiva, sive ut in LXX scriptum est: Fructus ejus in renovatione sui primitiva dabit; ut omnes credentium fructus primitiae sint, et singuli menses singulis apostolis deputentur.

All this may have been said not superfluously, but necessarily, because the Dead Sea, with the river of the Lord flowing into it, is said to be healed.

Upon this sea, from Engaddi, the eye and fountain of the kid, which is always offered for sin, unto Engallim, the fountain of the calves, which are sacrificed to the Lord, and imitate the calf bringing forth horns and hooves, who is sacrificed at the altar in the type of the Savior, there shall be fishermen, to whom the Lord Jesus speaks: "Come to me, and I will make you fishermen of men" (Matt. 4:19): of whom also Jeremiah says: "Behold, I," he says, "will send fishermen" (Jer. 16:16).

And very many species, rather kinds of fish shall be in the once dead sea. Which fish Peter drew out to the right side at the Lord's command, and they were one hundred and fifty-three: so that because of their multitude the nets were broken (John 21).

Now those who have written about the natures and property of animals say, those who have learned **halieutika** (αἰλιευτικά) in both the Latin and Greek speech, among whom is Oppian the Cilician, a most learned poet, that there are one hundred and fifty-three kinds of fish, all of which were caught by the apostles, and nothing remained uncaught, while both the noble and the ignoble, the rich and the poor, and every kind of men are drawn from the sea of this world unto salvation.

But that which follows: "In its shores, and in the marshes", or in those things which go out beyond the shores, "the waters shall not be healed",

shows covertly that whoever shall not be in the ark of Noah shall perish while the deluge reigns: and those whom this river shall not have touched, shall not receive health; but "they shall be given to salt-pits", he says, according to that which is written: "When the pestilent man is scourged, the fool shall be wiser" (Prov. 19:25). For the examples of the worse instruct the good.

Or they shall be given to salt-pits, according to that which is written in the Gospel: "Salt is good: but if the salt has lost its savor, it is useful for nothing" (Matt. 5:13): so that they may forever lack fruits and greenness. Which also a city sprinkled with salt after ruin demonstrates.

But over the torrent or river shall rise on its banks on both sides every fruit-bearing tree, or as all have translated with a harmonious voice, **brōsimon** (βρώσιμον), which gives food and nourishment, and which can be eaten:

and it is called in the Hebrew language **MACHAL** (מַחֲלָל); and nothing according to the Seventy shall grow old in it, but daily its fruits shall be renewed, or "its leaf shall not fall from it, and its fruit shall not fail"; according to that which is written in the first psalm. "And he shall be like a tree which is planted near the courses of waters, which shall give its fruit in its time, and its leaf shall not fall" (Ps. 1:3).

"Every month," he says, "it shall bring forth firstfruits," or as it is written in the LXX: "Its fruit in its renewal shall give its firstfruits"; so that all the fruits of believers may be firstfruits, and each month may be assigned to each apostle.

Hoc autem eveniet, quoniam aquae ejus de sanctuario egredientur: Ne putemus riparum esse, vel arborum, aut mensium, tantarum frugum abundantiam, reddit causas ubertatis, et infert: Quia aquae ejus de sanctuario egredientur.

Non ergo volentis neque currentis, sed miserentis Dei est (Rom. IX, 16).

Horum omnium lignorum principatum tenet lignum vitae, quod intelligitur sapientia, de qua scriptum est: Lignum vitae est omnibus credentibus in eam (Prov. III).

Illudque quod dicitur: Et erunt fructus ejus in cibum, et folium ejus ad medicinam, divinorum librorum sacramenta demonstrat: quorum alterum pertinet ad litteram, alterum ad spiritum: ut verba simplicia intelligamus in foliis, in fructibus vero sensum latentem.

Sicut enim scientia Scripturarum ducit ad regna coelorum; et praebet nobis panem qui dicit. Ego sum panis, qui de coelo descendi (Joan. VI, 41): sic folia ejus moralem doctrinam continent, et tribuunt sanitatem, ut peccantium curent vulnera.

Pro foliis quae Hebraice dicuntur ALE (אֵל), propter verbi et vocis similitudinem, LXX ascensionem transtulerunt, quod et ipsum sic edisseri potest, ut post cibos fructuum, verborum monitis ad coelestia conscendamus.

(Vers. 13, 14.) Haec dicit Dominus Deus: Hic est terminus in quo possidebitis terram in duodecim tribubus Israel, quia Joseph duplicem funiculum habet. Possidebitis autem eam singuli aequae ut frater suus, in quam levavi manum meam, ut darem patribus vestris: et cadet terra haec vobis in possessionem.

Pro eo quod nos diximus, quia Joseph duplicem funiculum habet, LXX transtulerunt, augmentum funiculi. Etenim Joseph interpretatur augmentum; rem intelligentes pro nomine, et lectoris animum confundentes. Subtracta enim Levitica tribu, et templi sacrificiis delegata, remanebant undecim tribus, quarum tribus Joseph divisa est in duas, Ephraim, et Manasse, qui dixerunt ad Josue filium Nun: Quare dedisti mihi possessionem sortis et funiculi unius, cum sim tantae multitudinis, et benedixerit mihi Dominus? Quibus respondit Josue: Si populus multus es, ascende in silvam, et succide tibi spatia in terra Pherezai et Raphaim, quia angusta est tibi possessio montis Ephraim (Jos. XVII, 14, 15). Et iterum: Dixitque Josue ad domum Ephraim et Manasse: Populus multus es, et magnae fortitudinis: non habebis sortem unam, sed transibis ad montem, et succides tibi atque purgabis ad habitandum spatia, et poteris ultra procedere, cum subverteris Chananaeum, quem dicis ferreos habere currus, et esse fortissimum (Ibid., 27).

Now this shall happen because "its waters shall go forth from the sanctuary": lest we should think that such an abundance of fruits belongs to the banks, or to the trees, or to the months, he gives the causes of the fertility and adds: "Because its waters shall go forth from the sanctuary."

"Therefore it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16).

Of all these trees the tree of life holds the principality, which is understood as wisdom, of which it is written: "It is a tree of life to all who believe in it" (Prov. 3:18).

And that which is said: "And its fruit shall be for food, and its leaf for medicine", demonstrates the sacraments of the divine books: of which one pertains to the letter, the other to the spirit: so that we may understand the simple words in the leaves, but in the fruits the hidden sense.

For just as the knowledge of the Scriptures leads to the kingdoms of heaven, and provides us with the bread of Him who says: "I am the bread who descended from heaven" (John 6:41): so its leaves contain moral doctrine and bestow health, so that they may heal the wounds of those who sin.

For the leaves which are called *ALE* (עלה) in Hebrew, because of the similarity of the word and the voice, the LXX translated as "ascent", which itself can be so explained, that after the food of the fruits, we may ascend to heavenly things by the warnings of the words.

(Vers. 13, 14.) "Thus saith the Lord God: This is the boundary in which you shall possess the land in the twelve tribes of Israel, because Joseph has a double cord. And you shall possess it each one equally as his brother, over which I lifted up my hand, that I might give it to your fathers: and this land shall fall to you for a possession."

For that which we said, "because Joseph has a double cord," the LXX translated "increase of the cord." For indeed Joseph is interpreted as "increase"; understanding the thing for the name, and confusing the mind of the reader. For when the Levitical tribe was subtracted and delegated to the sacrifices of the temple, eleven tribes remained, of which the tribe of Joseph was divided into two, Ephraim and Manasseh, who said to Joshua the son of Nun: "Why hast thou given me the possession of a lot and of one cord, since I am of so great a multitude, and the Lord hath blessed me?" To whom Joshua answered: "If thou art a great people, go up into the forest, and cut out for thyself spaces in the land of the Perizzite and the Rephaim, because the possession of Mount Ephraim is narrow for thee" (Josh. 17:14, 15). And again: "And Joshua said to the house of Ephraim and Manasseh: Thou art a great people, and of great strength: thou shalt not have one lot, but thou shalt pass over to the mountain, and shalt cut out for thyself and clear spaces to dwell in, and thou shalt be able to proceed further, when thou hast overthrown the Canaanite, whom thou sayest has iron chariots, and is very strong" (ibid., 17-18).

Hoc propterea dixerim, quia nunc Scriptura commemorat Joseph, hoc est, Ephraim et Manasse duplicem habere funiculum. Singulae autem tribus juxta multitudinem suam, aequalia accipiunt, terrae spatia, nequaquam arbitrio dividendis, sed sorte quae in Domini potestate consistit. Denique et ipse Josue qui divisor terrae fuit, non propriam sibi separavit terram, ne optimam elegeret videretur; sed accepit a principibus omnium tribuum Thamnathsareth in monte Ephraim.

(Vers. 15 seqq.) Hic est autem terminus terrae ad plagam Septentrionalem, a mari magno, via Ethalon venientibus Sadada, Emath, Berotha, Sabarim, quae est inter medium Damasci, et confinium Emath: atrium Thicon [Vulg. domus Atthicon], quae est juxta terminos Auran (sive Auranitidis). Et erit terminas a mari usque ad atrium Enon (sive Seraranan) terminus Damasci, et ab Aquilone ad Aquilonem terminus Emath plaga [Vulg. et terminus Emath; plaga autem] Septentrionalis.

Inter descriptionem terrae sanctae duodecim tribuum Josue filii Nun, et quae nunc per Ezechielem fieri imperatur, hoc interest, quod ibi inter tribus sorte terra dividitur, hic Domini jubentis arbitrio delegatur.

In Numerorum igitur libro (Num. XXXIV), in quo omnis terra repromissionis per quatuor plagas brevi sermone dividitur, ab Aquilone, id est, plaga Septentrionali ista descriptio est: Porro ad Septentrionalem partem [Vulg. plagam] a mari magno termini incipient, pervenientes usque ad montem altissimum, a quo venies [Vulg. venient] in Emath, usque ad terminos Sadada, ibunt confinia usque Zephrona et villam Enam, sive Aser Enon.

Dicuntque Hebraei Septentrionalem plagam incipere a mari magno, quod Palaestinae, Phoenicis, et Syriae quae appellatur Coele, Ciliciaeque praetenditur littoribus, et per Aegyptum tendit ad Libyam.

Quod autem dicit: Pervenient termini usque ad montem altissimum (Num. XXXIV, 7), iidem Hebraei autumant, vel Amanum montem significari, vel Taurum, quod nobis videtur verius. A quo, inquit, venies in Emath, quae nunc Epiphania nominatur, ab Antiocho crudelissimo tyrannorum nomine commutato: nam cognomentum habuit Ἐπιφανής. Usque ad terminos, inquit, Sadada, qui locus et in praesenti Ezechielis ponitur lectione, ibunt confinia usque Zephrona, quam urbem hodie Zephyrium oppidum Ciliciae vocant. Hoc autem quod sequitur: Et villa Enam, pro quo in Hebraico scriptum est, ASER ENON (), sive Enan, et praesens continet locus.

I have said this for this reason, because now the Scripture commemorates that Joseph, that is, Ephraim and Manasseh, has a double cord. Now the individual tribes receive equal spaces of land according to their multitude, by no means by the will of the divider, but by lot which consists in the power of the Lord. Finally, Joshua himself, who was the divider of the land, did not separate a land for himself, lest he should seem to have chosen the best; but he received from the princes of all the tribes Timnath-serah in Mount Ephraim.

(Vers. 15 seqq.) "And this is the boundary of the land toward the North side, from the great sea, by the way of Ethalon as they come to Sadada, Emath, Berotha, Sabarim, which is between the midst of Damascus and the border of Emath: the court of Thicon [Vulg. the house of Atthicon], which is near the borders of Auran (or Auranitis). And the boundary from the sea unto the court of Enon (or Seraranan) shall be the boundary of Damascus, and from the North to the North the boundary of Emath, the Northern side [Vulg. and the boundary of Emath; but the Northern side]."

Between the description of the holy land of the twelve tribes of Joshua the son of Nun, and that which is now commanded to be done through Ezekiel, there is this difference: that there the land is divided among the tribes by lot, here it is delegated by the will of the commanding Lord.

In the book of Numbers, therefore (Num. 34), in which all the land of promise is divided by four sides in a brief speech, from the North, that is, the Northern side, this is the description: "Furthermore toward the Northern part [Vulg. side] the boundaries shall begin from the great sea, reaching even to the highest mountain, from which you shall come [Vulg. they shall come] into Emath, even to the boundaries of Sadada, the borders shall go even unto Zephrona and the village of Enam, or Hazar Enan."

And the Hebrews say that the Northern side begins from the great sea, which is extended along the shores of Palestine, Phoenicia, and the Syria which is called Coele, and Cilicia, and tends through Egypt to Libya.

But as to what it says: "The boundaries shall reach even to the highest mountain" (Num. 34:7), the same Hebrews assert that either Mount Amanus is signified, or Taurus, which seems more true to us. "From which," it says, "you shall come into Emath," which is now called Epiphania, the name having been changed by Antiochus the most cruel of tyrants: for he had the surname *Epiphanes*. "Even to the boundaries," it says, "of Sadada," which place is also set down in the present reading of Ezekiel, "the borders shall go even unto Zephrona," which city they today call the town of Zephyrium in Cilicia. But that which follows: "And the village of Enam," for which in the Hebrew it is written *ASER ENON* (אֶסֶר עֵינוֹן), or Enan, the present place also contains.

Et interim secundum historiam breviter strinxisse sufficiat, et tam Numerorum, quam Ezechielis descriptionem sibi ex latere copulasse: ut prudens lector intelligat, in quibus, vel eadem, vel vicina, vel diversa commemorarint.

Nunc interpretatis nominibus singulorum, sequamur anagogen, et quid nobis videatur in singulis, praebente Domino, disseramus.

Ethalon interpretatur, incunabula moeroris: Sadada, latus ejus, a latere, non a latitudine intellige: Emath, furor, qui Graece dicitur, *χόλος*: Berotha, putei: Sabarim, circuitus montium: Damascus, sanguis sacci et osculi, sive poculi. Domum autem, sive atrium Thicon, Symmachus interpretatur, atrium medium, quod pergit ad terminos Auran. Igitur Thicon, medium sonat: Auran, quam LXX in Graecum vertere sermonem, Auranitidis, iracundiam. Aser, autem Enon, quae est terminus Damasci, in lingua nostra dicitur atrium fontis.

Septentrionalis igitur plaga incipit a mari magno per viam Ethalon, quod interpretatur, incunabula moeroris, et per poenitentiam venit ad Sadada, ubi est ex latere declinatio. Intelligimus enim impendentem nobis Emath, hoc est, indignationem Dei: sive Emath, veritate comperta, aperiuntur nobis putei Berotha, quos foderunt principes, Abraham, Isaac, et Jacob: longoque circuitu pervenimus ad montes Sabarim, qui positi sunt inter Damascum, hoc est, sanguinem cilicii, et confinium Emath, ut supra diximus, veritatis. Sicut enim per moerorem declinamus mala impendentia, et ex latere devitamus: sic post sanguinem, et cilicium vitae sanguinariae, antequam veniamus ad confinia Emath, circuimus et pervenimus ad montes, de quibus scriptum est: Montes in circuitu ejus, Et Dominus in circuitu populi sui (Psal. CXXIV, 2). Qui locus appellatur, atrium Thicon, hoc est, atrium medium, ut interpretatus est Symmachus, juxta terminos Auran, quod iracundiam sonat, et cum propheta dicamus: Iram Domini sustinebo, quoniam peccavi ei (Mich. IV, 9). Et a mari usque terminos Damasci; in quo et apostolus Paulus (Act. IX) a furore Judaico et effusione Ecclesiastici sanguinis, lumen caecitate conspexit, et assumpto cilicio persecutionis veteris, Evangelium praedicavit, ut perveniret ad atrium fontis aeterni, et in Aquilone quondam positus, apprehenderet terminum veritatis.

(Vers. 18.) Porro plaga Orientalis de medio Auran, et de medio Damasci, et de medio Galaad, et de medio terrae Israel: Jordanis disterminans, ad mare orientale metiemini [Vulg. addit etiam] plagam Orientalem.

And for the meantime, let it suffice to have touched briefly upon it according to the history, and to have coupled the description of both Numbers and Ezekiel side by side: so that the prudent reader may understand in what things they have commemorated either the same, or neighboring, or different things.

Now, having interpreted the names of each, let us follow the anagoge, and let us discuss what seems to us in each, the Lord providing.

Ethalon is interpreted as "cradle of sorrow": *Sadada*, "his side", understand "from the side", not from "latitude": *Emath*, "fury", which in Greek is called *cholos* (χόλος): *Berotha*, "wells": *Sabarim*, "circuit of mountains": *Damascus*, "blood of the sack and of the kiss", or "of the cup". Now the house or court of *Thicon*, Symmachus interprets as "middle court", which proceeds to the borders of Auran. Therefore *Thicon* sounds as "middle": *Auran*, which the LXX turned into the Greek speech as *Auranitis*, "wrath". But *Aser Enon*, which is the boundary of Damascus, is called in our language "court of the fountain".

Therefore the Northern side begins from the great sea by the way of *Ethalon*, which is interpreted as "cradle of sorrow", and through penance comes to *Sadada*, where there is a turning aside from the side. For we understand *Emath* hanging over us, that is, the indignation of God: or *Emath* being found as truth, the wells of *Berotha* are opened to us, which the princes Abraham, Isaac, and Jacob dug: and by a long circuit we reach the mountains of *Sabarim*, which are placed between Damascus, that is, the blood of haircloth, and the border of Emath, as we said above, of truth. For just as through sorrow we turn aside from the impending evils and avoid them from the side: so after the blood and the haircloth of a bloodthirsty life, before we come to the borders of Emath, we go around and reach the mountains of which it is written: "The mountains are round about Jerusalem, and the Lord is round about his people" (Ps. 124:2). Which place is called the court of *Thicon*, that is, the "middle court", as Symmachus interpreted, near the borders of *Auran*, which sounds as "wrath", and let us say with the prophet: "I will bear the wrath of the Lord, because I have sinned against him" (Mic. 7:9). And from the sea even to the borders of Damascus; in which also the apostle Paul (Acts 9), from Judaic fury and the effusion of Ecclesiastical blood, saw the light by blindness, and having assumed the haircloth of the old persecution, preached the Gospel, so that he might reach the court of the eternal fountain, and having once been placed in the North, might lay hold of the boundary of truth.

(Vers. 18.) "Furthermore the East side from the midst of Auran, and from the midst of Damascus, and from the midst of Gilead, and from the midst of the land of Israel: the Jordan being the boundary, you shall measure even to the East sea the East side."

Pro quo in Numerorum libro ita scriptum reperi: Inde metientur fines contra Orientalem plagam de villa Enan, hoc est, Aser Enon, usque Sephama: et de Sephama descendent termini Rebla contra fontem: inde pervenient contra Orientem in mare Chenereth, et tendent usque ad Jordanem, et ad ultimum claudentur mari. Supra dixerat: Et erit terminus a mari usque ad Aser Enon, terminus Damasci (Num. XXXIV, 10, 11). A fine igitur Septentrionalis plagae, hoc est, atrio Enan, tendunt fines juxta Numerorum librum usque Sephama, quam Hebraei Apamiam nominant: et de Apamia descendunt termini in Rebla, quae nunc Syriae vocatur Antiochia. Et ut scias Reblam hanc significare urbem, quae nunc in Syria Coele nobilissima est, sequitur: Contra fontem, quem perspicuum est significari Daphnem: de quo fonte supradicta urbs aquis abundantissimis fruitur. Hic autem focus a Cneo Pompeio, qui primus Judaeam Romano subegit imperio, militari manu consitus est; et ab eo juxta fabulam poetarum, Daphnes nomen accepit, ob lauros et cyparissos, quae arbores in ipso loco frequentissimae sunt.

Inde, inquit, pervenient termini contra Orientalem plagam ad mare Chenereth, usque ad stagnum Tyberiadis. Mare autem dicitur, cum habeat dulces aquas, juxta idioma Scripturarum, quo congregationes aquarum appellantur maria. Et tendent, inquit, termini usque Jordanem, et ad ultimum claudentur mari, vel mari mortuo, vel ut alii putant, lingua maris Rubri, in cujus littore Ahila posita est, ubi nunc moratur Legio, et praesidium Romanorum. Hoc juxta Numerorum librum dictum sit. Juxta Ezechielem vero de medio Auran: quod est oppidum Damasci in solitudine, et de medio Galaad, qui mons Libani collibus copulatus cecidit in sortem Ruben, et Gad, et dimidia tribus Manasse, et est a tergo Phoenicis et Arabiae: ad quem montem pervenit de Charris profectus Jacob, et comprehensus est a Laban (Gen. XXXI), de quo et Jeremias loquitur: Galaad, tu mihi initium Libani (Jerem. XXII), quam cepit de Amorrhaeorum regione Galaad filius Machir, filii Manasse: finisque hujus plagae, Jordanis fluvijs distermians, et mare Orientale, quod in hoc loco mare Mortuum, non linguam maris Rubri intelligunt.

Dicamus juxta tropologiam: Post terminos Aquilonis longo circuitu per Ethalon, et Sadada, et Berotha, Sabarim quoque, Thicon, et Auran, et Damascum, et atrium Enon, ad Emath usque pervenit orientalis plaga: de medio iracundiae Auran, et de medio Damasci sanguine videlicet poenitentiae, et de medio Galaad, quod interpretatur revelatio, vel tumulus testimonii; ut post iram et poenitentiam, spem salutis ostendat:

For which I found it written thus in the book of Numbers: "Thence they shall measure the boundaries toward the East side from the village of Enam, that is, Hazar Enan, unto Shepham: and from Shepham the boundaries shall descend to Riblah over against the fountain: thence they shall reach toward the East into the sea of Chinnereth, and they shall tend even to the Jordan, and at last they shall be closed by the sea." Above it had said: "And the boundary from the sea even to Hazar Enan shall be the boundary of Damascus" (Num. 34:10, 11). From the end of the Northern side, therefore, that is, the court of Enan, the boundaries tend according to the book of Numbers even to Shepham, which the Hebrews name Apamea: and from Apamea the boundaries descend into Riblah, which is now called Antioch of Syria. And that you may know that this Riblah signifies the city which is now most noble in Coele-Syria, it follows: "Over against the fountain," which it is clear signifies Daphne: from which fountain the aforesaid city enjoys most abundant waters. Now this place was planted by a military hand by Gnaeus Pompey, who first subdued Judea to the Roman empire; and from him, according to the fable of the poets, it received the name of Daphne, because of the laurels and cypresses, which trees are most frequent in that very place.

Thence, it says, the boundaries shall reach toward the East side to the sea of Chinnereth, even to the lake of Tiberias. Now it is called a "sea", although it has sweet waters, according to the idiom of the Scriptures, by which gatherings of waters are called seas. And the boundaries, it says, shall tend even to the Jordan, and at last they shall be closed by the sea, either the Dead Sea, or as others think, a tongue of the Red Sea, on whose shore Aila is placed, where now a Legion and a Roman garrison remains. This let be said according to the book of Numbers. But according to Ezekiel, "from the midst of Auran": which is a town of Damascus in the solitude, and "from the midst of Gilead", which mountain, coupled with the hills of Libanus, fell into the lot of Reuben, and Gad, and the half-tribe of Manasseh, and is behind Phoenicia and Arabia: to which mountain Jacob reached, having set out from Haran, and was overtaken by Laban (Gen. 31), of which also Jeremiah speaks: "Gilead, thou art to me the beginning of Libanus" (Jer. 22:6), which Gilead the son of Machir, the son of Manasseh, took from the region of the Amorites: and the end of this side is the river Jordan as a boundary, and the East sea, which in this place they understand as the Dead Sea, not a tongue of the Red Sea.

Let us speak according to the tropology: After the boundaries of the North by a long circuit through Ethalon, and Sadada, and Berotha, and Sibram also, Thicon, and Auran, and Damascus, and the court of Enan, the East side reaches even to Emath: from the midst of the wrath of Auran, and from the midst of the blood of Damascus, namely of penance, and from the midst of Gilead, which is interpreted as "revelation", or "mound of testimony"; so that after wrath and penance, it may show the hope of salvation:

et de medio terrae Israel, quae visionem continet pacis, usque ad dulcissima Jordanis fluenta pertingat: quae longe separato mari lumen Orientis consequitur, ita ut fluvio Jordanis, qui interpretatur rivus iudicii, et Orientis termino finiatur. Quod autem in LXX ponitur φοινικῶνος, id est, palmeti, in Hebraico non habetur: pro quo nos, metiemini interpretati sumus: Errorque manifestus, quod pro THAMODDU () litterae decepti similitudine, daleth et res, legerunt THAMORRU ().

(Vers. 19.) Plaga autem Australis meridiana a Thamar usque ad aquas contradictionis (sive ad aquas Mariboth: hoc enim contradictionis, sive διαδικασμός, hoc est jurgia sonat). Cades quoque et torrens, usque ad mare magnum [Vulg. plaga] haec est plaga ad meridiem Australis.

Pro quo in Numerorum libro ita scriptum est: Incipiet a solitudine Sin, quae est juxta Edom, et habebit terminos contra Orientem mare [Al. additur salsissimum], qui circuibunt Australem plagam per ascensum Scorpionis, ita ut transeant Senna, et pervenient in Meridie usque ad Cadesbarne: unde egredientur confinia ad villam nomine Addar, et tendent usque ad Asemona: ibitque per gyrum terminus ab Asemona usque ad torrentem Aegypti, et maris magni littore finietur (Num. 34, 3, 4 et 5).

Quod breviter hoc significat (ne per occasionem Ezechielis, ad expositionem videamur Numerorum transisse latissimam), a solitudine Sin, quae est juxta Edom, et mari Rubro terminum circuire, et per ascensum Scorpionis, et per Senna et Cadesbarne, et atrium Addar, et ab Asemona pervenire usque ad torrentem Aegypti, qui juxta urbem Rhinocoruram mari influit.

Hic vero terminus plagae australis, hoc est meridianae, incipit a Thamar, quae urbs in solitudine est, quam et Salomon miris operibus exstruxit, et hodie Palmyra nuncupatur. Hebraeoque sermone THAMAR (תמר) dicitur, quae in lingua nostra, palmam sonat, usque ad aquas contradictionis Cades, quam in deserto esse non dubium est, et torrens ingrediens mare magnum, hoc quod Aegypti Palestinaeque praetendit littoribus, et haec est plaga Australis ad Meridiem.

and from the midst of the land of Israel, which contains the vision of peace, it reaches even to the most sweet currents of the Jordan: which follows the light of the East, far separated from the sea, so that it may be finished by the river Jordan, which is interpreted as "river of judgment", and by the boundary of the East. But that which is set in the LXX, *phoinikōnos* (φοινικῶνος), that is, "of a palm-grove", is not had in the Hebrew: for which we have translated "you shall measure" (*metiemini*): and it is a manifest error, because for *THAMODDU* (תמדו) they read *THAMORRU* (תמרו), deceived by the similarity of the letters *daleth* and *resh*.

(Vers. 19.) "And the South side toward the midday from Thamar even to the waters of contradiction (or to the waters of Mariboth: for this sounds as contradiction, or *diadikasmòs*, that is, strifes). Kadesh also and the torrent, even to the great sea, this is the side toward the midday of the South."

For which it is written thus in the book of Numbers: "It shall begin from the desert of Zin, which is near Edom, and shall have for its boundaries toward the East the most salty sea, which shall go round the South side by the ascent of the Scorpion, so that they pass over Senna, and reach in the South even to Kadesh-barnea: whence the borders shall go forth to the village named Addar, and shall tend even to Azmon: and the boundary shall go round about from Azmon even to the torrent of Egypt, and shall be finished by the shore of the great sea" (Num. 34:3-5).

Which briefly signifies this (lest by the occasion of Ezekiel, we should seem to have passed over to a most extensive exposition of Numbers): to go round the boundary from the desert of Zin, which is near Edom and the Red Sea, and through the ascent of the Scorpion, and through Senna and Kadesh-barnea, and the court of Addar, and from Azmon to reach even to the torrent of Egypt, which flows into the sea near the city of Rhinocorura.

But this boundary of the Southern side, that is, of the midday, begins from Thamar, which city is in the solitude, which also Solomon built with wonderful works, and today is called Palmyra. And in the Hebrew speech it is called *THAMAR* (תמר), which in our language sounds as "palm", even to the waters of contradiction of Kadesh, which there is no doubt is in the desert, and the torrent entering the great sea, that which extends along the shores of Egypt and Palestine, and this is the South side toward the midday.

Post plagam ergo Aquilonis et Orientis, quando ortus nobis fuerit sol justitiae, accipimus Meridianam plagam, quando eorum nobis desuper lumen infunditur, et cum Abraham inimus convivium (Gen. XVIII), et inebriamur vino, quod laetificat cor hominis (Ps. CIII), cum Joseph et fratribus ejus (Gen. XLIII). Incipit autem ista possessio, et hi termini Thamar, a palma videlicet victoriaque vitiorum, usque ad aquas contradictionis. Semper enim virtutibus contradicitur. Unde et praedicationi Evangelicae, Judaei contra Paulum disserentes, in toto orbe asserunt contradici (Act. XV). Et in Evangelio legimus, Simeone dicente: Hic erit in ruinam et resurrectionem multorum, et in signum, cui contradicetur (Luc. II, 34). Omnis autem contradictio est sanctitatis, quod interpretatur Cades, dicente Psalmista: Concutiet Dominus desertum Cades (Ps. XXVIII, 8); quod videlicet primum non habebat Domini sanctitatem: sed concussum est atque commotum, ut reciperet hospitem Deum, qui dicit: Super quem requiescit [Al. requiescet] spiritus meus, nisi super humilem et quietum, et trementem verba mea (Isa. LXVI, 2)? Post desertum Cades, usque ad mare magnum in meridie, plagae Australis torrens est, de quo supra diximus; qui non de terra, sed de coelo pluvias habet diversarum virtutum varietate collectas:

(Vers. 20.) Et plaga maris, mare magnum a confinio per directum, donec venias Emath, haec est plaga maris.

De qua manifestius et brevius scribit Numerorum liber. Plaga autem occidentalis a mari magno incipiet, et ipso fine concludetur, hoc est, de mari usque ad mare: ad torrentem [Al. a torrente] videlicet Rhinocorurae, qui influit in mare, usque ad cum locum qui est contra Emath urbem Syriae, de qua supra diximus. Occidens autem juxta leges tropologiae semper in mari est: semper in salo et fluctibus, ubi quotidie naufragia suscitantur, et miserorum neces, et divitiarum et mercium amissio, et tamen quum haec omnia patientia fregerimus, venimus per directum ad Emath, hoc est, ad Domini veritatem, qui victis persecutionibus, aeterna nobis praemia repromisit.

(Vers 21 seqq) Et dividetis terram istam vobis per tribus Israel, et mittetis [Al metietis] eam in haereditatem vobis, et advenis qui accesserunt [Vulg accesserint] ad vos, qui genuerint filios in medio vestri, et erunt vobis sicut indigenae inter filios Israel: vobiscum dividant possessionem in medio tribuum Israel. In tribu autem quacumque fuerit advena, ibi dabitis possessionem illi, ait Dominus Deus.

Therefore, after the side of the North and the East, when the sun of justice shall have risen for us, we receive the midday side, when the light of those things is poured into us from above, and we enter the banquet with Abraham (Gen. 18), and are inebriated with the wine which makes glad the heart of man (Ps. 103:15), with Joseph and his brothers (Gen. 43). Now this possession and these boundaries begin from Tamar, namely from the palm and the victory over vices, even to the waters of contradiction. For virtue is always contradicted. Whence also the Jews, disputing against Paul, assert that the Evangelical preaching is contradicted in the whole world (Acts 28). And we read in the Gospel, Simeon saying: "This child is set for the fall and resurrection of many, and for a sign which shall be contradicted" (Luke 2:34). Now every contradiction is of holiness, which is interpreted as Kadesh, the Psalmist saying: "The Lord shall shake the desert of Kadesh" (Ps. 28:8); because clearly it first did not have the holiness of the Lord: but it was shaken and moved, so that it might receive the guest God, who says: "Upon whom does my spirit rest, except upon the humble and quiet, and him that trembles at my words?" (Isa. 66:2)? After the desert of Kadesh, even to the great sea in the south, is the torrent of the Southern side, of which we spoke above; which has rains not from the earth, but from heaven, collected from a variety of different virtues.

(Vers. 20.) "And the side of the sea, the great sea from the border straight on, until thou comest to Emath, this is the side of the sea."

About which the book of Numbers writes more clearly and briefly. Now the Western side shall begin from the great sea, and shall be concluded by that very end, that is, from sea to sea: namely from the torrent of Rhinocorura, which flows into the sea, even to that place which is over against Emath the city of Syria, of which we spoke above. Now the West, according to the laws of tropology, is always in the sea: always in the salt-water and the waves, where daily shipwrecks are raised, and the deaths of the wretched, and the loss of riches and merchandise; and yet when we have broken all these things by patience, we come straight on to Emath, that is, to the truth of the Lord, who, the persecutions having been conquered, has promised us eternal rewards.

(Vers 21 et seq) "And you shall divide this land to you by the tribes of Israel, and you shall send [Al measure] it for an inheritance to you, and to the strangers who have come [Vulg shall come] to you, who shall beget sons in the midst of you, and they shall be to you as the indigenious among the sons of Israel: with you they shall divide the possession in the midst of the tribes of Israel. And in whatever tribe the stranger shall be, there you shall give him a possession, says the Lord God."

Per hoc capitulum discimus (et decutitur supercilium Judaeorum) nihil inter Israel et gentium populum esse divisum. Si enim advenis et alienigenis cum his qui sunt de populo Israel, hoc est indigenis, terra dividatur; nulli dubium eamdem esse haereditatem populi gentium et populi Judaeorum: si tamen conversi fuerint ad cultum Dei Israel, quod proprie nomen possidet Christianum, habentibus Judaeis Legis litteram, et nobis spiritum: illisque tenentibus membranas, et nobis eum qui scriptus est in membranis. Et apud Moysen sorte terra dividitur; hic autem, ut diximus, Domini judicio delegatur: unaque possessio est advenae et Israeli, et in singulis tribubus datur haereditas, jubente Domino Deo.

(Cap XLVIII--Vers 1 seqq) Et haec nomina tribuum, a finibus Aquilonis juxta viam Ethalon pergentibus 603 Emath atrium Enon, terminus Damasci ad Aquilonem juxta Emath, et erit ei a plaga Orientali [Vulg plaga orientalis] mare, Dan una. Et a termino Dan a plaga Orientali usque ad plagam maris, Aser una. Et super terminum Aser a plaga Orientali usque ad plagam maris, Nephthali una. Et super terminum Nephthali a plaga Orientis usque ad plagam maris, Manasse una. Et super terminum Manasse a plaga Orientali usque ad plagam maris, Ephraim una. Et super terminum Ephraim a plaga Orientali usque ad plagam maris, Ruben una. Et super terminum Ruben a plaga Orientali usque ad plagam maris, Juda una.

Descripta terrae sanctae possessione, tam juxta praesentem Ezechielis prophetiam, quam juxta Numerorum librum: nunc singularum tribuum a plaga Orientali, usque ad plagam Occidentis, id est, maris possessio describitur: et primum fines accipiunt ab Aquilone juxta viam Ethalon pergentibus Emath, atrium sive Aser-Enon terminum Damasci ad Aquilonem juxta Emath, de quibus ante jam diximus. Incipit autem primum tribus Dan: secunda Aser: tertia Nephthali: quarta Manasse: quinta Ephraim: sexta Ruben: septima Judae, hoc est, a sinistra parte, et completur numerus septenarius. Deinde primitiae sacerdotum, et Levitarum, et sanctuarium Domini in medio, sanctumque sanctorum. Urbs quoque ipsa describitur per singula latera in quadrum, quatuor millia et quingentos habens calamos. Suburbana quoque sacerdotum et Levitarum per ordinem describuntur, et possessio principis. Rursumque a parte dextera succedunt quinque tribus a plaga similiter Orientis, usque ad plagam Occidentis, quarum prima est Benjamin: secunda Simeon, suam specialiter habens possessionem, et nequaquam ut prius mixtam cum Juda: tertia Isachar: quarta Zabulon: quinta Gad: portaeque civitatis ternae per singulas plagas: et nomen ipsius civitatis, quod in fronte Pontificis auri lamina continetur. De quibus universis in suis disseremus locis.

By this chapter we learn (and the eyebrow of the Jews is brushed down) that nothing is divided between Israel and the people of the nations. For if the land is divided to strangers and foreigners together with those who are of the people of Israel, that is, the indigenous, there is no doubt that the inheritance of the people of the nations and of the people of the Jews is the same: provided, however, they have been converted to the worship of the God of Israel, which properly possesses the name of Christian, while the Jews have the letter of the Law, and we the spirit: and while they hold the membranes, and we Him who is written in the membranes. And in Moses the land is divided by lot; but here, as we have said, it is assigned by the judgment of the Lord: and there is one possession for the stranger and for the Israelite, and the inheritance is given in each of the tribes, by the command of the Lord God.

(Cap XLVIII---Vers 1 et seq) "And these are the names of the tribes, from the borders of the North near the way of Hethlon as they go to Emath the court of Enan, the border of Damascus to the North near Emath, and it shall be for him from the Eastern side the sea, Dan one. And from the border of Dan from the Eastern side even to the side of the sea, Asher one. And above the border of Asher from the Eastern side even to the side of the sea, Naphtali one. And above the border of Naphtali from the East even to the side of the sea, Manasseh one. And above the border of Manasseh from the Eastern side even to the side of the sea, Ephraim one. And above the border of Ephraim from the Eastern side even to the side of the sea, Reuben one. And above the border of Ruben from the Eastern side even to the side of the sea, Judah one."

Having described the possession of the holy land, both according to the present prophecy of Ezekiel and according to the book of Numbers: now the possession of each of the tribes from the Eastern side even to the side of the West, that is, of the sea, is described: and first they receive the borders from the North near the way of Hethlon as they go to Emath, the court or Hazar-Enan the border of Damascus to the North near Emath, of which we have already spoken before. Now first begins the tribe of Dan: second Asher: third Naphtali: fourth Manasseh: fifth Ephraim: sixth Reuben: seventh Judah, that is, on the left side, and the number seven is completed. Then the firstfruits of the priests and the Levites, and the sanctuary of the Lord in the midst, and the holy of holies. The city itself is also described through each side in a square, having four thousand and five hundred reeds. The suburbs of the priests and the Levites are also described in order, and the possession of the prince. And again on the right side five tribes succeed from the East side in like manner even to the West side, of which the first is Benjamin: second Simeon, having its own possession specially, and by no means as before mixed with Judah: third Issachar: fourth Zebulun: fifth Gad: and the gates of the city three by each side: and the name of the city itself, which is contained on the gold plate on the forehead of the High Priest. Concerning all of which we shall discourse in their own places.

Hocque notandum, quod quadraginta octo civitatum, quae in Numerorum volumine tribui Leviticae dantur 604 ad habitandum cum suburbanis suis, hic silentur nomina, et civitates fugitivorum: quarum tres trans Jordanem, Bosor videlicet, et Ramoth, et Gaulon in duabus et dimidia tribu datae sunt: et tres intra Jordanem, Cades videlicet, et Sichen, et Cariatharbe. Neque enim opus erat in descriptione mystica, et habitatione sanctorum, et conversatione perfecta, fugitivorum describi auxilia, quibus Israel indiguit adhuc in terra positus, et per multos labores atque discrimina ad hanc civitatem venire festinans, et in singulis sanctis loquens: Advena sum atque peregrinus sicut omnes patres mei (Ps XXXVIII, 13). Et in alio loco: Habitavi cum habitantibus Cedar, multum peregrinata est anima mea (Ps CXIX, 5).

(Vers 8, 9) Et super terminum Juda a plaga Orientali usque ad plagam maris, erunt primitiae quas separabitis, viginti quinque millia latitudinis et longitudinis: sicut singulae partes a plaga Orientali usque ad plagam maris, et erit sanctuarium in medio ejus. Primitiae quas separabitis Domino, longitudo viginti quinque millibus, et latitudo decem millibus.

Superfluum est disserta disserere, et in quibus supra laboravimus, quasi non sint dicta, iterum laborare. Post septem tribuum terminos, ab Oriente usque ad Occidentem describuntur primitiae; quarum latitudo teneat vigintiquinque millia calamorum: longitudo vero sicuti tenent singulae tribus ab Oriente, usque ad mare, cujus longitudinis incertus est numerus. Neque enim in singularum descriptione tribuum, mensura descripta est. Sin autem latitudo habet vigintiquinque millium calamorum, conjici datur, multo majorem esse numerum longitudinis, quae semper major est latitudine. In medio autem sanctuarium ponitur juxta primitias, quae sunt Domino separatae, longitudinis viginti quinque millium calamorum, et latitudinis decem millium: quae legens nihil aliud possum dicere, nisi illud Apostoli: O profundum divitiarum sapientiae et scientiae Dei! quam inscrutabilia judicia ejus et investigabiles viae ejus (Rom XI, 33)! Et in alio loco: Ut possitis comprehendere cum omnibus sanctis quae sit latitudo et longitudo, et sublimitas, et profundum: scire etiam supereminentem scientiae charitatem Christi, ut 605 impleamini in omnem plenitudinem Dei (Ephes III, 18): Vigessimus quintus autem numerus referri ad sensus, de quibus dictum est: Sensum divinum possidebitis, et decem millium, ad perfectam consummatamque virtutem, quae Decalogo veteris Instrumenti, ad Evangelicum perveniat sacramentum, et prius brevi sermone perstrinximus, et hic ex parte commonebimus. Si enim ab uno addens numero, ad quatuor pervenias, denarium implebis numerum; atque ita fiet, ut et vetus Testamentum constringatur in novo, et novum in veteri dilatetur.

And this is to be noted, that of the forty-eight cities which are given in the volume of Numbers to the tribe of Levi to dwell in with their suburbs, the names are silent here, and the cities of the fugitives: of which three across the Jordan, namely Bezer, and Ramoth, and Golan, were given in the two and a half tribes: and three within the Jordan, namely Kadesh, and Shechem, and Kiriath-arba. For there was no need in the mystical description, and the habitation of the saints, and the perfect conversation, for the aids of fugitives to be described, which Israel needed while still placed in the land, and hastening through many labors and dangers to come to this city, and speaking in each of the saints: "I am a stranger and a pilgrim as all my fathers were" (Ps 38:13). And in another place: "I have dwelt with the inhabitants of Kedar, my soul has long been a sojourner" (Ps 119:5).

(Vers 8, 9) "And above the border of Judah from the Eastern side even to the side of the sea, there shall be the firstfruits which you shall separate, twenty-five thousand in width and in length: just as the individual parts from the Eastern side even to the side of the sea, and the sanctuary shall be in the midst of it. The firstfruits which you shall separate to the Lord: the length twenty-five thousand, and the width ten thousand."

It is superfluous to discourse on things already discussed, and to labor again in those things in which we have labored above, as if they had not been said. After the borders of the seven tribes, from the East even to the West, the firstfruits are described; the width of which should hold twenty-five thousand reeds: but the length just as the individual tribes hold from the East even to the sea, of which length the number is uncertain. For in the description of the individual tribes, the measure has not been described. But if the width has twenty-five thousand reeds, it is given to be conjectured that the number of the length is much greater, which is always greater than the width. In the midst, however, the sanctuary is placed near the firstfruits, which are separated to the Lord, of a length of twenty-five thousand reeds, and a width of ten thousand: reading which I can say nothing else but that of 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 in another place: "That you may be able to comprehend with all the saints what is the width, and length, and height, and depth: and to know also the charity of Christ which surpasses knowledge, that you may be filled unto all the fullness of God" (Eph 3:18). Now the twenty-fifth number is referred to the senses, concerning which it is said: "You shall possess a divine sense," and that of ten thousand to the perfect and completed virtue, which by the Decalogue of the Old Instrument [Testament] may reach to the Evangelical sacrament; and we have previously touched on this in a brief discourse, and here we shall remind you in part. For if adding from the number one, you arrive at four, you shall fill up the number ten [denarium]; and thus it shall be that both the Old Testament is constrained in the New, and the New is dilated in the Old.

(Vers 10 seqq) Haec autem erunt primitiae sanctuarii Sacerdotum; ad Aquilonem longitudinis viginti quinque millium, et ad mare latitudinis decem millia, sed et ad Orientem latitudinis decem millia, et ad Meridiem longitudinis viginti quinque millia: et erit sanctuarium Domini in medio ejus. Sacerdotibus erit sanctuarium de filiis Sadoc, qui custodierunt caeremonias meas, et non erraverunt cum errarent filii Israel, sicut erraverunt Levitae. Et erunt [Vulg addit eis] primitiae de primitivis [Vulg primitiis] terrae sanctum sanctorum, juxta terminum Levitarum.

Quatuor primitiarum sanctuarii describuntur plagae, quae non ad populum, nec ad vulgus ignobile, neque ad Levitas, inferiorem gradum, sed proprie ad cultum pertinent sacerdotum: Aquilonis videlicet, et Occidentis, et Orientis, et Austri: et per partes profectuum ordo narratur, ut Aquilonis frigora relinquentes, veniamus ad Occidentem: quod scilicet occidant nobis vitia atque intereant, et inde transeamus ad Orientem: ortoque nobis sole justitiae, veniamus ad Meridiem, in quo clarissimum lumen, atque perfectum est: et tam ab Aquilone usque ad mare, quam ab Oriente usque ad Meridiem, viginti quinque millia longitudinis, et latitudinis decem millia sint: ut ubique eadem longitudinis, et latitudinis mensura servetur. Sanctuarium autem, id est, Templum Domini, in medio erit primitiarum Sacerdotalium, et aequo latere ex omni parte vallabitur. Et quod dixerat: Hae autem erunt primitiae sanctuarii Sacerdotum, ne communi vocabulo omnes Sacerdotes vindicarent sibi hujus loci possessionem, et caeremonias observandas, ponit specialiter inferens: Sacerdotibus sanctuarium erit de filiis Sadoc, 606 qui interpretatur, justus; de quo dicitur: Justus Dominus, et justitias dilexit: aequitatem vidit vultus ejus (Ps X, 8). Pro quo Sadoc, LXX scribunt Sadduc. Iste Sadoc loquitur in Evangelio: Non enim Pater judicat quemquam, sed omne judicium dedit Filio (Joan V, 22). Et de hoc sub nomine Salomonis mystice Propheta decantat: Deus, judicium tuum regi da, et justitiam tuam filio regis (Ps LXXI, 1). Illi autem sacerdotes Domini sanctuarium possidebunt, et custodient caeremonias ejus: qui non erraverunt cum errarent filii Israel atque Levitae, de quibus in superioribus disputatum est: qui non offerunt victimas, sed privilegio nominis, et erroris sui humilitate contenti, semper loquuntur in corde: Iniquitatem meam ego agnosco, et peccatum meum contra [Al coram] me est semper (Ps L, 4).

(Vers. 10 et seq.) "And these shall be the firstfruits of the sanctuary of the Priests; to the North a length of twenty-five thousand, and to the sea a width of ten thousand, but also to the East a width of ten thousand, and to the South a length of twenty-five thousand: and the sanctuary of the Lord shall be in the midst of it. For the Priests shall be the sanctuary of the sons of Zadok, who kept my ceremonies, and erred not when the sons of Israel erred, as the Levites erred. And they shall be [Vulg. adds to them] firstfruits from the firstfruits of the land, the holy of holies, near the border of the Levites."

Four sides of the firstfruits of the sanctuary are described, which pertain not to the people, nor to the ignoble commonality, nor to the Levites, an inferior grade, but properly to the worship of the priests: namely of the North, and of the West, and of the East, and of the South: and through the parts the order of progress is narrated, so that leaving the cold of the North, we may come to the West: because clearly vices should set for us and perish, and thence we may pass to the East: and the sun of justice having risen for us, we may come to the South, in which is the clearest and perfect light: and both from the North even to the sea, and from the East even to the South, there are twenty-five thousand in length, and ten thousand in width: so that everywhere the same measure of length and width is preserved. Now the sanctuary, that is, the Temple of the Lord, shall be in the midst of the Priestly firstfruits, and shall be enclosed by an equal side on every part. And as for what he had said: "And these shall be the firstfruits of the sanctuary of the Priests," lest by a common name all Priests should claim for themselves the possession of this place and the ceremonies to be observed, he puts it specially, bringing in: "To the Priests shall be the sanctuary of the sons of Zadok," who is interpreted as "just"; concerning whom it is said: "The Lord is just, and has loved justices: His countenance has seen equity" (Ps 10:8). For which "Zadok," the LXX write "Sadduc." That Zadok speaks in the Gospel: "For the Father judges no man, but has given all judgment to the Son" (John 5:22). And concerning this, the Prophet sings mystically under the name of Solomon: "Give to the king thy judgment, O God, and thy justice to the king's son" (Ps 71:1). Now those priests of the Lord shall possess the sanctuary, and shall keep His ceremonies: who erred not when the children of Israel and the Levites erred, concerning whom it has been disputed above: who do not offer victims, but content with the privilege of the name and the humility of their error, always speak in their heart: "I acknowledge my iniquity, and my sin is always against [Al. before] me" (Ps 50:4).

Audiat hoc sacerdotalis gradus, et Arianae persecutionis ardore superatus, ac verae postea fidei, ne opibus careat, potentia colla submittens, sufficere sibi si non expellatur ex templo, si pristini nominis umbram quamdam et imaginem teneat, et non resupinus ructans delicias, quasi immaculatus et purus de excelso throno nobis imperitiae suae, et barbarae garrulitatis ructet nauseam. Erunt, inquit, eis primitiae de primitiis terrae, hoc est sacerdotibus: et qui non erraverunt, cum errarent filii Israel et Levitae. Primitiae autem de primitiis, sicut decimarum decimae, sanctumque sanctorum, juxta terminum Levitarum: ut habent quidem Levitae confinia sacerdotum, sed umbilicum, id est, medium ejus, et ipsam possessionem tenere non valeant.

(Vers 13 seqq) Sed et Levitis similiter juxta fines sacerdotum viginti quinque millia longitudinis, et latitudinis decem millia: omnis longitudo viginti quinque millium, et latitudo decem millium. Et non venundabunt ex eo, neque mutabunt (sive metientur) nec transferentur primitiae terrae (sive auferentur), qui sanctificatae sunt Domino. Quinque millia autem quae supersunt in latitudine per viginti quinque millia, profana erunt urbis in habitaculum, et in suburbana: et erit civitas in medio ejus.

Quod nos vertimus in profanum, pro quo Aquila bébelon, Symmachus et Theodotio laikòn transtulerunt; LXX dixere proteíchisma quod antemurale possumus dicere. Profanum autem 607 est et laicum, id est, vulgare, quod omni populo habitare passim licet. Illud autem quod dixerunt LXX: Nec mensurabitur, nec auferetur, pro eo quod nos diximus, non mutabitur, nec transferetur, sensum non habere, perspicuum est. Describitur quoque Levitarum possessio, quae vicina quidem est finibus sacerdotum, et eadem habet spatia in longitudine, et in latitudine pro multitudine Levitarum, quae habet pancitas Sacerdotum, sed tamen propriis utitur terminis, et intelligit se a Sacerdotali gradu esse disjunctam: ad decutiendam superbiam ministrorum, qui ignorantes humilitatem status sui, ultra Sacerdotes, hoc est presbyteros, intumescunt, et dignitatem non merito, sed divitiis existimant. Certe qui primus fuerit ministrorum, quia (Al qui) per singula concionatur in populos, et a Pontificis latere non recedit, injuriam putat, si presbyter ordinetur: et non meminit mensarum et viduarum minister, in obsequium se et ministerium non solum Sacerdotum, sed et viduarum, et pauperum delegatum. Et non venundabunt, inquit, ex eo, neque mutabunt, ut permaneat Leviticae distributionis aeterna possessio, nec vincatur pretio meritum dignitatis, nec ab alio transferamus ad alium: quia quae sanctificata sunt Domino, non eorum quibus data sunt, sed ejus cujus nomine possidentur.

Let the priestly grade hear this, both overcome by the heat of the Arian persecution, and afterwards submitting their necks to the power of the true faith, lest they lack resources, it being sufficient for them if they are not expelled from the temple, if they hold a certain shadow and image of their former name, and not, belching luxuries while lying on their backs as if immaculate and pure, belch out for us the nausea of their ignorance and barbarian talkativeness from a high throne. "There shall be," he says, "to them firstfruits of the firstfruits of the land," that is to the priests: and to those who erred not, when the children of Israel and the Levites erred. Now firstfruits of the firstfruits, just as tithes of tithes, and the holy of holies, near the border of the Levites: so that the Levites indeed have the boundaries of the priests, but they are not able to hold the navel [umbilicum], that is, the middle of it, and the possession itself.

(Vers. 13 et seq.) "But for the Levites likewise near the borders of the priests twenty-five thousand in length, and ten thousand in width: all the length of twenty-five thousand, and the width of ten thousand. And they shall not sell of it, nor change (or measure), nor shall the firstfruits of the land be transferred (or taken away), which are sanctified to the Lord. Now the five thousand which remain in width through the twenty-five thousand shall be profane [for the common use] of the city for habitation and for suburbs: and the city shall be in the midst of it."

That which we translate as "profane," for which Aquila translated *bébelon*, Symmachus and Theodotion *laikòn*; the LXX said *proteíchisma*, which we can call "antemurale" [outwork/rampart]. Now "profane" is also "laic," that is, common, which all the people are allowed to inhabit here and there. But that which the LXX said: "Neither shall it be measured, nor taken away," for that which we said, "it shall not be changed, nor transferred," it is clear has no sense. The possession of the Levites is also described, which is indeed neighboring the borders of the priests, and has the same spaces in length, and in width for the multitude of the Levites, which the fewness of the Priests has, but yet it uses its own boundaries, and understands itself to be disjoined from the Priestly grade: to strike down the pride of the ministers [deacons], who, ignorant of the humility of their status, swell beyond the Priests, that is the presbyters, and estimate dignity not by merit, but by riches. Surely he who is the first of the ministers, because he preaches through individual things to the peoples, and does not depart from the side of the Pontiff [Bishop], thinks it an injury if he be ordained a presbyter: and the minister of tables and widows does not remember that he was assigned to the service and ministry not only of the Priests, but also of the widows and the poor. "And they shall not sell," he says, "of it, nor change," so that the eternal possession of the Levitical distribution may remain, nor the merit of dignity be conquered by a price, nor may we transfer from one to another: because those things which are sanctified to the Lord are not theirs to whom they were given, but His in whose name they are possessed.

Quinque millia autem quae supersunt in latitudine, per viginti quinque millia, subauditur longitudinis, profana erunt urbis: ut cunctis habitare liceat Israelitis, omnique de plebe: non quod immunda sint, aut aliquid in habitatione terrae sanctae contaminatum, putridum putetur et sordidum; sed quod praeter Sacerdotes omnibus in eis habitare permissum sit. Per quae intelligimus cuncta quae referimus ad sensus, hoc est, ad corporis voluptates, quae visu, et auditu, tactu, odore et sapore capimus, esse profana, et templi sanctimoniam non habere, nec sacerdotale esse privilegium, sed laicae vilitatis. Civitas autem erit in medio, de qua scriptum est: Fluminis impetus laetificat civitatem Dei (Ps XLV, 4). Et: Non potest civitas abscondi super montem posita (Matth V, 14): de qua dicemus in consequentibus. Proteíchisma, hoc est, antemurale, et diástēma, id est, spatium, quod LXX pro suburbanis interpretati sunt, quem sensum in hoc loco habeant, ignoramus.

(Vers 16) Et hae mensurae ejus, ad plagam Septentrionalem, quatuor millia quingenti: et ad plagam Meridianam, quatuor millia quingenti, et ad plagam Orientalem, quatuor millia quingenti: et ad plagam Occidentalem, quatuor millia quingenti.

Quod dicit: Et hae mensurae ejus, subaudiendum est, civitatis. In fine enim praeteriti capituli positum est: Et erit civitas in medio ejus, id est, terrae. Primumque a plaga Septentrionali incipit, et e regione ponit plagam Meridianam. Rursumque par reddit pari: ut Orientali plagae e contrario ponat Occidentalem, id est, mare: singulaque latera civitatis habeant quatuor millia et quingentos calamos; qui faciunt supputati undecim millia passuum et octoginta quinque, ut simul omnis urbs, sicut in fine hujus voluminis scribitur, per circuitum habeat decem et octo millia calamorum, qui faciunt quadraginta quatuor millia passuum, et trecentos quadraginta. Unde et quadragesimus quartus Psalmus, qui inscribitur, In finem pro his qui commutabuntur, et pertinet ad Idida, id est, ad amabilem Domini, sive ut interpretatus est Aquila, pro liliis, Symmachusque pro floribus, Ecclesiae, quae urbs Domini est, continet sacramenta, de qua scribitur in eodem psalmo: Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate (Psal XLIV, 10). Et iterum: Omnis gloria filiae regis intrinsecus (Ibid, 14): ut non sit similis sepulcris forinsecus dealbatis, sed et intus et foris omnia lavet paropsidis (Matth XXIII). Cumque recesserimus ab Aquilone, vento frigidissimo, transimus ad meridiem, et post ortum in nobis lumen scientiae, occasum fortitudinum formidamus, nequaquam 609 praeterita, sed futura considerantes, nec habentes certam virtutis possessionem, sed quotidie in oratione dicentes: Ne inducas nos in tentationem, quam ferre non possumus (Matth LXXXVI, 13).

Now the five thousand which remain in width, through the twenty-five thousand (it is understood, of length), shall be profane for the city: so that it may be allowed to all Israelites to inhabit, and to all from the common people: not that they are unclean, or that anything in the habitation of the holy land should be thought contaminated, putrid, and sordid; but that it is permitted to all except the Priests to dwell in them. By which we understand all things which we refer to the senses, that is, to the pleasures of the body, which we take by sight, and hearing, touch, smell, and taste, to be profane, and not to have the sanctity of the temple, nor to be a priestly privilege, but of laic vileness. Now the city shall be in the midst, concerning which it is written: "The impetus of the river makes glad the city of God" (Ps 45:4). And: "A city set upon a mountain cannot be hidden" (Matt 5:14): concerning which we shall speak in the following things. *Proteichisma*, that is, "antemurale," and *diástēma*, that is, "space," which the LXX interpreted for "suburbs," what sense they have in this place, we know not.

(Vers. 16.) "And these shall be the measures of it: to the North side, four thousand five hundred; and to the South side, four thousand five hundred; and to the East side, four thousand five hundred; and to the West side, four thousand five hundred."

What he says, "And these shall be the measures of it," is understood to be of the city. For at the end of the previous chapter it was placed: "And the city shall be in the midst of it," that is, of the land. And first he begins from the North side, and over against it he places the South side. And again he renders like to like: so that to the East side he places the West side, that is, the sea, over against it: and each side of the city should have four thousand and five hundred reeds; which make by calculation eleven thousand and eighty-five paces, so that at the same time the whole city, as is written at the end of this volume, has in circuit eighteen thousand reeds, which make forty-four thousand three hundred and forty paces. Whence also the forty-fourth Psalm, which is inscribed "Unto the end for those who shall be changed," and pertains to "Idida," that is, to the "beloved of the Lord," or as Aquila interpreted "for the lilies," and Symmachus "for the flowers," contains the sacraments of the Church, which is the city of the Lord, concerning which it is written in the same Psalm: "The queen stood at thy right hand in a golden vesture, surrounded with variety" (Ps 44:10). And again: "All the glory of the king's daughter is from within" (Ibid 14): so that it may not be like the whitewashed sepulchers on the outside, but both inside and outside should wash all things of the dish (Matt 23). And when we have withdrawn from the North, a most cold wind, we pass to the south, and after the light of knowledge has risen in us, we dread the setting of strengths, by no means considering past things, but future ones, nor having a certain possession of virtue, but daily saying in prayer: "Lead us not into temptation, which we are not able to bear" (Matt 6:13).

(Vers 17) Erunt autem suburbana civitatis ad Aquilonem, ducenti quinquaginta: et ad meridiem, ducenti quinquaginta: et ad Orientem, ducenti quinquaginta: et ad mare, ducenti quinquaginta.

Pro suburbanis, quae Hebraice dicuntur MAGRAS, rursum LXX diástēma, id est, spatium transtulerunt. Quod autem dicitur, ducenti quinquaginta per singulas plagas, subauditur calami, qui sena cubita habent, et unum palmum; et per singula latera faciunt passus sexcentos decem et septem paulominus, et in communi mille calamos, habentes passus duo millia quadringentos sexaginta octo: quae spatia muros per circuitum ambiunt civitatis, ut inter urbem et ea quae reliqua sunt, dividant. Ex hoc ostenditur nullum de his spatiis ad exercendum opera civitatis, capiendorumque fructuum habere licentiam, sed vacare ab usu et opere hominum: ut circummuralia urbis, sponte nascentium virgultorum atque herbarum, et caeterorum quae terra gignit, habeant amoenitatem.

Quod autem reliquum fuerit in longitudine secundum primitias sanctuarii, decem millia in Orientem, et decem millia in Occidentem, erunt sicut primitiae sanctuarii: et erunt fruges ejus in cibum (vel in panes) his qui serviunt (vel operantur) civitati. Servientes autem (vel operantes) civitati, servient (vel operabuntur) ex omnibus tribubus Israel. Omnes primitiae viginti quinque millium per viginti quinque millia in quadrum, separabuntur in primitias sanctuarii, et possessionem civitatis.

Post urbis sanctae descriptionem, et suburbana ejus, reliquam partem primitiarum sanctuarii decem millia calamorum in Orientem, et alia decem millia ad Occidentem tendentium, delegari vult his, qui opera civitatis exercent ad varios usus, quibuscumque urbs indiget: ut scilicet serantur, et ex frugibus quae in hoc terrae nascuntur 610 spatio, vescantur operarii, qui vel moenia urbis exstruunt, vel interrupta et ruinosa restituunt, ut habeat civitas cultum suum, et sarta tecta, cum poposcerit necessitas, instaurentur. Et haec [Al hoc] non solum in Israel, vel in possessione terrae sanctae spiritaliter Ecclesiae mysterio continetur: sed in Romano quoque fieri probamus imperio, ut quaedam villae sint pertinentes ad jura urbium, vel regia munificentia, vel haereditatibus et donatione multorum, ne scilicet paulatim aedificia collabantur, et aedes publicae, quae ornamento sunt civitati, longa vexentur incuria. Operarii autem, inquit, sive qui serviunt in operibus civitatis, erunt ex omnibus tribubus Israel: ut nullus se ab opere civitatis immunem putet, sed omnes certatim exstruant Ecclesiam.

(Vers. 17.) "Now the suburbs of the city shall be to the North two hundred and fifty: and to the South two hundred and fifty: and to the East two hundred and fifty: and to the sea two hundred and fifty."

For "suburbs," which in Hebrew are called MAGRAS, again the LXX translated *diástēma*, that is, "space." Now what is said, "two hundred and fifty through each side," is understood as reeds, which have six cubits and one palm; and through each side they make six hundred and seventeen paces, a little less, and in common a thousand reeds, having two thousand four hundred and sixty-eight paces: which spaces surround the walls of the city in circuit, so that they may divide between the city and those things which remain. From this it is shown that no one has the license from these spaces to exercise the works of the city, and of taking fruits, but they are vacant from the use and work of men: so that the outer walls of the city may have the pleasantness of spontaneously growing shrubs and herbs, and other things which the earth brings forth.

"Now what shall be left in length according to the firstfruits of the sanctuary, ten thousand to the East, and ten thousand to the West, shall be as the firstfruits of the sanctuary: and the fruits of it shall be for food (or for breads) to those who serve (or work for) the city. Now those serving (or working for) the city shall serve (or work) from all the tribes of Israel. All the firstfruits of twenty-five thousand by twenty-five thousand in a square shall be separated into the firstfruits of the sanctuary and the possession of the city."

After the description of the holy city and its suburbs, he wishes the remaining part of the firstfruits of the sanctuary, ten thousand reeds to the East and another ten thousand tending to the West, to be assigned to those who exercise the works of the city for various uses, whatever the city needs: so that they may be sown, and from the fruits which are born in this space of land, the workers may be fed, who either build the walls of the city or restore the interrupted and ruinous ones, so that the city may have its own cultivation and its repairs [*sarta tecta*], when necessity shall demand, may be restored. And this is contained not only in Israel or in the possession of the holy land spiritually in the mystery of the Church: but we prove it to happen also in the Roman empire, so that certain estates pertain to the rights of cities, either by royal munificence or by the inheritances and donation of many, lest clearly buildings gradually collapse and the public houses, which are an ornament to the city, be vexed by long neglect. Now the workers, he says, or those who serve in the works of the city, shall be from all the tribes of Israel: so that no one may think himself immune from the work of the city, but all may build the Church in competition.

Quod in tabernaculo quoque factum legimus, ut pro varietate virium, alius aurum et argentum, coccum, byssum, et purpuram, variaque et diversa subtegmina: alii pelles et caprarum offerant pilos: et cum essent dona diversa pro qualitate substantiae, unum donantium esset praemium: immo majus eorum qui parva quidem obtulerint, sed majora pro viribus, in exemplum viduae pauperis, quae duo minuta in gazophylacii dona mittebat; Domini est iudicio laudata, dicentis: Vere dico vobis, quia vidua haec pauper plusquam omnes misit: Nam omnes hi ex abundantia sibi miserunt in munera Dei: haec autem ex eo quod deest illi, omnem victum suum quem habuit misit (Luc XII). Sicut ergo diximus de operibus civitatis, sic illud breviter perstringendum est, quod omnes primitiae sanctuarii, et possessio civitatis pariter supputata per quadrum contineat, millia ducenta quadraginta sex, et partem tertiam. Si enim viginti quinque millia calamorum, qui senos cubitos habent et palmum unum, faciunt nostra, hoc est, Romana sexaginta, et unum millia, et sexcentos sexaginta septem passus; nulli dubium est, haec in quadruplum supputata superiorem efficere numerum. 611 Ex quo perspicimus omnia intelligenda spiritaliter, Ecclesiae possessionem multo latiore esse, quam quondam fuit in Iudaea, qui ne accipere quidem partes terrae sanctae: sed ex singulis tribubus quadraginta octo civitatum, non ex pleno possessionem, sed habitationem et hospitia susceperunt: ut ipsi quoque qui videntur laici, nec pervenisse ad sacerdotalem et Leviticum gradum: tamen si operentur in Domini civitate, vescantur de sancta terra, terra mitium, terraque credentium, quorum unus loquebatur: Credo videre bona Domini, in terra viventium (Ps XXVI, 13).

(Vers 21, 22) Quod autem reliquum fuerit, principis erit ex omni parte, sive hinc, sive inde [Vulg tacet sive hinc, sive inde] primitiarum sanctuarii et possessionis civitatis e regione (sive contra faciem) viginti quinque millium primitiarum usque ad terminum orientalem, sed et a mari [Vulg ad mare] e regione (sive contra faciem) viginti quinque millium usque ad terminum maris similiter in partibus principis erit, et erunt primitiae sanctuarii et sanctuarium templi in medio ejus. De possessione quoque Levitarum, et de possessione civitatis in medio partium principis erit inter terminum Juda et inter terminum Benjamin, et ad principem pertinebit.

De hoc principe supra plenius disputatum est, et quod tantum solus acciperet quantum una tribus. Nunc autem aliud discimus, quod ex cunctis tribubus quidquid reliquum fuerit, hic solus accipiat: ut nulla tribus sit, quae principi dona non offerat: non aliunde, sed ex primitiis quae templo et sanctuario et delegatis urbis partibus serviunt.

Which we read to have been done also in the tabernacle, so that according to the variety of strengths, one might offer gold and silver, scarlet, fine linen, and purple, and various and diverse threads: others might offer skins and the hair of goats: and since the gifts were diverse according to the quality of substance, the reward of the givers would be one: indeed greater for those who offered small things indeed, but greater according to their strengths, after the example of the poor widow who sent two mites into the gifts of the treasury; she was praised by the judgment of the Lord, saying: "Truly I say to you, that this poor widow has sent more than all: for all these have sent from their abundance into the gifts of God: but she from that which is lacking to her has sent all her living which she had" (Luke 21). Just as, therefore, we have said concerning the works of the city, so that must be briefly touched upon, that all the firstfruits of the sanctuary and the possession of the city likewise calculated in a square contain two hundred forty-six thousand and a third part. For if twenty-five thousand reeds, which have six cubits and one palm each, make of our, that is, Roman paces sixty-one thousand six hundred and sixty-seven; there is no doubt that these calculated in fourfold produce the higher number. From which we perceive that all things must be understood spiritually, that the possession of the Church is much wider than it formerly was in Judea, who did not even receive parts of the holy land: but from the individual tribes of the forty-eight cities, they received not a full possession, but habitation and lodgings: so that even they who seem to be laics and not to have reached the priestly and Levitical grade: yet if they work in the city of the Lord, they may be fed from the holy land, the land of the mild, and the land of the believers, of whom one spoke: "I believe to see the good things of the Lord in the land of the living" (Ps 26:13).

(Vers. 21, 22.) "Now what shall be left over shall be for the prince on every part, whether on this side or on that [Vulg. is silent on 'whether on this side or on that'] of the firstfruits of the sanctuary and of the possession of the city, over against (or over against the face of) the twenty-five thousand of the firstfruits even to the Eastern border, but also from the sea [Vulg. to the sea] over against (or over against the face of) the twenty-five thousand even to the border of the sea likewise shall be in the parts of the prince, and there shall be the firstfruits of the sanctuary and the sanctuary of the temple in the midst of it. Also of the possession of the Levites, and of the possession of the city, it shall be in the midst of the parts of the prince between the border of Judah and between the border of Benjamin, and it shall pertain to the prince."

Concerning this prince it has been disputed more fully above, and that he alone would receive as much as one tribe. But now we learn another thing, that whatever shall be left over from all the tribes, he alone receives here: so that there is no tribe which does not offer gifts to the prince: not from elsewhere, but from the firstfruits which serve the temple and the sanctuary and the assigned parts of the city.

Hoc est enim quod dicit: E regione, sive contra faciem viginti quinque millium primitiarum usque ad terminum orientalem, sive usque ad terminum maris: ut sint primitiae inter septem et quinque tribus, et in ipsis primitiis civitas, et suburbana ejus, et in medio civitatis sanctuarium templi. Sed et de possessione Levitarum et de possessione civitatis quidquid reliquum est, principi deputabitur: eritque pars extrema septem tribuum vicina primitiis et civitati, et templo in tribu Juda; et pars extrema quinque tribuum eodem jure quo supra in tribu Benjamin, ipsa extrema pars ad principem pertinebit. Ex quo Scripturae sanctae sacramenta miranda sunt, et cogitanda 612 magis, quam eloquio proferenda (Dan XII). In priori enim divisione terrarum trans Jordanem per Moysen duabus tribubus Ruben, et Gad, et dimidia tribui Manasse terra divisa est (Josue XIII): intra Jordanem autem per Josue filium Nun, et Eleazar filium Aaron, Judas possedit ab Austro (Josue XV); et Ephraim, et Manasse tribus dimidia, ab Aquilone (Josue XVIII). Postea vero de Silo missis exploratoribus per singulas tribus, et descriptione terrae allata ad Josue et Eleazar, Benjamin juxta Judam ab Austro, et juxta Ephraim et dimidiam tribum Manasse accepit possessionem. Secunda tribus Simeon haereditatem accepit in [Al de] tribu Juda: ut impleretur quod scriptum est de Levi et Simeon: Dividam eos in Jacob, et dispergam eos in Israel (Gen XLIX, 7). Tertia Zabulon Galilaeam accepit, in qua est mons Thabor. Quarta Isachar, ubi est Jezrael, usque ad Jordanem. Quinta Aser, usque ad montem Carmelum, qui imminet mari magno, Tyrumque et Sydonem. Sexta Nephthali, in Galilaea usque ad Jordanem, ubi Tyberias, quae olim appellabatur Chenereth. Septima Dan usque Joppem, ubi sunt turres Ailon, et Selebi, et Emaus, quae nunc appellatur Nicopolis: licet postea legerimus, quod ceperint sibi, transcensis aliis tribubus, urbem Lesem in tribu Dan, quae hodie appellatur Paneas. Cum haec se ita habeant, et inter priorem tribuum descriptionem et quae nunc habetur, tanta diversitas sit, hoc consideremus quomodo et in praesenti descriptione, et in praeterita inter tribum Juda et Benjamin urbs, et Templum collocatum sit. Et in priori quidem descriptione Judas erat ab Austro, et Benjamin ab Aquilone: hic vero econtrario fit, ut Judas sit ab Aquilone, et Benjamin ab Austro: post quem secundus est Simeon, tertius Isachar, et quartus Zabulon, quintus Gad: quinque videlicet tribus, sicut in consequentibus dicitur; scriptum est enim:

For this is what he says: "Over against," or "over against the face of the twenty-five thousand firstfruits even to the Eastern border," or even to the border of the sea: so that the firstfruits are between seven and five tribes, and in those very firstfruits the city and its suburbs, and in the midst of the city the sanctuary of the temple. But also from the possession of the Levites and from the possession of the city, whatever is left over shall be deputed to the prince: and the extreme part of the seven tribes shall be neighboring the firstfruits and the city and the temple in the tribe of Judah; and the extreme part of the five tribes by the same right as above in the tribe of Benjamin, that extreme part itself shall pertain to the prince. From which the sacraments of the Holy Scripture are to be wondered at, and more to be thought upon than to be brought forth by eloquence (Dan 12). For in the former division of the lands across the Jordan through Moses, the land was divided to two tribes, Reuben and Gad, and to the half tribe of Manasseh (Joshua 13): but within the Jordan through Joshua the son of Nun, and Eleazar the son of Aaron, Judah possessed from the South (Joshua 15); and Ephraim and the half tribe of Manasseh from the North (Joshua 18). But afterwards, explorers having been sent from Shiloh through individual tribes, and the description of the land having been brought to Joshua and Eleazar, Benjamin received a possession near Judah from the South, and near Ephraim and the half tribe of Manasseh. The second tribe, Simeon, received an inheritance in [Al. from] the tribe of Judah: so that what was written concerning Levi and Simeon might be fulfilled: "I will divide them in Jacob, and scatter them in Israel" (Gen 49:7). The third, Zebulun, received Galilee, in which is Mount Tabor. The fourth, Issachar, where Jezreel is, even to the Jordan. The fifth, Asher, even to Mount Carmel, which overlooks the great sea, and Tyre and Sidon. The sixth, Naphtali, in Galilee even to the Jordan, where Tiberias is, which was once called Chinnereth. The seventh, Dan, even to Joppa, where the towers of Aijalon, and Shaalabbin, and Emmaus are, which is now called Nicopolis: although we read afterwards that they took for themselves, other tribes having been crossed, the city of Leshem in the tribe of Dan, which today is called Paneas. Since these things are so, and there is such diversity between the former description of the tribes and that which is now held, let us consider this, how in the present description and in the past, the city and the Temple are placed between the tribe of Judah and Benjamin. And in the former description indeed Judah was from the South, and Benjamin from the North: but here it happens on the contrary, that Judah is from the North, and Benjamin from the South: after whom the second is Simeon, the third Issachar, and the fourth Zebulun, the fifth Gad: namely five tribes, as is said in the following things; for it is written:

(Vers 23 seqq) Et reliquis tribubus, a plaga Orientali usque ad plagam Occidentalem, Benjamin una. Et contra terminum Benjamin a plaga Orientali usque ad plagam Occidentalem, Simeon una. Et super terminum Simeonis, a plaga Orientali usque ad plagam Occidentis, Isachar una. Et super terminum Isachar, a plaga Orientali usque 613 ad plagam occidentalem, Zabulon una. Et super terminum Zabulon, a plaga Orientali usque ad plagam maris, Gad una. Et super terminum Gad ad plagam Austri in Meridiem, et erit finis de Thamar usque ad aquas contradictionis Cades: haereditas contra mare magnum. Haec est terra quam metiemini [Vulg mittetis in sortem] tribubus Israel, et hae partitiones earum, ait Dominus Deus.

Quod in quinque et septem tribubus semper in fine ponitur una, subintelligitur vel pars, vel possessio, vel haereditas: licet Aquila et Symmachus interpretentur genere neutrali τὸ ὁρίον, quod significat terminum. Illudque breviter attendendum, in extrema quinque tribuum, tribum Gad, quae in priori descriptione fuit trans Jordanem, poni in eam partem quam prius Judas tenuit, ad plagam videlicet Austri in meridiem, et esse terminum de Thamar usque ad aquas contradictionis Cades, haereditatem contra mare magnum: Thamar ipsam, de qua jam diximus, quam nunc Palmyram vocant, et olim a Salomone constructa est: palma enim Hebraeo sermone Thamar appellatur, et ab eo quod ibi palmeta sint plurima, quidam putant hoc sortitam vocabulum. Quodque sequitur: Usque ad aquas contradictionis Cades, haereditas contra mare magnum; pro quo LXX transtulerunt de Theman, et aqua Mariboth, [Al Marimoth] Cades, haereditas usque ad mare magnum, illud est observandum in Hebraico eumdem sermonem NEHELA (), quia ambiguus sit, et haereditatem sonare, et torrentem: et hic magis torrentem accipi debere, quam haereditatem. Iste est enim torrens qui ingreditur mare magnum Rhinocorurae, ut ante jam diximus. Cades autem quae in libro Josue appellatur Cades-Barne, in deserto est, quod extenditur usque ad urbem Petram: Mariboth vero quod interpretatur contradictionis, non vocabulum loci est, ut plerique aestimant, sed aquarum, in quibus populus Domino contradixit, et Moyses offendit Deum, dicente Psalmo: Tentaverunt eum ad aquam contradictionis, et afflicus est Moyses propter eos (Ps CV, 32). Omnisque terrae sanctae haereditas ab Australi plaga juxta terminos Aegypti, Rhinocorura e torrente finitur.

(Vers. 23 et seq.) "And for the rest of the tribes, from the Eastern side even to the Western side, Benjamin one. And against the border of Benjamin from the Eastern side even to the Western side, Simeon one. And above the border of Simeon, from the Eastern side even to the side of the West, Issachar one. And above the border of Issachar, from the Eastern side even to the Western side, Zebulun one. And above the border of Zebulun, from the Eastern side even to the side of the sea, Gad one. And above the border of Gad to the South side in the Meridian, and the border shall be from Tamar even to the waters of contradiction of Kadesh: the inheritance [or torrent] against the great sea. This is the land which you shall measure [Vulg. shall send by lot] to the tribes of Israel, and these are the partitions of them, says the Lord God."

Because in the five and seven tribes "one" is always placed at the end, either portion, or possession, or inheritance is understood: although Aquila and Symmachus interpret it in the neuter gender as τὸ ὁρίον, which signifies "boundary." And this must be briefly attended to, that in the extreme of the five tribes, the tribe of Gad, which in the former description was across the Jordan, is placed in that part which Judah previously held, namely at the South side in the meridian, and its border is from Tamar even to the waters of contradiction of Kadesh, the inheritance against the great sea: Tamar herself, of whom we have already spoken, whom they now call Palmyra, and was formerly built by Solomon: for a palm tree is called Tamar in the Hebrew speech, and from the fact that there are very many palm groves there, some think it obtained this name. And what follows: "Even to the waters of contradiction of Kadesh, the inheritance against the great sea"; for which the LXX translated "from Teman, and the water of Mariboth [Al. Marimoth] Kadesh, the inheritance even to the great sea," that is to be observed in the Hebrew that the same word NEHELA, because it is ambiguous, both sounds as "inheritance" and as "torrent": and here rather "torrent" ought to be accepted than "inheritance." For this is the torrent which enters the great sea at Rhinocorura, as we have already said before. Now Kadesh, which in the book of Joshua is called Kadesh-barnea, is in the desert which is extended even to the city of Petra: but Mariboth, which is interpreted as "of contradiction," is not the name of a place, as many estimate, but of the waters, in which the people contradicted the Lord, and Moses offended God, the Psalm saying: "They tempted Him at the water of contradiction, and Moses was afflicted for their sakes" (Ps 105:32). And all the inheritance of the holy land from the Southern side is finished near the borders of Egypt, by Rhinocorura and the torrent.

Et quia Gad interpretatur tentatio, in possessione ejus de palmetis transimus ad aquas contradictionis usque Cades, quae interpretatur sancta, ut intelligamus nos etiam post victoriam mundi debere esse sollicitos, et semper in metu, 614 et recordari illius versiculi: Tentatio est vita hominum super terram (Job VII, 1); et ad sanctitatem, adversariis impugnantibus, pervenire: sicque obtinere victoriam, ut e vicino torrentem plenum imbrium contemplemur.

(Vers 30 seqq) Et egressus civitatis a plaga Septentrionali quatuor millia quingentos mensurabis. Et portae civitatis in nominibus tribuum Israel: portae tres a Septentrione. Porta Ruben, una: porta Judae, una; porta Levi, una. Et ad plagam Orientalem quatuor millia quingentos, et portae tres. Porta Joseph, una: porta Benjamin, una: porta Dan, una: Et ad plagam Meridianam quatuor millia quingentos metieris, et portae tres. Porta Simeonis, una: porta Issachar, una: porta Zabulon, una. Et ad plagam Occidentalem, quatuor millia quingentos, et portae eorum tres. Porta Gad, una: porta Aser, una: porta Nephthali, una: per circuitum decem et octo millia, et nomen civitatis ex illa die, Dominus ibidem.

De ambitu civitatis, quod per latera singula in quadrum quatuor millia quingentos calamos habuerit, praeteritus sermo narravit: qui faciunt decem et octo millia calamorum, ut in praesenti capitulo quoque positum est, id est, quadraginta quatuor millia passuum, et trecentos quadraginta passus. Nunc scribitur per singula latera, hoc est, per undecim millia passuum et octoginta quinque passus, ternas fuisse portas, quas Aquila, Symmachus, et Theodotio diéxodoi, LXX diekbolás vocant: nos interpretati sumus, egressus et exitus civitatis. Illudque primum breviter admonendum, easdem tribus in circuitu tabernaculi ita castrametatas, ut ad Orientem fuerit Judas, Issachar, et Zabulon, filii Liae: et ad Meridiem, Ruben, Simeon Gad, duo filii Liae, et tertius filius Zelphae ancillae Liae. Ad Occidentem vero Ephraim, et Manasses, et Benjamin, duo videlicet filii Rachelis: quia Joseph pro tribu Levi, quae sacrificiis deputata est, in duas tribus Ephraim et Manasse divisa est. Ad Aquilonem autem Dan, et Aser, et Nephthali, quorum primus et tertius filii sunt Balae ancillae Rachelis, secundus filius Zelphae ancillae Liae ignobiles, et ad Aquilonem positi: quippe qui ex ancillarum inter se dissidentium stirpe generati sint. Hoc juxta Numerorum librum, et descriptionem tabernaculi, quae, jubente Deo, Moysi ore dictata est (Num XXXIV). Nostra vero urbs, quae est civitas 615 magni regis, cujus artifex et conditor est Deus, de qua et Psalmista canit: Numquid Sion dicet homo, et homo natus est in ea, et ipse fundavit eam Altissimus (Ps LXXXVI, 5), aliam habent tribuum in terra sancta descriptionem, et mensuram civitatis et possessionis ordinem, et plagas tribuum singularem.

And because "Gad" is interpreted as "temptation," in his possession we pass from the palm groves to the waters of contradiction even to Kadesh, which is interpreted as "holy," that we may understand that even after the victory of the world we ought to be solicitous, and always in fear, and to remember that verse: "The life of man upon earth is a temptation" (Job 7:1); and to arrive at holiness while adversaries are attacking; and thus to obtain victory, that from nearby we may contemplate a torrent full of rains.

(Vers. 30 et seq.) "And the exits of the city from the North side you shall measure four thousand and five hundred. And the gates of the city according to the names of the tribes of Israel: three gates from the North. The gate of Reuben, one: the gate of Judah, one: the gate of Levi, one. And at the East side four thousand and five hundred, and three gates. The gate of Joseph, one: the gate of Benjamin, one: the gate of Dan, one. And at the South side you shall measure four thousand and five hundred, and three gates. The gate of Simeon, one: the gate of Issachar, one: the gate of Zebulun, one. And at the West side, four thousand and five hundred, and three gates of them. The gate of Gad, one: the gate of Asher, one: the gate of Naphtali, one: in circuit eighteen thousand, and the name of the city from that day, The Lord is there."

Concerning the circuit of the city, that through individual sides in a square it had four thousand five hundred reeds, the previous discourse has narrated: which make eighteen thousand reeds, as is placed in the present chapter also, that is, forty-four thousand three hundred and forty paces. Now it is written that through individual sides, that is, through eleven thousand and eighty-five paces, there were three gates, which Aquila, Symmachus, and Theodotion call *diéxodoi*, the *LXX diekbolás*: we have translated them as "exits" and "egresses" of the city. And this must first be briefly admonished, that the same tribes in the circuit of the tabernacle were thus encamped, that to the East was Judah, Issachar, and Zebulun, the sons of Leah: and to the South, Reuben, Simeon, Gad, two sons of Leah, and the third the son of Zilpah, Leah's handmaid. Now to the West, Ephraim, and Manasseh, and Benjamin, namely two sons of Rachel: because Joseph, for the tribe of Levi which was deputed to the sacrifices, was divided into the two tribes of Ephraim and Manasseh. Now to the North, Dan, and Asher, and Naphtali, of whom the first and third are the sons of Bilhah, Rachel's handmaid, the second the son of Zilpah, Leah's handmaid, ignoble and placed to the North: as indeed they were generated from the stock of handmaids disagreeing among themselves. This according to the book of Numbers, and the description of the tabernacle, which, by God's command, was dictated by the mouth of Moses (Num 34). But our city, which is the city of the great king, whose artisan and builder is God, of which also the Psalmist sings: "Shall not a man say of Zion, and a man was born in her, and the Highest Himself has founded her?" (Ps 86:5), has another description of the tribes in the holy land, and measure of the city and order of possession, and the sides of the individual tribes.

Primum enim plagae Aquilonis opponuntur tres portae, sive exitus civitatis, quorum est primogenitus Ruben, et Judas regiae stirpis auctor, et Levi super cujus nomine, in tabernaculo et sacrorum descriptione nil dictum est: ut primogenita possidentes, quasi genus regale et sacerdotale, Aquilonis frigora contemnamus. Secundo vero ad Orientem est Joseph, Benjamin, et Dan: ambo filii Rachel, et unus Balae ancillae ejus. Ad Meridiem vero Simeon, Issachar et Zabulon, qui tres Liae filii sunt. Porro ad Occidentem Gad, Aser et Nephthali: quorum priores duo filii Zelphae sunt ancillae Liae, tertius filius Balae ancillae Rachelis. Quis sapiens et intelligit haec: intelligens et cognoscet ea? Quia rectae viae Domini, et justi ambulabunt in eis: praevaricatores vero 616 corruent in illis (Osee, XIV, 10). Has duodecim portas, sive exitus, pro qualitate meritorum atque virtutum singulis tribubus sub Apostolicis et Patriarcharum nominibus arbitror delegatas: de quibus et in Apocalypsi Joannis apertius scribitur, et multa divinarum Scripturarum sacramenta testantur (Apoc XXI). Et necesse est, ut talis civitas decem et octo millium per circuitum teneat calamorum: sub quo numero, et in duodevigesimo psalmo lex naturalis est scripta, gratiaque Evangelii describitur: quibus Ecclesia, id est, urbs Salvatoris exstructa est. Nomen quoque ipsius civitatis nequaquam erit, ut prius Jerosolyma, quae interpretatur visio pacis, sed ADONAI SAMA quod in Latinum sermonem vertitur, Dominus ibidem, qui recedat numquam ab ea, ut a priori populo ante discessit dicens ad discipulos: Surgite, abeamus hinc (Joan XIV, 31). Et ad Judaeos: Relinquetur vobis domus vestra deserta (Matth XXIII, 38): sed aeternam habeat possessionem, et sit ei ipse possessio, iisdem discipulis repromittens: Ecce ego vobiscum sum usque ad consummationem saeculi (Matth XXVIII, 20).

For first against the North side are opposed three gates, or exits of the city, of which is the firstborn Reuben, and Judah the author of the royal stock, and Levi concerning whose name nothing was said in the tabernacle and description of the sacred things: so that possessing the firstborn things, as it were a royal and priestly race, we may despise the cold of the North. Secondly indeed to the East is Joseph, Benjamin, and Dan: both sons of Rachel, and one of Bilhah her handmaid. Now to the South, Simeon, Issachar, and Zebulun, who are the three sons of Leah. Furthermore, to the West, Gad, Asher, and Naphtali: of whom the former two are sons of Zilpah, Leah's handmaid, the third the son of Bilhah, Rachel's handmaid. "Who is wise and understands these things? understanding and he shall know them? For the ways of the Lord are right, and the just shall walk in them: but the prevaricators shall fall in them" (Hosea 14:10). I judge that these twelve gates, or exits, according to the quality of merits and virtues, were delegated to individual tribes under the Apostolic and Patriarchal names: concerning which also it is written more openly in the Apocalypse of John, and many sacraments of the divine Scriptures bear witness (Rev 21). And it is necessary that such a city should hold eighteen thousand reeds in circuit: under which number also in the eighteenth Psalm the natural law is written, and the grace of the Gospel is described: by which the Church, that is, the city of the Savior, was built. Also the name of the city itself shall by no means be, as before, Jerusalem, which is interpreted as "vision of peace," but ADONAI SAMA which is translated into the Latin speech as "The Lord is there," who may never depart from her, as He previously departed from the former people, saying to the disciples: "Arise, let us go hence" (John 14:31). And to the Jews: "Your house shall be left to you desolate" (Matt 23:38): but she may have an eternal possession, and He Himself may be her possession, repromising to the same disciples: "Behold I am with you even to the consummation of the age" (Matt 28:20).