SAINT JEROME

Commentary on Ezekiel

Commentariorum in Ezechielem

SABBATISMUS

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

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

BOOK I.

1-2 Having finished the eighteen volumes of Explanations on Isaiah, I desired to pass on to Ezekiel—which I often promised to you, and to your mother Paula of holy memory, O Eustochium, virgin of Christ—and to put, as they say, the final hand to the prophetic work: and behold, suddenly the death of Pammachius and Marcella, the siege of the Roman city, and the falling asleep of many brothers and sisters, was announced to me. And I was so dismayed and stunned that I thought of nothing else day and night but the safety of everyone; and I considered myself a captive in the captivity of the saints, nor could I open my lips sooner, until I might learn something more certain; while I hung anxious between hope and despair, and tortured myself with the evils of others 3-4. But after the brightest light of all lands was extinguished, or rather the head of the Roman empire was cut off: and, to speak more truly, the whole world perished in one City, I was dumb and humbled, and kept silence from good things, and my sorrow was renewed: my heart grew hot within me, and in my meditation a fire blazed up (Ps 38:4 [39:3]): nor did I think that sentence should be neglected: Music in mourning is an untimely tale (Sir 22:6). But because you incessantly demand this, and a

scar is gradually drawn over the great wound: and the Scorpion between Enceladus and Porphyrion is crushed by the soil of Trinacria, and the many-headed Hydra against us has finally ceased to hiss: and a time is given to us, in which we ought not to answer the snares of heretics, but to apply ourselves to the exposition of the Scriptures, I will approach the prophet Ezekiel, whose difficulty the tradition of the Hebrews proves. For unless one among them has completed the age of priestly ministry, that is, the thirtieth year, he is permitted to read neither the beginning of Genesis, nor the Song of Songs, nor the beginning and end of this volume, so that the full time of human nature may approach perfect knowledge and mystical understandings. If, through the mercy of the Lord, I bring this work all the way to its heel, I will pass on to Jeremiah, who in his Lamentations, under the type of Jerusalem, laments the four quarters of the world with a fourfold alphabet.

(Ch. 1.---Verse 1.) And it came to pass in the thirtieth year, in the fourth, on the fifth of the month. The thirtieth year is not said, as many estimate, of the prophet's age, nor of the Jubilee, which is a year of remission; but from the twelfth year of Josiah, king of Judah, when the book of Deuteronomy was found in the temple of God, up to the fifth year of the captivity of Jehoiachin, surnamed Jeconiah, who was led to Babylon with his mother, and with Daniel and the three boys, and Ezekiel (which is the first captivity of the tribe of Judah) when the wrath of God dripped

upon Jerusalem (2 Kings 22; 2 Chr 34; 2 Kings 24). According to the anagoge, however, the Lord and Savior is prefigured, who, born thirty years old, came to baptism (Luke 3), which is the perfect age in man. Whence also in the volume of Numbers according to the Hebrews, the priests begin to minister in the tabernacle not from the twenty-fifth year of age, as is contained in the LXX, but from the thirtieth (Num 4). Into which sign Joseph also preceded, when he bestowed grain on the hungry people in Egypt (Gen 41), and John the Baptist came to the streams of the Jordan, and preached the baptism of repentance (Luke 3). And what is written 5, in the fourth, hanging the sentence, month is understood. For it immediately follows, on the fifth of the month. Which, that it might become more manifest, the Septuagint added above.

(Verse 2.) When I was in the midst of the captives by the river Chebar, the heavens were opened, and I saw the visions of God on the fifth of the month: it is the fifth year of the transmigration of King Jehoiachin. That the people sat captive upon the rivers of Babylon, David prophesies in spirit: By the rivers of Babylon, there we sat down and wept (Ps 137 [136]). Now Chebar, either is the name of a river, or certainly, according to its interpretation, which turns into heavy, signifies the Tigris and the Euphrates, and all the great and very heavy rivers which are reported to be in the land of the Chaldeans. And understand the opened heavens not by a division of the firmament, but by the faith of the believer: because the

celestial mysteries are unlocked to him. Whence also in the baptism of the Savior, when the Holy Spirit descended upon him in the form of a dove, we read that the heavens were opened (Matt 3), which being unlocked, the visions of God are spread out: not one vision, but many, the Lord saying through the Prophet: I have multiplied visions, and I was given a similitude in the hands of the Prophets (Hos 12:10). These are the visions which the entire prophecy of Ezekiel has woven. And more significantly, according to the Hebrews and other Interpreters, it is called the transmigration of Jehoiachin, and not captivity, which the LXX have translated. For he was not taken when the city was overcome; but handing himself over voluntarily, he was led to Babylon. Therefore, the first transmigration is said to be of Jehoiachin, that is, Jeconiah: but the second or final captivity is of Zedekiah.

(Verse 3.) The word of the Lord came to Ezekiel the son of Buzi, the priest, in the land of the Chaldeans, by the river Chebar. And to Daniel and Ezekiel, who were in Babylon by the rivers, the sacraments of future things are spread out over the waters, or rather in very pure waters, so that the power of baptism might be shown. Moreover, the apostle Paul, when washed in the Lord by Ananias, scales first covering his eyes, was freed from blindness (Acts 9). And in Genesis, the first things that lived, came out from the waters. This also is to be understood, that in the thirtieth year of his age the Lord 6 came to baptism: in the fourth month, which among us

is called January, and is the beginning in the first of the year, besides the new month of Nisan, in which the Passover is celebrated. For among the Oriental peoples, after the collection of the fruits, and the winepresses, when tithes were brought into the temple, October was the first month, and January the fourth. And he joins the fifth day of the month, to signify the baptism, in which the heavens were opened to Christ, and the day of the Epiphanies is venerable up to this point, not as some think the Nativity in the flesh, for then he was hidden, and did not appear. Which precisely fits this time, when it was said: This is my beloved Son, in whom I am well pleased (Matt 3:17). Now Buzi is translated into our language, despised and contemned: Ezekiel, strengthened by God. Which will be thus adapted to the Lord, so that we may say that the Creator of the world, who is the Father of the Savior, is despised and contemned by all heretics, who do not receive the Old Testament. Nor is it a wonder that the Lord is the strong one of God: since he himself is the power of God and the wisdom of God.

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

in the other Gospel it is written: If I by the spirit of God cast out demons (Luke 11:20).

(Verse 4.) And I looked, and behold a whirlwind came from the North, and a great cloud, and a fire infolding it, and brightness was about it. And out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber. LXX: And I saw, and behold a spirit taking away (or lifting up) came from the North, and a great cloud in it, and a shining fire, and brightness was about it. And in the midst thereof as it were the vision of amber in the midst of fire ÷ and brightness in it **. For the consolation of the transmigrating people, and the revelation of the sentence of God, the prophet sees a very great 7 vision. In the interpretation of which all the synagogues of the Jews are dumb, saying it is beyond man, to try to attempt anything concerning this, and concerning the building of the temple, which is written in the end of this prophecy. But we, comparing spiritual things with spiritual things, according to what we have received from the ancestors, and according to the measure of our small genius, can rather suspect than explain; we will trust to benevolent and faithful readers, deprecating pardon, that they may favor rather than be angry at our temerity, or rather faith not knowing its measure. And first it is to be known, that the spirit taking away, or lifting up, which we, according to Aquila, have translated whirlwind, and according to Symmachus and Theodotion blast and spirit of tempest, by some is taken in a good sense, by others in a contrary

sense. For the Hebrew word RUA[H], according to the quality of the places, is taken for either spirit, or soul, or wind. Spirit, as there: Send forth thy spirit and they shall be created (Ps 104 [103]:30). Soul: His spirit shall go forth and he shall return into his earth (Ps 146 [145]:4). Wind: With a violent spirit thou shalt break the ships of Tarshish (Ps 48 [47]:8). And elsewhere: Fire and brimstone, and storms of winds, shall be the portion of their cup (Ps 11 [10]:7). Those who read wind and blast of tempest, feel this: that the wrath and fury of God comes from the North, that is Nebuchadnezzar, and Jerusalem is to be taken after six years of this vision. For the vision is seen in the fifth year of the transmigration of king Jehoiachin, which was also the fifth for Zedekiah reigning in Jerusalem, whom we read was similarly led into Babylon after six years, that is, in the eleventh year of his empire, the city having been captured. Therefore to these who dwelt near the river Chebar, and had voluntarily handed themselves over to the king, it is revealed that they did well to obey the sentence of God. For in a short time the province of Judea and the city of Jerusalem are to be captured. And that a great cloud is described, let us understand it to carry showers of subversions over Judea, and rains of dashings. And the infolded fire shows the impending punishments, and the evils of captivity. And the brightness around it signifies the open judgments of God. But those who feel in the contrary part, that is, the good, understand the spirit taking away, or 8 lifting up, as the Holy Spirit, who takes away vices

and sins from men, or lifts up the prostrate to sublime things, and makes them recede from the North with a very cold wind, by which evils blaze up over all the earth (Sirach 43); and in Jeremiah, that terrible boiling pot is kindled from the face of the North (Jer 1). The great cloud they also refer to the person of Christ, who came into the Egypt of this world upon a light cloud: and that it is properly called great in comparison to lesser ones, namely, the prophets, and apostles and all the saints, of whom it is written: And thy truth unto the clouds (Ps 36 [35]:6); and: I will command the clouds not to rain a shower upon Israel (Isa 5:6); and elsewhere: The clouds are the dust of his feet (Nahum 1:3); and again: Clouds and darkness are round about him (Ps 97 [96]:2). The shining fire also and the brightness round about him, are taken according to that which is written: God is a consuming fire (Deut 4:24). Which the Savior says he came to send upon the earth, and desires to burn in us and all believers (Luke 11); who, though he brings terror and punishments to sinners, yet glows with brightness, and is full of light and splendor. Therefore melting us out, to give us, pure and purged, more joyful things.

(Verse 5.) And in the midst thereof the likeness of four living creatures, and this was their appearance: there was the likeness of a man in them. And what follows, And brightness in it, is to be marked with an obelus. Unless Scripture had added, saying: That is, out of the midst of the fire, on account of the ambiguity of the word we could err, so as to think the appearance, or vision

of amber was in the midst of the wind, or spirit. Therefore this is to be felt, that in the midst of the fire and torments of God, there is the likeness of amber, which is more precious than gold and silver; so that after the judgment and torments, which seem sad and hard to those suffering, the splendor of amber may appear more precious, while by the providence of God all things are governed, and what is thought punishment, is medicine.

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

should bow, of those that are in heaven, on earth, and under the earth (Phil 2:10). Concerning three, it is the testimony of Paul. Let us see the fourth also. Praise the Lord, ye heavens of heavens, and let the water that is above the heavens, praise the name of the Lord (Ps 148 [147]:5), And again by the Apostle other things are called celestial, and others super-celestial (1 Cor 15).

(Verse 7.) And four faces to one, and four wings to one, and their feet straight feet, and the sole of their foot as the sole of a calf's foot, and sparks like the appearance of glowing brass. And the hands of a man under their wings in their four parts. LXX: And four faces to one, and four wings to one, and their legs straight, and their feet winged. And sparks like lightning brass, and their light wings, and the hand of a man under their wings in their four parts. Concerning the four living creatures, whose appearance was the likeness of a man (only thus that they each had four faces, and four wings, and straight feet, and the sole of the foot, as the vestige of a calf's foot, or, as Aquila translated, round, which the LXX entirely omitted), concerning also the sparks glowing with the splendor of brass, and concerning their light wings, which is not held in the Hebrew, concerning also the hand of a man under their wings in four parts, and the rest which the prophetic word describes, we will attempt what seems to us to be said, after we briefly touch the opinions of individuals. Some think the four Gospels, which we also followed in the preface of the commentaries of Matthew 10, are designated by the names of

these living creatures: of Matthew, because he described him as it were a man: The book of the generation of Jesus Christ, the son of David, the son of Abraham. Of the Lion, they refer to Mark: The beginning of the Gospel of Jesus Christ the Son of God, as it is written in Isaiah the prophet: The voice of one crying in the desert, Prepare ye the way of the Lord: make straight his paths (Isa 40:3). Of the Calf, to the Gospel of Luke, which begins from the priesthood of Zechariah. Of the Eagle, to the beginning of John, who flying up to the highest began: In the beginning was the Word, and the Word was with God, and the Word was God. Upon which, what seemed to us, we have said in the above-mentioned work, and more fully in the Apocalypse of John (Ch. 4) the species and names of these living creatures are referred to the four Gospels [Al. Evangelists]. How the description of all the living creatures can be adapted to them, we will attempt to say in its place. But others who follow the foolish wisdom of the philosophers, suspect the two hemispheres in the two Cherubim of the temple, us and the Antipodes, as supine and falling men. Many, according to Plato, refer the rational of the soul, and the irascible, and the concupiscible, which he calls logikon and thymikon and epithymetikon, to the man, and the lion and the calf: placing reason and cognition, and mind, and counsel, and that same virtue and wisdom in the citadel of the brain: but ferocity and anger and violence in the lion, which consists in the gall. Furthermore lust, luxury, and the desire of all pleasures in

the liver, that is, in the calf which cleaves to the works of the earth. And they place a fourth which is above these and outside these three, which the Greeks call synderesis, which spark of conscience was not extinguished even in the breast of Cain, after he was cast out of paradise, and by which, overcome by pleasures, or fury, and sometimes deceived by the very likeness of reason, we feel that we sin. Which they properly depute to the Eagle, not mixing itself with the three, but correcting the three erring ones, which we read in the Scriptures is sometimes called the spirit, which intercedes for us with unutterable groanings (Rom 8:26). For no one knows the things that are of a man, save the spirit which is in him (1 Cor 2:11). Which also Paul writing to the Thessalonians 11 prays may be preserved whole with soul and body (1 Thess 5). And yet this same conscience itself, according to that which is written in Proverbs: The wicked man when he is come into the depth of sins, contemneth (Prov 18:3): we see precipitated in some, and lose its place, who have not even shame and modesty in their faults, and deserve to hear: Thou hadst a harlot's face, thou wouldst not [Al. knowest not how to] blush (Jer 3:3). Therefore God rules this chariot in the manner of a charioteer, and restrains it running with uncomposed steps, and makes it docile, and compels it to obey his empire. Which disputation of the parts of the soul, that is, of man, who is called a lesser world by the same philosophers, we also will touch. There are those who simply think that in the four living creatures, according

to the opinion of Hippocrates, the four elements of the world are shown, of which all things consist: fire, air, water, earth. How these are mixed together, and though they are single, seem joined to each other, and touch one another, and in one person of the living creatures have four species and figures, is not of the proposed work. They also esteem the four wheels rising from earthly to sublime things, joined to the single and quadriform living creatures, either to be the commingling of the same elements, or the circle of the four seasons, which is completed in three months each, and the revolving year, which from that which is always turned and returns into itself, has received its name. Of which it is beautifully said in one little verse:

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

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

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

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

which as through a certain picture and 12 image, providence is demonstrated. And that the feet of the living creatures are said to be straight, and the sole of the foot of a calf, or round, that all earthly things fly up to heavenly things, and all angles being cut off, follow rotundity, which is the most beautiful of all figures. The glowing sparks indicate all things full of light, and the hands of a man under the wings as well of the man himself, as of the lion, and the calf, and the eagle: that reason supports all things, and raises from earthly humility to heavenly things. These we can refer both to the Gospels and to all things which we have placed above. I remember hearing that the four perturbations, of which Cicero very fully disputes in the Tusculans, of joy, sickness, desire and fear, of which two are present, two are future, are signified by the four living creatures, of which also Virgil briefly (Aeneid book 6):

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

which ought to be ruled by reason, and the power of God; and to which are opposed, or rather imposed, the four virtues, Prudence, Justice, Fortitude, Temperance, that they may be governed by their arbitration. How these are adapted to the faces of the man, the lion, the calf and the eagle, they have entirely been silent. Concerning which the same philosopher and orator disputes in the three books of duties to his son. I have also read a short disputation of a certain Catinus, whom the Syrians call lepton, that is, acute and ingenious, thinking that the order of the camps of the twelve tribes is described in the

desert, to the East and West, North and South, which are associated with each other mutually, both by charity, and consanguinity, and this is the wheel in the wheel, which are led by the spirit, and protected by the cloud in the desert, and illuminated by the pillar of fire in the night; nor do they return to Egypt, but always hasten to go to the land of promise. Moreover he interprets the likeness of amber in the midst, as the Holy of holies, and refers the face of the man to all Israel; of the lion to the royal scepter of Judah; of the calf to the priestly and levitical tribe: outside of which is the face of the eagle, the vindication and vengeance of God looking forth from heaven upon all things, and which is prepared to tear the sinner, of which also it is said in Hosea: As an eagle upon the house of 13 God (Hos 8:1), that is, the temple. And in this same prophet (Below 17), the great eagle of great wings and claws, which has the drawing of entering into Lebanon, is understood as Nebuchadnezzar, whom also now it signifies is to come, and that God sits upon a chariot of this kind like a charioteer, and commands things to be done, or not to be done. But this, he says, is said to the people, who are engaged in Babylon, that if they subject their necks to God, and obey his reins, they may again merit his help, and receive back the land which they had lost.

(Verse 8, 9.) And they had faces and wings on their four sides: and their wings were joined [Vulg. of them], one to another. They returned not when they went: but every one went straight

forward. The Gospels are joined to each other and cleave mutually, and flying in the whole world they run hither and thither: nor do they have an end of flight, nor are they ever overcome and recede, but always proceed to further things. Whence also Paul says: Forgetting the things that are past, and stretching forth myself to the future (Phil 3:13). This same thing we can say also concerning the virtues of the mind, and concerning the flight of times, and the commingling of elements, that leaving past things, they always hasten to prior things. Now that times slip away and flee, is demonstrated by a short verse (Virgil, Georgics 3): But meanwhile time flies, irreparable time flies.

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

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

(Verse 10.) And as for the likeness of their faces, there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox on the left side of all the four: and the face of an eagle over all the four [Vulg. is silent on over]. The face signifies the beginnings of the Gospels, of which the man and the lion, that is, the nativity of Christ, and the voice of the prophet thundering in the desert hold the right parts. Now of the calf, that is, of the victims and the priesthood of the Jews, is on the left: which being abolished passed over to the spiritual priesthood, of which it is said: Thou art a priest forever according to the order of Melchizedek (Ps 110 [109]:4); only thus, that all things cleave to each

other, and are censured in one body. Now the eagle, which is both over the nativity and over the prophecy, which is fulfilled by the coming of the Lord, and over the priesthood which has passed away, 14 and is outside all these things, relating concerning the spiritual nativity, how the Father is in the Son, and the Son is in the Father. Concerning which it is most rightly said: Who shall declare his generation (Isa 53:8)? These are according to the Apocalypse (Ch. 4), as we have already said before, four living creatures full of eyes before and behind, of which one living creature is like a lion, and the second like a calf, and the third having a face as it were of a man, and the fourth like a flying eagle. And there they are said in the manner of the Seraphim to have six wings each, with two covering their face, and with two their feet, and with two flying, and neither by day nor by night ceasing and saying: Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come (Rev 4:8).

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

know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away (1 Cor 13:9).

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

(Verse 13, 14.) And the likeness of the living creatures, and [Vulg. without and] their appearance as of burning coals of fire, and as the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures went and returned in the likeness of flashing lightning. LXX: And in the midst of the living creatures a vision, as it

were of burning coals of fire, as it were the face of lamps running to and fro in the midst of the living creatures; and a bright fire, and out of the fire went forth as it were lightning. And what follows: And the living creatures ran and returned like the appearance of bezec, was added from the edition of Theodotion into the Septuagint: who, lest the prophet should seem to speak contrary to the two former sentences, this which they thought to be contrary, that is, and the living creatures ran and returned, they thought should be kept silent, lest it should make a scandal to the reader. But it is better in divine books to translate what is said, although you do not understand why it is said, than to take away what you do not know. Otherwise even many other things which are unutterable, and the human mind cannot take, will be deleted by this license. But we say this, that as in Proverbs in the same place it is written: Answer not a fool according to his folly, lest thou be made like him (Prov 26:4-5); and again is placed what seems to us to be contrary: Answer a fool according to his folly, lest he imagine himself to be wise; and both agree according to the diversity of times and persons, while both the fool is contemned, because he does not receive wisdom; and foolish pride is shaken down by another folly, according to what the Apostle also says: I am become foolish, you have compelled me (2 Cor 12:11): so also in this place we ought to ask, why above it was said twice: The living creatures returned not when they went; and now once, the living creatures ran and returned. And there would be

a question unless it followed, in the likeness of flashing lightning: which in the Hebrew language is called BEZEK, (), and Symmachus translated, like the appearance of a ray of lightning. Therefore as the ether flashes with frequent fires; and in the twinkling of an eye and a moment lightnings run to and fro and return, not losing their womb, and, as I might say, the fountain and matter of fire: so also these living creatures, though they proceed with unoffending foot, hasten to prior things. But if they see anything sown in their 16 attempt, they do not so much return, as contract themselves, to be extended again, and to offer the light which they had hidden for a little while, that they may give food to the servants in their season, nor give the holy thing to dogs, nor cast their pearls before swine (Matt 7). Whence also Paul says: I gave you milk to drink, not meat, for you were not yet able to capture it (1 Cor 3:2). And the election of Judas, and the anointing of Saul do not argue God of ignorance of future things, but show him to be the judge of present things (Matt 10). Whence also it is commanded to the Apostles, that if they perceive a house unworthy of salutation, they should first shake off their feet; and the peace which they had given to the house, should return to them. Now the coals of burning fire and the lamps running to and fro in the midst of the living creatures, have been interpreted from that place of Isaiah: And the fire shall eat the matter like grass, and I will sanctify them in burning fire (Isa 5:24). Concerning which it is also written elsewhere: Coals of fire shall fall

upon them (Ps 140 [139]:11). And against deceitful lips, in another psalm it is said: What shall be given to thee or what shall be added to thee to a deceitful tongue? The sharp arrows of the mighty, with desolating coals (Ps 120 [119]:3, 4). And in another place: Thou hast coals of fire, thou shalt sit upon them: these shall be to thee for a help (Isa 47:14). Whatever creature we look upon, flashes the knowledge of God, while from the creatures the Creator is acknowledged. And out of the midst of the living creatures goes forth the splendor of fire, and lightning. For if you collate the Gospels together, in the midst of the letter and the vile history, you will find the sacraments of the Holy Spirit.

(Verse 15 seqq.) And when I looked upon the living creatures, there appeared one wheel upon the earth by the living creatures that have [Vulg. having] four faces. And the appearance of the wheels, and the work of them, was as the vision of the sea, and there was one likeness of them four, and their appearance and works, as it were a wheel in the midst of a wheel. They went going by their four parts, and they returned not when they went. There was also a stature for the wheels, and a height, and a dreadful appearance, and the whole body was full of eyes round about them four. LXX: And I saw, and behold one wheel upon the earth following the four living creatures. And the appearance of the wheels, and their making, as the appearance of tharsis. And the likeness in the four: and their work as a wheel is wont to be in a wheel. In their four parts they went, and they

returned not, when they went. And their backs, and there was a height to them. And I saw them, and their backs were full of eyes round about them four. Hitherto the picture of the four living creatures which 17 had four faces each, following the spirit, and the cloud, which was in the midst of the spirit, is described; now wheels are placed separately for each living creature, which were not joined to the living creatures, but followed them. Or one wheel appeared upon the earth, which, being divided by four, had as many faces as the living creatures it followed. And there was such a likeness of the four wheels following the four living creatures, that it might most truly be believed to be one wheel. And their work and making was as the vision of tharsis, which we translated as sea. Aquila placed hyacinth; which stone has the likeness of heaven. And their appearance was as it were a wheel in a wheel, so you would not believe it to be one wheel, but one coupled to another. They went by their four parts, and they were not drawn, nor did they return backward. For how could it be, that they could return, when they followed the living creatures, which always tended to prior things? The stature also of the wheels and their height was so great, that it made a miracle to those seeing. And the whole body and backs were full of light round about, so that you would not look upon any of the members which did not have eyes of light: and such as the fables of the poets describe Argus to have been hundred-eyed or of many eyes, whom Juno turned into a peacock on

account of his negligent custody, so that what is a miracle of God the creator, this would be the condemnation of unavenged adultery. All heavenly and earthly things, and whatever falls under human intelligence, is rolled by the wheels of the Sun. The moon runs down the annual circle of the Sun, through each month. Lucifer who is himself vesper, while he flashes glowing to the East, and to the West, and tempers the darkness of the night with a small light, completes the same course in two years: and the other four stars which are called wandering, and whatever shines in heaven, also the varieties of crops and trees, and herbs run by their wheels through the four seasons, and we see nothing which was not before. The spirit goes whirling by whirling, and returns into its circles. All rivers run into the sea, and the sea doth not overflow (Eccles 1:6-7). Why? because to their 18 fountains from the mother abyss they return. But of the Gospels, that is, of the four living creatures which breathe, live, understand, if anyone considers the wheel and the course, in a short time he will see the world to be completed by the Apostolic word. A wheel also in a wheel, is either the junction of the two Testaments, which the ladder of Jacob indicates (Gen 28), and the tongs of Isaiah (Isa 6), and the two-edged sword: or the Gospels cohering to each other, whose course and stature tends to heaven, and little by little what touches on the earth, and always hastening, it hastens to the highest things. Of which also it is said elsewhere: Holy stones shall roll upon the earth (Zech 9:16);

out of which the heavenly Jerusalem is built. This same thing I think that also signifies what is sung in the psalm: The voice of thy thunder in a wheel (Ps 77 [76]:19). And elsewhere: Which setteth on fire the wheel of our nativity (James 3:6). Which testimonies, what sense they have in their places, is not of this time. But that the whole body and backs were full of eyes he will approve, who shall see that there is nothing in the Gospels which does not shine, and illuminate the world with its splendor, so that even what are thought small and vile, may fulgurate with the majesty of the Holy Spirit.

(Vers. 19 seqq.) And when the living creatures went, the wheels also went together by them. And when the living creatures were lifted up from the earth, the wheels also were lifted up with them. Whithersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, following it; for the spirit of life was in the wheels. When those went these went, and when those stood these stood: and when those were lifted up from the earth, the wheels also were lifted up together, following them: for the spirit of life was in the wheels. The four living creatures followed the spirit, and the cloud which was in the spirit. And again the wheels, when they followed the living creatures lifting themselves from the earth, by no means followed the living creatures, but the spirit, that they might show their own will: for the spirit of life was in the wheels. Now three things are indicated equally in the living creatures and in the wheels, when

they stood, when they walked, when they were lifted up, which both the living creatures and the wheels did in common. For neither could the wheels walk when the living creatures stood, nor could the wheels lift themselves when the living creatures walked upon the earth, 19 but whose action was one, one also was their rest, and course, and elevation. And secondly it is said, because the spirit of life was in the wheels: so that we may by no means think the wheels to be some vessel, which we behold in the wagons of carts and chariots and cars, but living things, yea above living things. For the animal man perceiveth not the things that are of the spirit. Therefore these wheels, in which was the spirit of life, do all things with order and measure, and have concord with the living creatures, following them, and through them the Holy Spirit; yea the middle being passed over, rejoicing in the fellowship of the Holy Spirit. All which things, according to the former intelligence, the prudent reader will be able to adapt to various interpretation.

(Vers. 22 seqq.) And the likeness over the head of the living creatures of a firmament, as the appearance of dreadful crystal, and stretched out over their heads above. And under the firmament their wings were straight, the one toward the other. Every one with two wings covered his body, and the other was covered in like manner. And I heard the sound of their wings, as the sound of many waters, as the sound of the high God. When they walked, it was as the sound of a multitude, like the sound of an army, and when

they stood, their wings were let down. For when a voice was made above the firmament that was over their head, they stood, and let down their wings. And above the firmament that was over their head, was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne, was a likeness as of the appearance of a man above upon it. Where we have placed, their wings were straight, and as the sound, or voice of the high God, the LXX have translated, their wings stretched out and flying; and as the voice of the mighty: which in Hebrew is called SHADDAI (). And many things both in this, and in other chapters have been passed over by them, which on account of length I have omitted to place. But what we have more manifestly translated, the one toward the other: every one with two wings covered his body, and the other was covered in like manner, for which in Hebrew it is written, of a woman to her sister, a man with two wings covered his body, and a man was covered in like manner: therefore after woman he placed man in the same person, lest we should think there is sex in heavenly things: since in one and the same according to the Hebrew propriety, the same is called both man and woman. But there is seen over 20 the four living creatures and as many wheels, the likeness of a firmament, which we call heaven, having the species of crystal, which is most pure, and from clean and shining waters, by excessive cold is said to congeal: insomuch that even water bound by frost is named krystallos in the Greek

speech. Now it was fitting that in the higher things there should be excellent purity, which should protect all things, that is, the rational and wise virtues, and the course of the four seasons, and the regions of the world, and the order of all affairs, and the Evangelical preaching, which is understood in part, and is veiled in part. And the voice of the flying wings is heard, as the voice of many waters, which according to the Apocalypse of John (Ch. 17) signify peoples, and advancing little by little is called as the voice of an army, and as the voice of the high God, which in Hebrew is called SHADDAI, and according to the LXX, the voice of the word; that we may believe all things which are preached in the world, to be the voice of the Son of God. But the living creatures standing, their wings were let down. For they could not bear the voice of Almighty God resounding in heavenly things, but they stood, and marveled; and by their silence, they demonstrated the power of God, who sat upon the firmament. Which firmament to those who were lower, had the likeness of crystal: but to those who were above, it seemed like the sapphire stone. Which likeness of sapphire, was the throne of him who sat in the likeness of a man. From which we understand, both the firmament, and the crystal, and the sapphire, and the man to be shown in likeness, not in truth. Now that God the Father ought to be understood as the man many testimonies teach. Of which that is in the Gospel: A certain man planted a vineyard, and let it out to husbandmen (Matt 21:33). And a little after: He

sent servants, and over all his son (Ibid., 37). And again: A certain man made a marriage for his son (Matt 22:2). Not that the Son is excluded from the kingdom, of whom Isaiah wrote: I saw the Lord sitting upon a throne high and elevated (Isa 6:1). And John: These things, he says, said Isaiah, when [Al. since] he saw the glory of the Son of God (John 12:41); but because the Son also reigns in the Father. For all the things of the Son are the Father's, who is the image of the invisible God the Father (Col 1:15). For also in Daniel God the Father is introduced sitting (Dan 7), 21 and the Son of man is offered to him, that he may receive the kingdom. And in the Apocalypse of John, the same things are written of the Son (Rev 3, 7). And at the passion of the first martyr Stephen, he is seen standing at the right hand of the Father. Of whom it is sung in the psalm: The Lord said to my Lord: Sit thou at my right hand. Until I make thy enemies thy footstool (Ps 110 [109]:1, 2). But as by the crystal whatever is most pure and shining is demonstrated in heavenly things, which illuminate our eyed body: so in the sapphire, that is, in the throne of God, and above the firmament which we accept as heaven, the hidden and secret and incomprehensible sacraments of God are shown: Who made darkness his covert (Ps 18 [17]:11), and is seen in the cloud and in the darkness. Whence also in Exodus it is written: And they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the appearance of heaven, when it is clear (Exod 24:10). Whence also the spouse describes the beauty of

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

(Vers. 27, 28.) And I saw as it were the appearance of amber, as the appearance of fire within it round about from his loins and upward. And from his loins downward, I saw as it were the appearance of fire shining round about, as the appearance of the rainbow when it is in a cloud on a rainy day. This was the appearance of the brightness round about. This the vision of the likeness of the glory of the Lord. The likeness of a man who sat upon the likeness of a throne, which throne had the likeness of a sapphire stone, from the loins and upward, is compared to amber. Which amber, both within and without had as it were the appearance of fire. But from the loins and downward there was fire shining round about; that it might show that those things, which are above the loins, where sense and reason are conversant, need not fire nor flames, but the most precious and purest metal. But those things which are from the loins downward, where is coition, where is generation, where the incentives of vices, need the purgation 22 of flames, that when they have been purged, they may have a likeness as a rainbow, which in

the vulgar is called Iris, when it is in a cloud on a rainy day. For Iris, which in the holy Scripture is called a rainbow, and in the Apocalypse of John is called by the same name Iris (Rev 4), except in rain, and in a watery cloud cannot appear, of diverse colors, and most beautiful, and insensibly passing into others. Whence also the poet (Virgil, Aeneid 4):

She draws a thousand various colors from the opposing light.

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

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

(Ch. 2.---Vers. 1.) 23 And I saw, and I fell upon my face, and I heard the voice of one that spoke. He is not elated by the magnitude of the visions, but by the conscience of human fragility he falls upon his face. Whence also the apostle Paul after the ascension of heaven and paradise, and the hearing of unutterable words, says that an angel of Satan was given to him, to buffet him, lest he should be exalted (2 Cor 12). And Abraham fell upon his face, after he heard the words of God. And yet because he had fallen not by sin, but by humility, he is raised up by the Lord, and is commanded to hear his words (Gen 17). It is also to be known, that it is one thing to fall upon the face, another backward. Abraham, after he heard of the nativity of Isaac, fell upon his face, and laughed (Gen 17). But Eli, who had sinned, fell

backward. And concerning Dan in Genesis it is written: Let Dan be a snake in the way, biting the horse's heels, and the rider shall fall backward, looking for the salvation of God (Gen 49:17, 18). For because by the bite of the snake he had fallen from the horse, therefore he looks for the coming of the Savior. And in the Gospel according to John, they who had come to apprehend the Lord, after he answered: I am he, fell backward to the ground (John 18:6); least of all sustaining the word of him, who had said to Moses: Go, say to the children of Israel: He who is, hath sent me to you (Exod 3:14).

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

(Vers. 2.) And the spirit entered into me, after he spoke to me, and he set me upon my feet. And I heard him speaking to me, and saying: Son of man. LXX: And the spirit came to me, and took me up, and lifted me up, and set me upon my feet: and I heard him speaking to me, and he said to me: Son of man. The divine word had commanded and ordered the prophet: Stand upon thy feet (Ps 40 [39]:3); but without the help of God and the coming of the Holy Spirit he could not stand: therefore he enters into him, or takes him up and raises him, that he may be with a firm step, and may be able to say: He hath set my feet upon a rock (Eph 6:14). And we read of

no sinner standing, but to the saints it is said: Stand therefore having your loins girt about. But the sinner merits to hear that of Deuteronomy 24: There shall be no resting place for the sole of thy foot (Deut 28:65). Son of man is frequently said to Ezekiel (Matt 8:20), and rarely to Daniel: both of whom in the person of him who had said: But the Son of man hath not where to lay his head, consoles the captive people, and draws them back to penance.

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

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

(Vers. 5.) And thou shalt say to them: Thus saith the Lord God: If perhaps even they may hear, and if perhaps they may rest: because it is a provoking house, and they shall know that there hath been a prophet in the midst of them. Something similar is written in Jeremiah: If perhaps they may hear and do penance (Jer 26:3). And in the Gospel: Perhaps they will reverence my son (Matt 21:37). Now God speaks these things with the affection of one doubting, that he may show the free 25 free will of man, lest the foreknowledge of future evil or good should make immutable what God knows will be. For not because he knows things to come, is it necessary that we do what he foreknew: but what we are about to do by our own will, he knows will be as God.

(Vers. 6.) Thou therefore, son of man, fear them not, and dread not [Vulg. neither] their

words, because they are incredulous and subverters with thee. LXX: And thou, son of man, fear them not, nor be afraid of their face: for they will be mad, and will be gathered together against thee round about. Although they be of a hard neck, and of an untamable heart, yet my precepts are stronger. Nor think thyself to be deceived, if thou be sent to those who will not hear thee speaking. Behold I foretell thee that they will be mad, and will be gathered together against thee, and will surround thee, leaving thee no escape. But this they will do, because they are incredulous, and condemning the commands of God.

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

they might perish not as sheep, but as vipers, foxes and scorpions.

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

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

Open thy mouth, and eat what I give thee. Render thyself worthy, he says, to my words, and receive spiritual food, that as in the Gospel it is said: He that hath ears to hear, let him hear (Luke 8:8); so here it may be said: He that hath an open mouth to eat, let him eat. Whence also the Lord speaks to the Psalmist: Open thy mouth wide, and I will fill it (Ps 81 [80]:10). And he answered: I opened my mouth, and drew in breath (Ps 119 [118]:131). And the apostle Paul, who had in himself the treasures of wisdom and knowledge, and in whom Christ the Lord spoke, writes to the Corinthians: Our mouth is open to you, O ye Corinthians (2 Cor 6:11). And Matthew relates

of the Savior: Opening his mouth, he taught his disciples (Matt 5:2).

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

(Vers. 9.) In which was a book rolled up, and he spread it before me, and [Vulg. which] it was written within and without: and there were written in it lamentations, and a canticle, and woe. And he said to me: Son of man, whatsoever thou shalt find, eat. For a book rolled up, the Seventy translated a chapter of a book. In the hand of the Lord sitting upon the throne, which was sent and stretched out. Of which also in the Psalms it is said: In the chapter of the book it is written of me (Ps 40 [39]:7). Let us understand the chapter 27 the exordium. That book rolled up and sealed, and written within and without, or before and behind, was of so much difficulty, that no one

could either in heaven, or on earth, or under the earth open it and read it, except only the lion of the tribe of Juda, the root of David and Jesse, which John in the Apocalypse said he had devoured (Rev 5), not the whole, but in the chapter, that is, in the beginning. For neither can it be, that human nature should devour all the treasures of this book. And he spread it before the prophet, and gave it to be read and known, which in Isaiah is said to be sealed to the unbelieving people (Isa 29). For until this day the veil is placed upon the Jews in the Old Testament. And it was written before and behind; concerning future things and concerning past things. Or certainly without, in the letter of the history, within, by spiritual intelligence, of which also the Psalmist: All, he says, the glory of the king's daughter is from within (Ps 45 [44]:13). And there were written in it as well within as without lamentations, and a canticle, and woe. Lamentations, concerning those who are provoked to penance, as Samuel and the Apostle Paul mourned and bewailed Saul and the Corinthians, whom they desired to save (1 Sam 16; 2 Cor 12). A canticle upon those, who are worthy of the testimony of God, and to whom the Psalmist commands: Sing ye to the Lord a new canticle (Ps 96 [95]:1 and 98 [97]:1). Furthermore woe upon those who are entirely despaired of, and when they have come into the depth of sins, condemn (Prov 18).

(Ch. 3.---Vers. 1.) Eat this volume, and go [Vulg. going], speak to the children [Vulg. to the children] of Israel. Unless we first eat the open

volume, we cannot teach the children of Israel. Finally David also after he himself obtained mercy: I will teach, he says, the unjust thy ways, and the wicked shall be converted to thee (Ps 51 [50]:15).

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

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

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

(Vers. 5.) And he said to me: Son of man, go and enter [in Vulg. there is no and enter] to the house of Israel, and thou shalt speak my words to them. He to whom it is said: Go and enter to the house of Israel, is shown not to have been with the sinful people; although he seemed to tarry among them

upon the river Chobar in the borders. For it is written: And I was in the midst of the transmigration by the river Chobar. For the conversation of the prophet was separated, and he was offended by the sight of the unjust. Moses also did this same thing (Exod 33), pitching his tabernacle far from the camp of the multitude: 29 which when he had entered, the pillar of the cloud descended, and stood before the door of the tabernacle.

(Vers. 5, 6.) For thou art not sent to a people of a profound speech, and of a difficult [Vulg. unknown] tongue, to the house of Israel, nor to many peoples, and of an unknown speech, whose speech thou canst not hear. And if I were to send thee to them, they would hear thee. Because they will not come to thee, proceed thou to them. For they that are whole need not the physician, but they that are sick (Luke 5:31). Neither canst thou say: I cannot speak to them, because they are of another tongue, and we are mutually barbarians to one another, nor can we hear each other's speech. What shall I speak of one people? If I were to send thee to diverse nations, yet my authority and power would overcome all difficulty. And I would that the time were present, which I am about to send to all nations, in which I am also about to give the graces of tongues, that my apostles may preach, and from the diversity of tongues, may subdue the whole world by one faith to my yoke; more easily would they hear, who are of a profound and deep speech, and have nothing of Jewish levity, but walk with a grave and solid foot, and although they are of an un-

known tongue, they are of a known faith. Whence it follows: And if I were to send thee to them, they would hear thee. Finally afterward he sent, and all equally believed. Whence Paul and Barnabas speak to the Jews [Al. them]: To you it behooved us to preach the word of God first: but because you rejected it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles (Acts 13:46). And of the centurion it is said: I have not found so great faith in Israel (Matt 8:10).

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

(Vers. 8, 9.) Behold I have made thy face stronger than their faces, and thy forehead harder 30 than their foreheads. As an adamant, and as flint have I made thy face. Fear them not, neither be dismayed at their presence, for it is a provoking house. And he said to me. The house of Israel is of a brazen forehead, and of petulant audacity, and of so hard a heart, that it is compared to scorpions. Therefore I have given thee

a most hard countenance, and a forehead which is overcome by no shame. From which we learn, sometimes it is of the grace of God to resist impudence, and when the matter demands, to strike forehead with forehead. But this is bestowed, lest our modesty and human shame fear the snares of rivals.

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

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

(Vers. 12.) And the spirit took me up, and I heard behind me a voice of a great commotion: Blessed be the glory of the Lord from his place. God of whom it is written: The Lord taketh up the meek (Ps 147:6 [146:6]), himself also took up the prophet, who was not in the flesh, but in the

spirit, and walking in the spirit, did not fulfill the works of the flesh: for the spirit of God was in him. Wherefore also condemning earthly things he is caught up by the spirit, and hears behind him a voice of a great commotion, forgetting the things that are past, and extending himself to the future, that he might leave the snares of enemies behind his back. Such a thing also we read in Exodus (Exod 14 [24]), when Pharaoh and all his army pursued Israel, and the angel in the pillar of the cloud forsook the front of the camp; and came behind their back, and stood all the night between Israel and the Egyptians: 31 that, the adversaries being terrified, Israel might hear: Blessed be the glory of the Lord from his place. Now the place of the Lord is every one in whom he finds a lodging. Or certainly the Son is the place of the Father, as also the Father is the place of the Son, the Lord the Savior saying: I am in the Father, and the Father in me (John 14:11). This same thing Micheas also signifies: Behold the Lord will come forth out of his place, and will come down upon the high places of the earth, and the mountains shall be moved under him, and the valleys shall melt as wax before the fire, and as waters that run down a steep place (Mic 1:3, 4). For the Lord the Savior descending, and proceeding from the Father, the high places of the earth and the mountains were moved, and the lower parts of the valleys were melted. The place can be the glory of the Lord, and the inaccessible light, of which the Apostle speaks: Who only hath immortality, and inhabiteth light inaccessible (1

Tim 6:16). When we revolve in our mind the past judgments of the Lord, we hear a voice behind our back of a great commotion. When we meditate on future things in our heart, a voice is heard from the former things, and from these things which are before.

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

Vers. 14. The spirit also lifted me up, and took me up, and I went bitter in the indignation of my spirit. LXX: And the spirit lifted me up, and took me up, and I went aloft in the impetus of my spirit. After he is lifted up by the spirit, and taken up by him, then in the indignation and in the bit-

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

(Vers. 15.) For the hand of the Lord was with me strengthening me. And I came to the transmigration to the heap of new fruits, to them that dwelt by the river Chobar. And I sat where they sat, and I remained there seven days mourning in the midst of them. LXX: And the hand of the Lord was made strong upon me, and I entered to the captivity aloft. And I went round about them that dwelt upon the river Chobar, who were there: And I sat there seven days conversing in the midst of them. For that which we have turned, the heap of new fruits, Aquila, Symmachus, and Theodotion put the very Hebrew words THEL ABIB (): which the Seventy translated, aloft and I went round about; believing it to be better to say something, than to impose what would make a question for the reader. But we have learned from the Hebrews, that Thel abib signifies, when the new wheats, or barleys are gathered, and after famine and penury, before they are threshed in the floor, they promise some hope of foods.

Thus also the small and thin Israel, who dwelt on the banks of the river Chobar, as if reviving, and springing from the earth, promised the seed of the Jewish people. But the hand of the Lord becomes upon the prophet, strengthening him, that he might be able to receive the name of watchman, and teach what he learned. And first he is conversant among them for seven days, seeing all things which they did, that afterward he might know what he should correct. But he mourns, or converses in the midst of them, seeing crimes, and the just sentence of God for the iniquity of sinners. For that which we have said, mourning, and in the Hebrew is written MASHMIM (), Theodotion translated, admiring, that he might express the stupor of the Prophet discerning their iniquities. But the second edition of Aquila, which the Hebrews name κατὰ ἀκρίβειαν, translated: ἠρεμάζων, that is, resting, and placed apart, that he might show that he was indeed in the midst 33 of the captives, but separated from them in mind.

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

(Vers. 18, 19.) If when I say to the wicked: Thou shalt surely die, thou declare it not to him, nor speak to him that he may be turned from his wicked way, and live: the same wicked man shall die in his iniquity; but I will require his blood at thy hand. But if thou declare it to the wicked, and he be not converted from his iniquity, and from his wicked way: he indeed shall die in his iniquity, but thou hast delivered thy soul. There are two wicked, or unjust, as the LXX translated. One who hears nothing from the watchman, and dies in his impiety; whose blood is sought from the watchman's hands. The other, to whom the watchman declares, and he despising to hear, dies by his own vice: thus provided, that the watchman is alien from fault. From which we understand therefore the Lord to threaten the wicked, and to say: Thou shalt surely die, that he may be turned from his wicked way, and live. For the threat is not against humans, but against sins [Al. sinners], nor against those who are converted from vices, but who remain in sin. And there is a great danger, to be silent of the words of God, on account of a threefold cause: either on account of fear, or on account of laziness, or on account of flattery. Whence also Isaiah: Woe, he says, is me miserable, because I was silent (Isa 6:5). And that which follows: But thou hast delivered thy soul, sounds that Apostolic: If any man's work burn, he shall suffer loss, but he himself shall be saved: yet so as by fire (1 Cor 3:15); that he may prove whether the watchman is external from the cause of the death of him who perished, or guilty. For

the work of the master is the salvation of the disciple.

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

man to understand his offense, and the torment of his conscience, and to say with the Psalmist: I am turned in my anguish, whilst the thorn is fastened in me (Ps 32 [31]:4). And as iniquities do not hinder the wicked man, if he be turned from his wicked way and live: so ancient justices do not profit the just man, if he be oppressed by new crimes. But what he added: He shall die, because thou hast not given him warning, it is understood, that he could have lived, if the watchman and master had taught him.

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

his help he could not go out, but strong is not added. For he goes forth to see the glory of God, not to fight. And this is to be animadverted, that in the midst of the sitting captives, the Prophet himself sitting did not see the glory of the Lord.

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

(Vers. 24.) And I fell upon my face, and the spirit entered into me, and set me upon my feet: and he spoke to me, and said to me: Go in, and shut thyself up in the midst of thy house. Not sustaining to bear the standing glory of the Lord, he fell upon his face, that he might be lifted up by the spirit entering into him. Which spirit set him upon his feet, and spoke to him, saying: Enter and shut thyself up in the midst of thy house. And the sense is: Because thou art corroborated by the

sight of the Divine majesty, fear no one, nor dread anyone; but return into thy house: either to the necessities of the body, as some think, or for a sign of the future siege. And as Isaiah unshod and naked (Isa 20), announced a captivity of three years, and the nakedness 36 of the people, so also thou shut up in thy house, prophesy by the work itself the neighboring siege of the city Jerusalem.

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

is perspicuous, that where there shall have been a multitude of sins, sinners are unworthy to be corrected by the Lord.

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

And you, son of man, take a tile, and you shall lay it before you, and you shall describe on it the city of Jerusalem, and you shall lay siege against it, and you shall build forts, and you shall cast a mount, and you shall set camps against it, and you shall place battering rams round about. Just as we said before—"Go in and shut yourself up in the midst of your house, and behold, bonds are laid upon you, and they shall bind you, and you shall not go out"—that the prophet is a type of the future siege of the city of Jerusalem, so now he is commanded to describe with geometric art on the tile, and the tile itself is to be placed in the prophet's sight, so that after he has described Jerusalem in the dust, he may depict the entire siege against it, sketching out the fortifications, the raised mounds, the ring of the besieging army, and the battering rams round about, by all of which means cities are wont to be taken. Fortifications are what the city is enclosed with, so that none of the besieged can escape; raised mounds are what the rampart and ditches are filled with; camps are the guards of soldiers round about; battering rams are what the foundations of the walls are shaken with, and the joints of the stones are broken apart. This, however, is said so that the imminent captivity of the city of Jerusalem under Zedekiah might be signified, in whose eleventh year both the king and the city were captured. For "tile" (latere), which in Greek is feminine, ἡ πλίνθος, Symmachus more clearly translated as πλίνθιον, which we can call a small tile (laterculum) or a tablet (abacum). In

the dust of which, geometers are accustomed to draw γραμμάς, that is, lines and rays. From this, some maintain that it is not absurd to also have knowledge of this doctrine (recalling those examples, that Joshua son of Nun sent spies to describe the land (Josh. 2), which is properly called Geometry; and that the Angel in Zechariah had a geometric cord to measure Jerusalem (Zech. 2)). And because the Prophet is now commanded to describe Jerusalem in the dust (which among them is properly called σκηνογραφία), we can also take the tile as a reproach to Israel, because it served Pharaoh in clay and brick (Exod. 1). Or, so that the city, which they thought to be firm and impregnable, might be compared to a most fragile tile, which dissolves immediately at the touch of water; so that what was said of it before —"is the rock of the daughter of Zion a most hard stone, or [alt. because it is] a mountain of the desert?"—might be turned into a tile, which is destroyed by the Babylonian flood; according to that which is written: "Therefore the Lord will bring upon you the many and strong waters, the king of the Assyrians" (Isa. 8:7).

And you, take for yourself an iron pan, and you shall place it as an iron wall [Vulgate: in murum, "for a wall"] between you and the city, and you shall set your face against it, and it shall be in a state of siege, and you shall surround it. It is a sign to the house of Israel. What we said above —that both the prophet himself and the description on the tile, surrounding it with fortifications, a mound, and battering rams [alt. with these

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

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

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

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

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

(Esther 8), when the entire Jewish people, delivered from the peril of death, received their former liberty. And from the second year of Darius to the last year of Ahasuerus, there are one hundred and fifty-five years and four months. Which, added to the previous two hundred and thirty-four years, make three hundred and eighty-nine years and four months.

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

temple was destroyed. Its desolation lasted for seventy years, until the second year of Darius.

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

Some, joining the three hundred and ninety years of Israel and the forty of Judah, make four hundred and thirty years, and they wish these to be fulfilled from the baptism of the Savior until the consummation of the world. Others, however, and especially the Jews, wish the four hundred and thirty years to be computed from the second year of Vespasian, when Jerusalem was captured by the Romans and the temple

was overthrown, with the people established in tribulation, distress, and the yoke of captivity; and that thus the people will return to their former state: so that just as the children of Israel were in Egypt for four hundred and thirty years, so also the final captivity may end in the same number; and that it is written in Exodus: *Now the sojourning of the children of Israel, who dwelt in the land of Egypt, was four hundred and thirty years.* And again: *It came to pass after four hundred and thirty years, all the host of the Lord went out by night.*

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

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

But whoever wishes to compute from the first captivity which took place under Menahem son of Gaddi, king of Israel, who reigned in Samaria for ten years (2 Kings 15), when Pul king of the Assyrians came into the land of Israel and received a thousand talents of silver; and after him the other

two years of Pekah, who [Al. which] reigned in Israel, will find that the three hundred and ninety years are completed in the twenty-eighth year of king Ahasuerus, when the story of Esther is said to have occurred, which is also more credible. For it was not at the end of Ahasuerus's empire, but while he was still reigning, that Israel threw off the yoke of most grievous servitude.

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

(Verse 8) Behold, I have bound you with chains, and you shall not turn from your one side to the other, until you complete the days of your siege (or enclosure). The left side, because they were without the temple and the knowledge of God in Samaria, is assigned to Israel; the right side, to Judah, in which [or: where] the worship and religion of God were. And it should be noted that on the one side is the punishment of sinners, on the other the exercise of virtue. Nor does he turn from one side to the other, so that no rest from the torments is indicated, until the perfect conclusion of the aforementioned days is

fulfilled. What is a day for the prophet, this is a year for those who suffer (Genesis 29). And the years that Laban reckoned, for Jacob were like a few days. Moreover, not only is there variety in punishments according to the diversity of merits, but also in the retribution of the good, the lambs stand on the right, and the goats on the left. Whence it is also written in another place: The heart of the wise is in his right hand, but the heart of the fool is in his left (Ecclesiastes 10:2). The bonds of the Lord, by which we are bound for salvation, are one thing; the bonds of the devil, by which he had bound the woman in the Gospel for eighteen years, are another (Luke 13). Whence also, each one is held fast by the cords of his own sins (Proverbs 5:22). These the Lord looses through the type of the risen Lazarus, who had lain in the tomb bound with bandages and strips of cloth (John 11).

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

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

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

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

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

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

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

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

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

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

For in that they seem to believe in one God, they have something of wheat. But because they

deny the Son, they are fed with the barley of beasts of burden and with beans, by which the belly of those who eat them is inflated, and the mind is said to be oppressed, to such an extent that it is a detestable food even to the Pythagoreans.

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

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

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

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

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

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

(Vers. 13 seqq.) And the Lord said: Thus shall the children of Israel eat their bread defiled among the Gentiles, to whom I will cast them out. And I said, Ah, ah, ah, O Lord God: Behold, my soul hath not been defiled, and from my infancy even until now I have not eaten that which died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth. And he said to me:

Behold, I have given thee cows' dung for man's dung, and thou shalt make thy bread thereon. According to Zachariah (Zech. III), we frequently read in many places that the prophets are men of portent, who by their actions portend future events, and of whom God speaks: I have been represented in the hands of the Prophets (Hos. XII, 10). Just as Ezekiel ate bread on dung: so too the children of Israel, or the whole people of the Jews, or, as others think, the ten tribes will eat defiled bread among the nations: although the threat is not directed to those who have already been cast out; but rather to those who are about to be cast out from the land of promise. When the Prophet learned this, according to Aquila he expressed abhorrence a third time, ah, ah, ah. According to Symmachus indeed and the LXX, he answered μηδαμῶς, which in Latin is expressed as nequaquam (by no means). For this Theodotion translated: O Lord God. We should not think that he is contradicting the command of the Lord; but rather giving reasons, or indeed deprecating, why he cannot do this. Finally he obtains what he asked for, and the severity of the sentence is tempered by a milder command. It is asked why Ezekiel refused the easier things: and Hosea was immediately coupled with a harlot (Ibid., I), and did not contradict, nor indeed answer that he had a chaste body and ought not to be stained by connection with a prostitute, as the Apostle says: He who is joined to a prostitute becomes one body with her (I Cor. VI, 16). From which it is shown that it was a figure of the Synagogue, or

the Church, and not truly perpetrated according to the letter: which we have discussed more fully in expounding the prophet himself. Morticinium (that which dies of itself) is called that which loses life without shedding of blood, and in which the soul dies, laceratum a bestiis (torn by beasts), which in Greek is called θηριάλωτον (taken by wild beasts). But that cow's dung is granted instead of human dung, signifies lighter evils: while they are indeed commanded to eat bread baked on cow's dung; but are to be far from the uncleanness of human dung: and even to this day this sentence is preserved among the Jewish people, that they do not eat their bread on human dung. For they do not serve idols, nor do they venerate the various portents of demons; but on cow's dung: while they do all things for the sake of the flesh and the belly, and the goods of this earth, according to what is said: He who does them shall live by them (Lev. XVIII, 5; Deut. IV). But we despise earthly things, and not only do we trample on the food of human dung, and think earthly delights to be as nothing, but we eat the bread which came down from heaven (John VI), and we enjoy that food of which the Psalmist sings: Man ate the bread of Angels (Ps. LXXVII, 25); by no means living on Egyptian flesh, but on the simpleness of manna.

(Vers. 16, 17.) And he said to me: Son of man, behold I will break the staff of bread in Jerusalem, and they shall eat bread by weight, and with care, and they shall drink water by measure and in distress; so that, bread and water failing, every

man may fall against his brother, and they may pine away in their iniquities. The Hebrew word MATE (), the first edition of Aquila translated as staff (baculum), the second and Symmachus and Theodotion as στερέωμα, that is, firmamentum (firmament/support). Now what he had shown was to happen by deed, he also demonstrates by word, and all the sleeping on the left and right side, and the bread baked under ashes, mixed from a variety of six kinds, signifying the evils of the world, tends to this: to protest the famine of food in Jerusalem, and the incredible shortage of water; so that every man may fall against his brother, hoping for help from another, which he does not see [Var. foresee] in himself. For it is the nature of men, that when pressed by evils and the weight of distress, they have more trust in their neighbor than in themselves: and they pine away in their iniquities, while they suffer all things for their iniquities. And I fear lest this breaking of bread be found also in our Jerusalem, in which the vision of peace is discerned, which the Lord breaks when he is angry, and judges us unworthy of his bread. And I wish that we might at least merit to receive it by weight and with care, and that the extreme tip of Lazarus' finger might bedew our dry tongue in extreme thirst (Luke XVI). But when the bread and water of the Church fail, man will fall against his brother, and discord is everywhere, while we tear the tunic of Christ, which not even the soldiers dared to tear at the passion of the Savior (John XIX); and while we pine away in our iniquities, as long as we do not

have the justice of God. It is written in Jeremiah that the little ones, that is, the common people of the Church, asked for bread, and there was no to break it for them (Lam. IV, 4). But Paul, who was a man of the Church, and knew that Christ had broken the legal breads, and given them to the disciples to distribute, speaks confidently: The bread which we break, is it not the partaking of the Body of Christ? (I Cor. X, 16.) And they cannot eat the staff or the strength of bread, who need the milk of infancy, nor are they able to take solid food. And nothing so strengthens the mind of the eater, as the bread of life, of which it is written: And bread strengthens the heart of man (Ps. CIII [CIV], 15).

BOOK TWO.

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

(Chap. 5.---Vers. 1 seqq.) And thou, son of man, take thee a sharp sword, as a barber's razor (or shaving hairs), and cause it to pass over thy head, and thy beard, and thou shalt take thee a balance to weigh in, and thou shalt divide them. A third part thou shalt burn with fire in the midst of the city, according to the fulfilling of the days of the conclusion [Vulg. siege], and a third part thou shalt cut with the sword round about it; but the other third part thou shalt scatter to the wind, and I will draw out the sword after them. And thou shalt take thereof a small number, and shalt bind them in the skirt of thy cloak, and of them thou shalt take again, and shalt cast them into the midst of the fire, and shalt burn them. Out of it shall come forth a fire into all the house of Israel. For the three parts of the hairs of the head and of the beard, of which one is burned in the midst of the city, another is cut with the sword round about it, the third is scattered to the wind to be snatched hither and thither, of which a little is taken, and bound in the edge of the cloak, and again a little something of the third part is cast forth into the fire, from which a flame goes forth

into all the house of Israel, the LXX interpreted four parts. And since they had said: A fourth part thou shalt burn with fire in the midst of the city, and a fourth thou shalt cut with the sword 48 round about it, and a fourth thou shalt scatter to the wind, because there remained to them another fourth part, they added of their own: And a fourth part thou shalt take, and shalt burn it in the midst of the city: as if it were not that very one which was the first, and he had said one thing in the first, another in that which is added. Finally also in the following the enigma of the hairs divided into three parts, the Lord himself expounds through the Prophet, saying: A third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee, signifying famine and pestilence to be the fire; and a third part of thee shall fall by the sword round about thee, describing slaughters and wars without. But a third part, he says, of thee I will scatter into every wind, demonstrating them to be those who are to be led into captivity. After whom he says he will draw out or pour out his sword, that not even captivity may be the last of evils; and that he will take of those very dispersed and captives, and bind in the skirt of his cloak those who have to return from captivity into Jerusalem, and of them also he will take some part, and consume them with fire and flame, signifying the Macedonians, under 49 whom the inhabitants of Judaea, and especially of Jerusalem suffered hard things. But what he says, out of it, that is, the people of the Jews; or, according to the LXX, out of her;

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

(Vers. 5 seqq.) Thus saith the Lord God: This is Jerusalem: I have set her in the midst of the nations, and the countries round about her; and

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

regions which are round about her, not to have consequence, even I being silent, is perspicuous.

(Vers. 8, 9.) Therefore thus saith the Lord God: Because ye have surpassed the nations that are round about you: and have not walked in my precepts, and have not done my judgments, and have not worked according to the judgments of the nations that are round about you: therefore thus saith the Lord God: Behold I come against thee, and I myself will execute judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and the like to which I will do no more, because of all thy abominations. For that which we have interpreted: Because ye have surpassed the nations that are round about you, Symmachus translated: Because your multitude was from the nations, which are round about you. The second edition of Aquila: In that ye are numbered among the nations which are round about you. Furthermore the Seventy: Because your occasion is from the nations which are round about you. And the sense is, either that Jerusalem by her wickednesses surpassed all the nations round about, or that her multitude is to be said not the people of Israel, but the crowd of the other nations. Or certainly that they had been turned into the number of the other nations, which are round about her, or had had every occasion from the nations, which they ought rather to have taught in a good part. Why, he saith, should I complain that ye have not walked in my precepts, and have not done my judgments, since ye have overcome

even all the nations round about by your wickedness, and have not done what they have often done by the natural law written in their hearts? Therefore not by Angels, nor by any ministers, but I myself will do in thee my judgments all seeing which before 51 I have not done, and further I will not do. But saying judgments, he shows the truth of the sentence, lest anger seem to exceed the measure of punishments. Nor hath he done in any nation such things as he hath done in Jerusalem: Because the servant who knoweth the will of his lord and doth it not, shall be beaten with many stripes (Luke 12:47). And the mighty shall be mightily tormented (Wisd 6:7). And the like, he saith, I will do no more. Beautifully he said, the like I will not do. For long after the killing of Christ he is about to do harder things. For it is one thing sometimes to have worshipped idols for which they were punished before, and another to have butchered the Son of God.

(Vers. 10.) Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and I will scatter all thy remnant into every wind. To that which he had said above: Because ye have surpassed the nations that are round about you, or, for that your occasion is from the nations which are round about you, ye have not walked in my precepts, and have not done my judgments, a third time he replied therefore. First thus: Therefore thus saith the Lord God: behold I come against thee, and I myself will execute judgments in the midst of thee. Secondly: There-

fore the fathers shall eat the sons in the midst of thee. Thirdly: Therefore as I live, saith the Lord God; unless because thou hast violated my sanctuary in all thy offenses, and the rest. Yet it is to be noted, that where things are comely and honest, and according to the merit of those who sustain them, God professes himself to do them. But where things are sad and unworthy of God, he says indeed that they are done, but not by himself, as in the present: Therefore the fathers shall eat their sons in the midst of thee, and the sons shall eat their fathers. For he said not, I will cause the fathers to eat their sons in the midst of thee, and the sons to eat their fathers. But what was comely, nor seemed unworthy of the majesty of God, that he himself says he does. For it follows: And I will execute judgments in thee, and I will scatter all thy remnant into every wind. Some such thing we shall be able to find also in the curses of Deuteronomy, and especially in that place: Glorifying me I will glorify, but those who despise me shall be brought to nothing (Deut 28). For those who glorify him, he himself glorifies. But those who despise him, shall not be despised by the Lord, or brought to nothing (for this followed that he should say) but absolutely, they shall be brought to nothing: not by God, 52 but for their merits and sins. We read in the volume of Kings, that compelling necessity of famine, a son was devoured by his mother (2 Kings 6). Josephus also in the siege of Jerusalem, commemorates many things of this kind done. But when fathers ate their sons, or sons their fathers, no history

narrates, unless perhaps in the many evils of necessity, even these things are to be believed out to have been done. This very thing may be referred also to our Jerusalem: when masters against disciples, that is, fathers against sons, and disciples against masters, that is, sons against fathers, are stirred up by mutual sedition, and that is fulfilled which is said by the Apostle: But if ye bite and devour one another, take heed that ye be not consumed one of another (Gal 5:15). Whence also the Prophet sang in mystical discourse: When they that afflict me draw nigh against me, to eat my flesh (Ps 27:2). And Job speaks some such thing: If my maidservants have said: Who can give us of his flesh that we may be filled (Job 31:31). And concerning masters, who follow after gains from disciples, and bear no care of their salvation, it is said: Who devour my people as they eat bread (Ps 14:4). Of whom also the Apostle: And they eat up, he says, the houses of widows (Luke 20, Matt 23). We are able to understand fathers who ate sons, and sons who ate fathers, not only in the Babylonian, but also in the Roman siege. But that which is said: And I will scatter all thy remnant into every wind, pertains more to the Roman captivity, when they were dispersed in the whole orb of the earth. And this is the dispersion of the hairs and beard into every wind.

(Vers. 11.) Therefore, as I live, says the Lord God: because you have violated my holy place with all your offenses and with all your abominations, I also will break you (or, according to the LXX, cast you away), and my eye shall not

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

(Vers. 12, 13.) A third part of you shall die with the pestilence, and with famine shall they be consumed in the midst of you; and a third part of you shall fall by the sword round about you. But a third part of you I will scatter into every wind, and I will draw out a sword after them. And I will accomplish [Vulg. complete] my fury, and I will cause my indignation to rest upon them, and I will be comforted; and they shall know that I the Lord have spoken in my zeal, when

I have accomplished my indignation in them. Because the Seventy had previously set down four parts, which in the description of the fire, the sword, and the dispersion the prophetic discourse proved to be only three—so that one part of the fire was superfluously divided into two parts—in this place also they divided that same first part into two, so that they said: A fourth part of you shall be worn away by death, and a fourth part of you shall be consumed by famine in the midst of you, and a fourth part of you shall fall round about you, and a fourth part of you I will scatter into every wind: although this which we have set down, "And a fourth part of you shall fall by the sword," was added from Theodotion's edition under asterisks. It is clear, however, as the Hebrew truth contains, that there are three parts. Concerning the first of which it is said: And a third part of you shall die with the pestilence, and with famine shall they be consumed in the midst of you. And it would have been much better to translate what was written than to seek patronage for a poorly translated thing. Nor do we say this was done by those to whom antiquity gave authority: but that it was corrupted through many centuries by the fault of writers and readers. Although Aristeas and Josephus, and the whole school of the Jews, assert that only the five books of Moses were translated by the Seventy. Concerning which chapter, because we spoke above, it seems it should be omitted now. I will only add what is necessary regarding that which he says: And I will accomplish my fury, and

I will cause my indignation to rest upon them, and I will be comforted, and they shall know that I the Lord have spoken in my zeal, when I have accomplished my indignation in them; how fury, and indignation, and the zeal of God are to be understood, we have often explained: that God speaks with human affections—not that he himself is angry, but that we, through punishments and torments, feel God is angry.

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

(Vers. 15.) And you shall be a reproach and a blasphemy, an example and an astonishment among the nations that are round about you. For which in the Seventy is read: And it

shall be στενακτὴ, that is, groaning. And from Theodotion was added, 55 καὶ δηλαϊστὴ; of which word we have no knowledge. For which three other interpreters translated blasphemy, which in Hebrew is called GEDDUPHA (). It follows: When I shall have done judgments in you in fury, and indignation, and in rebukes of wrath which I the Lord have spoken. But that Jerusalem is worthy of groaning when she offended God, so that He should do judgments in her in fury and indignation, Paul also testifies, who says: We were by nature children of wrath, even as others (Ephes. 2:3). And again: We who are in this tabernacle, do groan being burdened (2 Cor. 5). And we speak with Jerusalem: I will bear the wrath of the Lord, because I have sinned against Him. Δηλαϊστὴν or δηλαίαν, some wish to be understood as unhappy and wretched: others as clear and exposed to miseries.

(Vers. 16.) When I shall send the evil arrows of famine [Vulg. adds upon them], which shall be deadly: and which I will send that I may destroy you, and I will gather famine upon you, and I will break the firmament (or staff) of bread. That famine and pestilence, and evil beasts, and whatever other evils we sustain in the age, come because of our sins is manifest. Whence also that famine, which is remembered to have happened in Ruth (Ruth 1), and in the volume of Kings under Elijah (1 Kings 17), when for three years and six months the heaven was closed, and under Elisha (2 Kings 6), whose incredible lack a sudden abundance compensated, was sent by the judg-

ment of God. Which not only then happened in Jerusalem, but also happens in our Jerusalem, in which because of the magnitude of sins, first famine is sent of hearing the word of God. Then death follows famine; so that we who did not hear: Taste and see that the Lord is sweet (Ps. 34:8), may afterwards feel: The death of sinners is most evil (Ps. 34:21). Concerning the firmament and staff of bread, we spoke above (Supra, 4).

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

(Chap. VI.---Vers. 1 seqq.) And the word of the Lord came to me, saying: Son of man, set thy face towards the mountains of Israel, and thou shalt prophesy to them. And thou shalt say: Ye mountains of Israel, hear the word of the Lord God. Thus saith the Lord God to the mountains and to the hills, to the rocks and to the valleys. Because in this Prophet "Adonai Dominus" is often said, for the sake of the Greeks and Latins, who do not have knowledge of the Hebrew language, it seems it should be briefly explained. ADONAI is one name from the ten words for God, and signifies Lord, which we often use also among men. Finally, Sarah also calling Abraham her lord, called him by this name (Gen. XVIII). And where it is said, My lord king, Adonai (Exod. XXVIII) is written. When therefore two names are joined, Lord and Lord, the first name is common, the second is proper to God, which is called ἄῤῥητον (), that is, ineffable, and which was written on the golden plate, which was on the forehead of the pontiff. But the mountains of Israel, which had been occupied by the images of demons, not with ears, but by the command and power of the Maker hear and understand their Creator. Just as the sea saw and fled, Jordan was turned back (Ps. CXIII): certainly not with eyes of flesh, which it lacked. And to the sea it is said: Peace, be still (Mark IV, 39). And it is commanded to the blasts of the winds; and it is ordered to the worm, which struck Jonah's booth (Jon. IV). And concerning the same earth it is written: Who looks upon the earth, and makes it tremble (Ps.

CIII, 32). To whom the Prophet speaks, indicating that the idols and altars are to be destroyed, and all the ceremonies 57 with which they had formerly served the idols are to be crushed. We can understand the mountains of Israel also as those princes, who excelled in power, and wisdom, and knowledge and riches. And this must be noticed, that the face is indeed strengthened, and set against the mountains: but he speaks by no means only to the mountains, but also to the hills, and to the rocks and to the valleys, in which an inferior dignity, and a degree of prudence and knowledge is recognized. Tropologically, it seems to me that the mountains are those who have arrived at perfect knowledge; the hills, those who are a little inferior; the rocks, those who having no knowledge, and trusting only in conversation, presume to themselves some interpretation of the Scriptures, having, according to the Apostle, a zeal for God, but not according to knowledge (Rom. X; James III); but the valleys are called the lowest in the Church, who are inferior both in life and knowledge, yet do not depart from the assembly of the Lord's family. All of whom are commanded to hear the word of God, so that each one according to his measure and sense may understand what the Lord commands.

(Vers. 4, 5.) Behold, I will bring a sword upon you, and I will destroy your high places. And I will demolish your altars, and your idols shall be broken, and I will cast down your slain before your idols. And I will give the carcasses of the children of Israel before the face of your idols:

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

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

that from one people of the mountains of Israel, some being slain, others may know. For when the pestilent man is scourged, the fool will be wiser (Prov. 19:25).

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

(Vers. 9, 10.) Because I have crushed their heart which was fornicating and receding from

me, and their eyes which were fornicating after their idols. And they shall be displeased with themselves over the evils which they had done in all their abominations. And they shall know that I the Lord have not spoken in vain, that I should do this evil to them. Much of this chapter was passed over by the LXX, and that part was changed, "I have sworn to their fornicating heart": for which we have set down: "I have crushed their fornicating heart." But He swore and decreed that He would do what He showed by work; or He crushed the fornicating heart and that which was receding from God, of those concerning whom through Hosea the Lord speaks: They have been seduced by the spirit of fornication (Hosea 4:12). And the fornicating eyes after idols, through whose windows death is said to have entered. For which cause also in Daniel the two elders commanded Susanna to be revealed, so that they might enjoy the beauty of her naked body (Dan. 13). Nor did the Lord speak in vain, that He would do evil or evils, when at His threat they do penance who were subject to the sentence. But if the heart be hard and indomitable, not even through punishments feeling the benefits of the corrector, it is said to them: In vain have I struck your sons: you have not received discipline (Jerem. 2:30). It is profitable also for heretics that their heart be crushed, that most evil treasure of perverted dogmas, because it has receded from the Lord, and their fornicating eyes after their own inventions. Who when they shall have remembered the Lord, shall be displeased

with themselves in all their abominations, and understanding the truth of the true faith, shall know that he himself is the Lord. Who for this reason often brings tribulation, which seems ruinous and most evil to those suffering it, so that they may be converted to repentance.

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

Those who are to fall by the sword, famine, and pestilence. And this is the cause of weeping,

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

(Vers. 12.) He that is far off shall die of the pestilence; but he that is near shall fall by the sword, and he that shall be left and surrounded [Vulg. and besieged] shall die of famine, and I will accomplish [Vulg. complete] my indignation in them. He who shall have fled the siege of the city and migrated to the deserts shall die of the pestilence; he who was near shall fall by the sword of the enemies. But he whom the hostile army shall have surrounded shall perish of famine and penury: and in all these things the indignation of God shall be accomplished, so that they who remain may know that he himself is the Lord. He who also shall have receded from the Church shall immediately die of the pestilence. He who seems to himself knowledgeable and diligent, unless he takes heed, shall be struck by the sword of the enemy. He who, content with simple faith, like brute animals, indeed dwells in the Church,

but nevertheless profits in no good work; nor is an imitator of the ant, which in the harvest prepares and carries together foods for itself, he shall die of famine, and in all these things the wrath of the Lord shall be accomplished.

(Vers. 13.) And you shall know that I am the Lord, when your slain shall be in the midst of your idols, round about your altars upon the high hill [Vulg. on every hill]: on all the tops of the mountains, and under every leafy tree, and under every thick oak: the place where they burned sweet-smelling incense to all their idols. It is clear according to the letter, and does not need interpretation, that in the mountains of Israel, and on the high hills, among the very altars and groves of idols because they are called leafy trees, the Israelite army was slain, so that where they had sinned, there they might be punished. According to the anagoge, let us follow the proposed order. When the masters of heretics shall have been crushed and overcome by Ecclesiastical men, who are instructed in the knowledge of the Scriptures, we see the slain of perverted dogmas lying among the idols which they had fashioned, and those who lifted themselves up against the knowledge of God, prostrate in the mountains and hills under every leafy tree; who had boastful words, and the shadow of leaves, and did not have the fruits of good works; who were under every thick oak, which does not bring forth fruits for men, but for pigs: where they burned sweet-smelling incense not to God, but to their idols. Nor were they able to say what is written of Noah:

The Lord smelled the odor of a good fragrance (Gen. 8:21): and that which Paul speaks: We are the good odor of Christ to God in every place (2 Cor. 2:15). But just as the holy man delights God with his odor: so the sinner, from whose person that psalm is sung: My scars have putrefied and are corrupt, by the face of my foolishness (Ps. 38:5), burns foul-smelling incense to his idols. That which we interpreted, in all the tops of the mountains: and a little after: And under every thick oak, the LXX left out.

(Vers. 14.) And I will stretch out my hand upon them, and will make the land desolate, and abandoned from the desert of Deblatha, in all their dwellings: and they shall know that I am the Lord. O mountains of Israel, when your slain shall have fallen in the midst of your altars and your idols on every high hill, on all the tops of the mountains; and when I shall have filled your groves with the carcasses of the dead, in which they once burned sweet-smelling incense to their idols, then I will stretch out my hand for vengeance, which had been hitherto withheld, and I will reduce the entire land of Israel into a solitude, from the desert of Deblatha, which is in the land of Hamath (Emath), which today is called Epiphania of Syria, in all their dwellings; so that it may be clear to all that there is nothing between the solitude and the Great Sea which the hostile sword has not consumed. Many think it is the same place of which it is written in Jeremiah: And they apprehended Zedekiah in the desert which is near Jericho, and all his retinue

fled from him. And when they had apprehended the king, they brought him to the king of Babylon in Reblatha, which is in the land of Hamath (Jer. 39:5). It can be called either Deblatha or Reblatha because of the close similarity of Daleth and Res, Hebrew letters, which are distinguished by a small point. According to mystical understandings, however, the Lord stretches out his hand over all who had been deceived by heretical error, so that he may make their land, which is interpreted as the Church, desolate from the desert of Deblatha, which in our language sounds as palathên, that is, a mass of figs, and of dried figs pressed together among themselves, so that after they have found bitterness in a simulated sweetness, which was not of cultivated land but of solitude, they may then know that he himself is the Lord. For honey drips from the lips of a harlot woman, which for a time fattens the throats of those eating, and afterwards is found to be more bitter than gall (Prov. 5:3, 4). This is also signified by the two baskets of figs, which are placed in Jeremiah before the face of the temple (Jer. 24): one of the best figs, and one of the worst: of which one refers to the Church of Christ, the other to the assembly of the wicked (malignantium).

(Chap. VII.---Vers. 1, 2.) And the word of the Lord came to me, saying: And you, son of man, thus says the Lord God of the land of Israel: The end, the end is come upon the four wings of the earth. These we have interpreted as the regions of the world: namely the East and the West, the South and the North. Of which wings

Isaiah also speaks: Lord, from the wings or ends of the earth we have heard wonders (Isa. 24:16), which were being carried out in the whole world by the apostles. And of the saints it is written: If you sleep among the middle of the lots, the wings of a silvered dove, and the back parts of her back in the paleness of gold (Ps. 68:13). From where also the Lord, when he had approached and had seen Jerusalem, wept and said: How often have I wanted to gather your children, as a hen gathers her chicks under her wings, and you would not (Matt. 23:37)? He is the one who in the canticle of Deuteronomy, spreading his wings, received them, and took them up on his shoulders (Deut. 32). Some place the spiritual wings of the earth, by which we fly up to celestial things, as four kinds of believers: the house of Aaron, and the house of Levi, and the house of Israel, and those who fear the Lord. Of which the Psalmist also sings: House of Israel, bless the Lord: house of Aaron, bless the Lord: house of Levi, bless the Lord; you who fear the Lord, bless the Lord (Ps. 135:19-21). Understanding in Aaron the priesthood; in Levi, the temple attendants and ministers; in Israel, all the people; in those who fear the Lord, the proselytes. We, however, think it should be explained simply, that after the threatening of the mountains of Israel, the prophetic word is directed to all the land of Israel, whether of ten or twelve tribes: and by no means does the prophet foretell future things, but he sees the captivity already rushing in. For in the fifth year of Zedekiah, Ezekiel began to prophesy

to the captives in Babylon; and in the ninth year Nebuchadnezzar came and besieged Jerusalem: and he took it in the eleventh year of Zedekiah. From which it is clear that the end has come and has approached, not upon the mountains and hills and rocks and valleys, but upon the four regions of the earth from every part of Israel: not of all the earth: because if he had said it, it could have been believed of all the world; but of the land simply, which signifies of Israel. For thus he had begun: Thus says the Lord God of the land of Israel: The end, the end is come upon the four regions of the earth.

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

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

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

and which Theodotion interpreted as plokên, that is, the order and context of all evils. Furthermore, what is said "upon you who dwell in the land", we ought to receive according to that of the Apocalypse of John: Woe upon all who dwell on the earth (Rev. 8:13). For the saint is not a dweller of the earth, but a stranger and a pilgrim; and he says: I am a stranger and a pilgrim, as all my fathers were (Ps. 39:12). Wherefore also Abraham the Hebrew, that is, peratês and pilgrim and passer-through, is remembered; hastening to pass from the present age to the future one. We can interpret this place also spiritually against the Jewish people, upon whom the end and consummation has come from the blood of Abel the just even to the blood of Zechariah the son of Barachiah, whom they killed between the temple and the altar (Matt. 23). For as long as they did not lay hands on the Son of God, the sentence of the Lord for them slumbered, and was delayed. But when they killed the heir, so that the inheritance might perish: then he awakened against them, and there arose 66 every order of miseries and perplexity; because they did not seek celestial things, but desired to cling to the earth.

(Vers. 7.) The time comes, the day of slaughter is near, and not of the glory of the mountains. The Hebrew word ADARIM, which we have divided into two words, the first AD, the second ARIM, according to Theodotion, we have interpreted as "the glory of the mountains"; Symmachus turned it into "delay" (recrastination), and said: And the time is near: the day of hastening, and not of

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

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

without judgment: but so that he may return your ways upon your head, and make you feel all your abominations. Moreover, we can also speak of the final captivity, that after the killing of Christ, when the end came to them and sin awakened against them, that was fulfilled which is written: Now the wrath of God has come upon them to the end (1 Thess. 2:16). When Jerusalem was surrounded by Titus and Vespasian, and its desolation arrived, 67 and it was fulfilled: Behold, your house shall be left to you desert (Matt. 23:38). Then they were judged according to their ways, and the blasphemies by which they denied the Lord; and they felt the fury of God: and all his indignation was poured out upon them, and they received their crimes, so that the deletion of the temple may remain even to the consummation.

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

Who for this reason strikes, that he may amend, and chastises every son whom he receives.

(Vers. 10, 11.) Behold the day, behold it comes, a contraction has gone forth: the rod has blossomed, pride has germinated. Iniquity has arisen in the rod of impiety, not from them, and not from the people, nor from their sound: and there shall be no rest for them. LXX: Behold the day brings forth, behold the end comes, the complication [complexio] has gone forth, and the rod has blossomed, pride has germinated, injury has been raised up, and it shall crush the strength of the wicked, and not with perturbation nor with haste, and they are not from themselves, nor is there beauty in them. The day, he says, is contracted and abbreviated, and the neighboring captivity is near. The rod has blossomed which for a long time threatened you, and from the flower it has brought forth the fruit of the plagues. Your pride has germinated what you deserved, so that upon the rod of your impiety, with which you impiously struck those subject to you, iniquity may rise up, which is not from the miserable people, nor from those who like brute animals are led by teachers, nor from their clamor and sound, with which they vainly vociferated, seduced by the priests and Pharisees, so that with a consonant voice they cried out and said: 68 Crucify, crucify such a one (John 19:6). From where there shall be no rest for them, but eternal captivity. Furthermore, the Septuagint, according to that sense in which it is written: for you do not know what the coming day will bring forth (Prov.

27:1), said: Behold the day brings forth, what it had conceived long before: and the end comes, and the complication [complexio] has gone forth, which may embrace and hold all your evils, or as Symmachus interpreted it, an "inspection", so that God may see all things which you have done, and consider your works, and render to each one what he deserves. But in that which they similarly translated, "the rod has blossomed", we can use that testimony: Do not take away the rod from your son (Prov. 13:24). And the Apostle: What do you want? Shall I come to you with a rod, or in charity and the spirit of gentleness (1 Cor. 4:21)? But also God resounds by the mouth of the Psalmist: I will visit their iniquities with a rod, and their sins with scourges: but my mercy I will not take away [Al. scatter] from them (Ps. 89:32, 33). Therefore, for this reason the Lord visits and strikes, so that every pride may arise and be open, which for a long time lay hidden and shut up; and injury may be raised up against the arisen and germinating pride, and the strength of the wicked may be crushed, not with perturbation nor with haste. For the end of the blossoming rod is health and correction, which comes not by the merit of those who are chastised, nor by beauty, which they do not have in themselves, but by the mercy of the Lord. A difficult place, and much discrepant between the Hebrew and the Septuagint, into which many things have been added from the edition of Theodotion, so that they might seem to have some consequence.

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

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

they used it not (1 Cor. 7:29 ff.). For also the flood oppressed those buying and selling, as the Lord speaks in the Gospel (Matt. 24).

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

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

70 And their life is still among the living, because the vision shall not return to all its mul-

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

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

which are distinguished only by size, made some interpret "iniquity", others "eyes".

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

And there is no one who goes to battle. For my wrath is upon all its multitude. And these are not found in the Septuagint. God had commanded

(Num. 10) that they should blow the trumpet to prepare the army which could resist the strength of the Babylonians; but it was of no use to have commanded it, since there is no one among the people who dares to proceed to battle. But for this reason the people are weakened and lack the strength for fighting, because all the wrath of God is upon all its multitude—it is understood, of the city of Jerusalem, or of the land of Judea. But also in our land and Jerusalem, when either public persecution or the incentives of various vices strive to overcome us, the teachers blow the trumpet in vain and hasten to prepare us for war, since there is no strength in the people, which has been withdrawn for this reason: because present sins have deserved the wrath of God.

(Verses 15, 16.) The sword is without, pestilence and famine within. He who is in the field shall die by the sword; and those who are in the city shall be devoured by pestilence and famine. And those of them who flee shall be saved; and they shall be in the mountains like doves of the valleys, all of them trembling, each one in his iniquity. The Septuagint were entirely silent about doves of the valleys, or as Theodotion translated, meditating. And that which we have interpreted, all of them trembling, each one in his iniquity, Theodotion translated thus: all of them moaning, each one in his iniquity; so that under the metaphor of meditating doves, he signifies that each one of the people weeps for his own sin, and understands and feels why he suffers these things. Now, we read above of three parts: of oth-

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

(Verse 17.) All hands shall be loosened, and all knees shall flow with waters. And they shall gird

themselves with haircloth, and fear shall cover them. Instead of knees flowing with waters, the Septuagint translated, thighs shall be polluted with moisture. But when all have trembled and fled to the mountains, the hands of all shall be loosened, and no one will be able to resist against the enemies, and because of the magnitude of the dread, urine shall pollute the knees; nor will the bladder be able to restrain the flowing waters. They shall gird themselves with haircloth, and trembling shall possess all things. This happened in that people, not only under the Babylonians, but also under the Romans, when the wrath of God came upon them even unto the end. Furthermore, also in our Judea, in which is the confession of the Lord, when iniquities have been multiplied and the charity of many has grown cold, all hands of good works shall be loosened, and all knees or thighs shall flow with the waters of those who have sought illicit embraces, and whom the Scripture names gonorrheis (γονοῤῥύεις) in the Law—that is, suffering a flux of semen—and unclean. Wherefore those who are such ought to gird themselves with the haircloth of repentance, and fear the coming judgment. He who does this shall deserve to hear Isaiah saying: Be strengthened, ye loosened hands, and be confirmed, ye weak knees (Isa. 35:3).

(Verse 18.) Confusion in every face, and baldness on all heads. The redness of the face is an indication of shame, and the conscience of sins shines in the face; and there is hope of salvation when shame follows a fault. Whence it was said

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

[Al. boys], because they were little ones and had not yet reached the age of a man, mocking his baldness and saying: Go up, thou bald head; go up, thou bald head (2 Kings 2:23), were torn by the bites of wild beasts, whose dwelling is the thickets and woods.

(Verse 19.) Their silver shall be cast without, and their gold shall be in the dunghill. LXX: Their silver shall be cast in the streets, and their gold shall be for contempt. Under the pressure of flight and captivity, they shall cast away riches and weights of gold and silver in the streets: desiring only to save their souls, lest those things which were formerly for luxury should be a burden. Otherwise, also according to the anagoge, all the silver of those fleeing and of the captives from Jerusalem shall be cast in the streets, in the broad and spacious way that leads to death, because they have left the narrow path of salvation. But also all gold shall be for contempt, or shall be reckoned for a dunghill and uncleanness. For he cannot have cleanness who is outside the Lord's Church. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. And this is not found in the Septuagint. But no one doubts that in the time of siege and famine, gold and silver do not deliver the hungry; and teeth struck against the most precious metal are blunted like a very hard stone. Finally, it follows: They shall not satisfy their soul, and their bellies shall not be filled. From present evils we have learned that many rich people among silk, gems, and weights of gold and silver, consumed

by want, had the end of beggars. But that the silver and gold of those who are outside the Church does not deliver the souls of the possessors in the day of the wrath of the Lord, but that they have eternal hunger and are tortured with an empty belly, is shown by that testimony in which it is said: The redemption of a man's soul are his own riches (Prov. 13:8). The own riches are those which the truth of Christ taught us (Luke 16), who commanded that we should make for ourselves friends of the unrighteous mammon, who may receive us into eternal tabernacles.

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

(Verse 20.) And they have set the ornament of their jewels in pride, and have made of it the images of their abominations and idols. LXX: They have set the choice things of the world in pride, and have set of them the images of their abominations and their stumbling blocks. That which I, he says, had given for the ornament and riches of the possessors, they turned into pride,

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

(Verse 21.) Therefore I have given it to them for uncleanness; and I will give it into the hands of strangers to be spoiled, and to the impious of the earth for a prey, and they shall defile it. LXX: Therefore I have given them to them for uncleanness; and I will deliver them into the hands of strangers, that they may spoil them, and to the pestilent of the earth for a prey, and they shall pollute them. Because from the gold and silver, and the ornaments of jewels which I had given them, they made for themselves images of their abominations and idols, therefore I have given

those things to them for uncleanness and for dung. For which Symmachus interpreted nausea, wishing to express the filth of idols. And I will deliver them, he says, into the hands of enemies, that they may spoil all things, and I may not so much defile them as show them to be defiled, which previously seemed to be most holy. We also are delivered into the hands of enemies and strangers to God, when we make our ornaments into images of demons, and all our glory is possessed by the impious, or the pestilent of the earth, so that they may subject us to their power.

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

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

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

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

according to Symmachus, have joined the former sentence with the latter, so that we should say:

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

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

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

(Verse 27.) The king shall mourn, and the prince shall be clothed with sorrow, or according to the Septuagint, with destruction; who, wishing for I know not what, were entirely silent about that which we have expressed from the Hebrew speech: the king shall mourn. Now, holy Scripture records that Zedekiah mourned, and all the princes of the Jewish people were consumed with sorrow. But we can say—although at first sight this seems to be blasphemous—that the king mourning our vices and sins is Christ, who speaks in the Psalms: What profit is in my blood, while I go down into corruption? (Ps. 29:10). And approaching Jerusalem he wept over it, and said: Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy chil-

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

According to their way I will do to them, and according to their judgments I will judge them, or as the Septuagint translated, I will take vengeance on them. To sinners God renders according to their ways, that he may hold the truth of judgment. Otherwise, in the holy he exceeds the measure of clemency. For the sufferings of this time are not worthy to be compared with the

future glory which shall be revealed in us (Rom. 8:18). For the wages of sin is death (Rom. 6:23), which the sinner receives according to his ways and his works. On the other hand, the virtue of the just enjoys the bounty of the Lord, of which Paul speaks: The gift of God is eternal life. And as to what he added: and according to their judgments I will judge them, that sounds of the Gospel: With what judgment you judge, you shall be judged (Matt. 7:1). And the Apostolic: For in what judgment thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest (Rom. 2:1).

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

BOOK THREE.

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

you, O virgin of Christ Eustochium, we repeat the interrupted labor, and having begun the third volume, we desire to satisfy your wish: beseeching both you and the others who are to read this, that they consider not our strength but our vow, of which the one is of human fragility, the other of a holy will in the Lord.

(Chapter VIII.—Verse 1.) And it came to pass in the sixth year, in the sixth month, on the fifth day of the month, I was sitting in my house, and the elders of Judah were sitting before me. In the fifth year of the transmigration of Jeconiah, in the fourth month, on the fifth day of the month, we read that the previous vision was made to the prophet. But this one which we now wish to explain is recorded to have been made in the sixth year of the same king, in the sixth month, on the fifth day of the month. From which it is clear that these things which are written were done after a year and two months, and that either the prophecy was interrupted for a year and two months, or that the deeds which the previous speech wove together were carried out throughout the whole fourteen months. Now, he who understands the speech to be directed to the elders of Judah will not wonder that the prophecy was made in the sixth year and the sixth month and on the fifth day of the month, which numbers are referred to the structure of the world, and to carnal senses which look upon earthly things and do not yet contemplate heavenly things. From among whom seventy held censers, and twenty-five were adoring the sun in the temple; and

the prophet was sitting in his house, fleeing the frequenting of the multitude; and the elders of Judah were sitting before him, either desiring to hear the words of the prophet, or lying in wait for his speeches. And significantly they are called the elders of Judah, so that we may understand nothing to be said to Israel—that is, to the ten tribes who had previously been captured—but to those who had been led into captivity from the tribe of Judah with Jeconiah.

(Verse 2.) And the hand of the Lord God fell upon me there. And I saw, and behold a likeness as the appearance of fire from the appearance of his loins, and downward fire: and from his loins and upward, as the appearance of brightness, as the vision of amber. LXX: And the hand of Adonai the Lord was made upon me: and I saw and behold a likeness as the species of a man from his loins, and downward fire, and from his loins and upward as the vision of a breeze, as the vision of amber. The Hebrew speech does not contain man. Now, the vision of a breeze, which is not found in the Septuagint, we have added from Theodotion. And instead of that which we said, the hand of the Lord fell upon me, Symmachus translated, the hand of the Lord came upon me, which in Hebrew is called TEPHPHOL. Now, the hand signifies energeian (ἐνέργειαν), that is, works, so that he may be able to know the sacraments of the vision. And this is to be considered, that he does not see the truths themselves, but the likeness of fire, because from the loins down fire appeared; and from the loins up

as the appearance of brightness, as the vision of amber. Instead of brightness, which in Hebrew is called ZOR, Theodotion translated breeze, so that he might show the refreshments of God in the higher things. Finally, also in the volume of Kings, blessed Elijah contemplates the advent of the Lord not in a tempest and whirlwind, nor in the heat of fire; but in the appearance of a thin and very gentle breeze, that he might prove the mildness of Almighty God. Now, the works of coitus, which are signified in the loins, are purged by fire even downward. And the works of virtues, which rise from the loins to the higher parts, have brightness and radiance, and yet fire is not said to be even to the feet, nor the brightness of amber even to the head, but downward and upward, so that both in sinners and in saints, according to the diversity of merits, one reaches up to this and that member, another up to those and those. And just as those who hold the perfection of holiness reach up to the crown of the head, so those who are in the depth of sins are to be believed to hold the soles of fiery feet.

(Verse 3.) And the likeness of a hand being put forth, took me by a lock of my head. LXX: And he stretched forth the likeness of a hand, and took me by the fringe of my crown. And here the likeness of a hand, not the hand itself, is stretched forth, for there is nothing corporeal in God. And the hand is seen as a member of a human and accustomed body, lest it should at all terrify him who is taken up and grasped. For if he had touched the prophet in the likeness of a snake or

any other of the beasts, the very dissimilarity of the members would have terrified the one taken up. And a part of the hair is grasped, because human nature does not sustain the grasping of the whole head. For lock, the Septuagint translated kraspedon (κράσπedon), that is, fringe: of which the one is usually taken for hair, the other for clothes. And the spirit lifted me up between the earth and the heaven. First he is grasped by the likeness of a hand; afterwards he is lifted up by the spirit, which spirit does not lift him immediately to heaven, but between the earth and the heaven, so that leaving earthly things for a time, he may hasten to heaven. We can also say this, that because of good works the prophet was grasped by the likeness of the hand of God, and because of the knowledge of spiritual things he is lifted up by the spirit.

(Verse 4.) And he brought me into Jerusalem in the vision of God, by the inner door that looked toward the North, where was set the idol of Zeal to provoke emulation. And behold there was the glory of the God of Israel, according to the vision which I had seen in the plain. LXX: And he brought me into Jerusalem in the vision of God to the porch of the gate which looks toward the North: where was the statue of the possessor. And behold the glory of the Lord God of Israel was there according to the vision which I saw in the plain. Now this which is found in some codices: And in the statue the image of Zeal, has been added from Theodotion. The rest similarly. When he says: he brought me into Jerusalem in the vi-

sion of God, he shows himself to have been translated not in the body, but in the spirit. According to which vision we can behold both the heavens, and the depths of the sea, and the lower parts, while we embrace the reasons of each in thought. First, however, he came to the porch which looks toward the North, so that he might see there the statue of the idol of Zeal to provoke emulation; so that from that place he might be able to penetrate to the inner parts, and perceive the rest, which are described afterwards. Now, history records that the statue of the idol Baal was placed in the temple of God. And beautifully it is called the idol of Zeal, because it provokes the Lord to emulation and zeal; according to that which is said in Deuteronomy: They have provoked me to zeal in that which was not God: and I will provoke them to zeal in a nation which is not (Deut. 32). Furthermore, because zeal and possession, which in Hebrew is called CENA, are called by the same name, instead of statue of Zeal, the Septuagint interpreted statue of the possessor. Finally, when Cain was born, the parent said: I have possessed a man through God (Gen. 4:1), alluding to the name of Cain by the possession of a man. And there was the glory of the God of Israel, not that he was delighted by such neighborhood; but that by his presence he might destroy the idol of Zeal and the temple. Whence also the subversion of the city and temple follows after a short time. And in Isaiah it is written that a narrow bed by no means holds two, and a short cloak cannot cover both

(Isa. 28); Scripture signifying that of the Apostle: Who consents... [truncated]

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

(Verse 6.) And he said to me: Son of man, dost thou think thou seest what these do: the great abominations which the house of Israel does here: that I should depart far off from my sanctuary? And being yet turned, thou shalt see greater abominations. Lest thou shouldst think, he says, that I unjustly desert the temple and leave the city to be overthrown, behold what they do in the temple. And when thou shalt

have seen those things, do not think there is an end of crimes, thou shalt yet behold greater things. Which indeed can also be understood of our Jerusalem and our temple, when after the example of Hophni and Phinehas (1 Sam. 2) we work the crimes of idols in the tabernacle of God; and we commit fornication with those who have vowed themselves to the warfare and ministry of God; and we pluck the firstfruits of his sacrifices, giving them for the use of clients and servants, and we do all things for the sake of gain. But if these things which we see are so great, how much greater are to be estimated those which escape human conscience?

(Verse 7 et seqq.) And he brought me to the door of the court: and I saw, and behold a hole in the wall. And he said to me: Son of man, dig in the wall. And when I had digged in the wall, there appeared a door. And he said to me: Go in, and see the wicked abominations which they do here. This which I have translated: And I saw, and behold a hole in the wall, is not found in the Septuagint. And because all things are shown as in an image and a painting, he says that he saw one hole in the wall, and that he was commanded to dig through it and make it larger, so that the hole being opened, he might be able to enter more broadly and see the things which, being placed without, he could not see. By which it is shown, as well in the Churches as in each of us, that through small vices greater ones are shown, and as if through certain holes, one reaches to the greatest abominations. For from the fruits

the tree is known (Matt. 12:33, 34); and from the abundance of the heart the mouth speaks. For a sign of the interior man are the words breaking forth: just as sometimes a base speech shows a lustful man, because he cleverly conceals his vices; and the desire for a very small thing signifies avarice lurking within. For through smaller things greater ones are shown, and the conscience cannot be disguised by the face and eyes, while a luxurious and lascivious mind shines in the face; and the secrets of the heart are indicated by the movement of the body and by gestures.

(Verse 10.) And I went in and saw: and behold every likeness of creeping things, and the abomination of animals: and all the idols of the house of Israel were painted on the wall round about everywhere. Not only the idol of Zeal was standing at the entrance of the North gate, but also all the walls of the Temple were painted with various images of idols: so that there was no beast which the painting of the wall did not show. This we see even to this day in the delubra of idols and the fanes of the gentiles, that a foolish religion adores all kinds of beasts. Whence also Virgil says: Monsters of gods of every kind, and the barking Anubis, Against Neptune and Venus, and against Minerva. As if those things which he praises were not also monsters. We can also show idols painted on the walls of our temple, when we are subject to all vices, and paint in our heart the conscience of sins, and various images. Of which also it is said in the Psalm: O Lord, in thy city thou shalt dissipate their image (Ps.

72:20). And in another place: Surely man walks in an image (Ps. 38:7). That is to say, that there is no man who does not have some image, either of holiness or of sin. Wherefore it is said to the furious and the wrathful: Their fury is according to the likeness of a serpent: like the deaf asp that stops her ears, which will not hear the voice of the charmers (Ps. 56:5). And of wicked men: Generation of vipers, who has shown you to flee from the wrath to come? (Matt. 3:7). And of the shifty and fraudulent: Go, tell that fox (Luke 13:32). And of the lovers of women: They are become to me as amorous horses after women: every one neighed after his neighbor's wife (Jer. 5:8). Also of the brute and heartless: Be not as the horse and the mule, which have no understanding. And again: With bit and bridle bind their jaws, who do not come near unto thee (Ps. 31:9). And many things of this kind. Now this which we have put: And behold every likeness of creeping things and animals, is not found in the Septuagint.

(Verse 11.) And seventy men of the elders of the house of Israel, and Jaazaniah the son of Shaphan stood in the midst of them that stood before the paintings, and every man had a censer in his hand, and a vapor of a cloud of incense rose up. When he says that there were seventy men of the elders of the house of Israel, who held censers in their hands, he shows that there were many other presbyters who did not do this, but perhaps were held by other sins; and that one named Jaazaniah the son of Shaphan stood in the midst of them, as if the leader of their wickedness and

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

(Verse 12.) And he said to me: Surely thou seest, son of man, what the elders of the house of Israel do in the dark, every one in the secret of his

chamber. For they say: The Lord seeth us not: the Lord hath forsaken the earth. From that which they do gathered together in the temple, he says, it is shown what each one does in his own chamber. But according to anagoge it can be better understood, that some leaders of the Churches do things in the dark, which are also shameful to be said. This is the hidden man of the heart, of whom it is said: Enter into thy chamber (Mic. 6:4). And again: He who seeth in secret shall repay thee. Let each one recall his own conscience, and remember the works of darkness in the dark, and let him know it is written: Every one that doth evil hateth the light, and cometh not to the light, that he may not be reproved by the light (John 3:20; 1 Thess. 5). And he shall understand that this is fulfilled in himself: He who is drunk, is drunk in the night (cf. 1 Thess. 5:7; Prov. 2:25). Which according to the letter cannot stand. For how many are made drunk at the luncheons and banquets of the days? But because the drunkenness of the heart offending God is of darkness, and not of light, therefore whoever is made drunk, is made drunk in the night. Now when the elders of the house of Israel shall have done evil in the dark and in the secret of their chambers, and shall have thought that they could hide from God, then consequently they will say: The Lord seeth us not, the Lord hath forsaken the earth. And many are the sinners and those walking according to their own thoughts, who do not estimate that God cares for mortal things, nor that our vices pertain to Him. Surely when we sin, if we thought

that God sees and is present, we would never do what displeases Him. Furthermore, that which follows, The Lord hath forsaken the earth, is also the opinion of certain philosophers, who from the course and constancy of the stars, suspect that there is a providence in the heavens, and that earthly things are despised, while nothing right nor according to order is carried on in the lands.

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

Consequently, after it has been shown what the leaders and elders of the house of Israel did in the temple and in the darkness and in their chambers: also the vices of the women are described, who weep being deprived of the society of their lovers, and exult if they have been able to obtain them. And because the same gentiles interpret subtly these kinds of fables of the poets, which have turpitude, following the killing and

resurrection of Adonis with lamentation and joy: of which they think one is shown in the seeds which die in the earth, the other in the crops by which the dead seeds are born again; let us also call those women who either are saddened or exult at the evils and goods of the world, with a soft and effeminate mind: and let us say that they weep for Tammuz, namely those things which in the matters of the world are thought to be most beautiful.

(Verse 15, 16.) And he said to me: Surely thou hast seen, son of man: turn thee again, and thou shalt see greater abominations than these. And he brought me into the inner court of the house of the Lord, and behold, at the door of the temple of the Lord, between the porch and the altar, were as it were twenty-five men, having their backs against the temple of the Lord, and their faces toward the East, and they worshipped at the rising of the sun. That which we have interpreted as porch according to Symmachus, who put *propylon*, is for that which the LXX and Theodotion translated as the Hebrew word itself, AELAM; Aquila's first edition interpreted it as *prostada*, the second as *AELAM* of the temple, which we can express as the portico of the temple: or the uncovered atrium which was between the temple and the altar. And because we read above, after the idol of Zeal which appeared at the North gate: "Turn thee again, and thou shalt see greater abominations"; and having shown through the wall the paintings of all the beasts which the seventy elders and Jaazaniah the son of Shaphan

worshipped, holding censers in their hands, it is said a second time: "Turn thee again, and thou shalt see greater abominations which these do," because the women sat weeping for Adonis; after the third sin also it is said: "Turn thee again, and thou shalt see greater abominations than these." Now what is a greater abomination than the three former crimes? Namely the fourth which follows: Behold, at the door of the temple of the Lord, between the porch and the altar, were as it were twenty-five men having their backs against the temple of the Lord, and their faces toward the East, and they worshipped at the rising of the sun, because, having despised the Lord, that is, the Creator, they worshipped the sun, that is, the creature of the Lord, while the Lord Himself commanded through Moses (Deut. 12) that by no means should they worship God toward the East in the manner of the gentiles: but in whatever part of the world they were, whether toward the East, or toward the West, or toward the South, or toward the North, they should worship toward the temple, where the Lord was believed to dwell in the holy of holies. Which indeed we read that Daniel also did in Babylon (Dan. 6), who, having opened the windows of his upper chamber, worshipped the Lord toward the temple which was in Jerusalem.

That this was sacrilege according to the letter, no one doubts. According to anagoge, that all heretics are worse than the former ones, that is, than the idol of Zeal and the figures of animals painted on the wall, and the weeping for Adonis,

through which idolatry and pleasure are shown, he will be able to know who understands the prophet saying: But thou hast hated discipline, and hast cast my words behind thee (Ps. 49:17). And in another place: They turned to me their back receding (Jer. 2:27). Or are we ignorant of Marcion and the other heretics, who tear the Old Testament, having despised the Creator, that is, the just God, and worship and adore some other good God whom they have fashioned from their own heart? And all the heretics of our time, who preach that the Son of God is a creature, and yet adore Him, having left the temple of divinity and having it behind their back, they say by their own confession that they adore a creature. But we so adore the sun of justice, that we adore God in the temple of the Old Testament, where the Law and the Prophets are, where the Cherubim and the propitiatory are. These whom we translated as twenty-five men, the LXX put as twenty; and in some copies, five were added from Theodotion.

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

selves extend the branch as it were mocking." For which Symmachus interpreted: "as if emitting a sound in the likeness of a song through their noses."

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

(Verse 18.) Therefore I also will do in fury: my eye shall not spare, neither will I have pity. And when they shall cry to my ears with a loud voice, I will not hear them. And that which follows: "and when they shall cry to my ears with a loud voice, I will not hear them," is not found in the Septuagint. For all these things, He says, which

they have done, I will do in fury, and my eye shall not spare, neither will I have pity. Hearing which the ancient heretics calumniate the Creator as if cruel and bloodthirsty; nor do they consider the Apostle Paul, who certainly is an apostle of the good God (as they themselves wish), writing to the Corinthians: "If I come again, I will not spare" (2 Cor. 13:2); that he may correct the delinquents with a rod, and draw back the erring to salvation. For those who do not understand what may benefit them, and frequently pray for contrary things, it is expedient for them that they be not heard by the Lord. Whence also in the Lord's prayer we say: "Thy will be done" (Matt. 6:10). Not our will, which is accustomed to err: but Thy will, which knows future things. And it is sometimes a matter of great happiness not to merit mercy for the present. And therefore the Lord will not spare these who are of the house of Judah, and have receded from the confession of the Church. And when they shall have cried with a loud voice, of which the Lord said: "Their cry has come unto me" (Gen. 18): nevertheless the Lord will not hear them: so that, being coerced by evils, they may understand what they have done.

(Chapter IX. Verse 1.) And he cried in my ears with a loud voice, saying: The visitations of the city have drawn near. For visitations, the Septuagint translated "vengeance". "For vengeance is mine and I will repay, saith the Lord" (Deut. 32:35). And every vengeance is a visitation as if of one sick, as if of one having wounds, as if of one expecting medical hands, according to that

which is written elsewhere: "I will visit their iniquities with a rod, and their sins with scourges: but my mercy I will not take away from them" (Ps. 88:33, 34). And rightly (as we have said above) the visitation or vengeance is said to draw near with captivity being nigh.

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

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

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

And the six men went out, and stood beside the brazen altar. For there were two altars: one of incense, golden within; and another before the temple, brazen, of burnt offerings. Now they are said to stand beside the altar ready for the command of Him who orders, so that whosever sins they see are not dismissed there, they may know him to be subject to the sentence of the Lord and to destruction. The glory also of the God of Israel

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

We call it "inkhorn" (*atramentarium*), from the fact that it has ink (*atramentum*). Many more significantly call them "cases" (*thecas*), from the fact that they are cases for writing pens.

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

(Verse 4 et seqq.) And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem, and mark a *Tau* upon the foreheads of the men that sigh and mourn for all the abominations that are committed in the midst thereof. And to the others he said in my hearing: Go ye through the city after him, and strike: let not your eye spare, neither be ye

moved with pity. Utterly destroy old and young, maidens, children and women. But upon whomsoever you shall see the *Tau*, kill him not: and begin ye at my sanctuary. It is commanded to him who was clothed in the long robe, or linen garment, and bore a priestly habit, that he place a sign upon the foreheads of the men that sigh and mourn over all the abominations which are committed in the midst of Jerusalem. For the "sign", which the Septuagint, Aquila, and Symmachus translated, Theodotion put the Hebrew word itself *Tau*, which is the last of the twenty-two letters among the Hebrews, so that he might demonstrate perfect knowledge in the men sighing and mourning. Or, as the Hebrews assert, because the Law among them is called *Thora*, which is written with this letter at the beginning of its name; they received this seal who had fulfilled the precepts of the Law. And to come to our own things, in the ancient letters of the Hebrews, which the Samaritans use to this day, the last letter *Tau* has the likeness of a cross, which is painted on the foreheads of Christians, and is marked by the frequent inscription of the hand. There are those who think that, from the fact that according to the Hebrew alphabet this is the last letter, it is shown that in the multitude of those sinning, a remnant of the holy survives.

Therefore those that sigh and mourn are saved; who not only did not consent to evil works, but also lamented the sins of others, according to which Samuel also mourned over Saul (1 Sam. 16), and the apostle Paul over those who after

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

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

(Verse 7.) They began therefore at the ancient men who were before the face of the house. And he said to them: Defile the house, and fill the

courts with the slain. To fill the courts with the slain. For "courts", which in Hebrew are called *Aseroth*, the LXX put "ways". Now the ancient men are killed, of whom we read above that they had censers and burned incense to idols. Nor is there any religion of the temple: because, the God of religion being offended, all things are contaminated, so that whence was the sin, thence may be the judgment.

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

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

(Verse 8.) And the slaughter being complete, I remained: and I fell upon my face, and crying out I said: Alas, alas, alas, Lord God, wilt thou then destroy all the residue of Israel, pouring out thy fury upon Jerusalem? All those who did not have the seal having been prostrated in the slaughter, the prophet fell upon his face because of the multitude of the slain, thinking that none remained except himself. Which, because it seemed to be

contrary to that sentence by which the Lord had commanded that the men of the marked foreheads were not to be killed, was for that reason removed in the Vulgata edition. But we, following the Hebrew truth, have put, "I remained". And it is to be noted that he did not say, "alone": for if he had said that, it would seem to be contrary; but "I remained", so that it may be understood with the others who had their foreheads marked. But that we may know this was said significantly, "I remained", in the book of Kings, when Elijah speaks to God: "They have demolished thy altars, and I am left alone, and they seek to take away my life" (1 Kings 19:14); he put "alone", because he did not know that others had remained.

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

Now that which he added: "pouring out thy fury upon Jerusalem", the word of "pouring out" shows the magnitude of the punishments, as we read elsewhere: "Despisal was poured out upon the princes" (Ps. 106:40). And again: "My steps were almost poured out" (Ps. 72:2). And in a good sense: "The charity of God is poured out in our hearts" (Rom. 5:5). And: "Grace is poured out on thy lips" (Ps. 44:3). And to the contrary: "Pour out thy fury upon the nations that have not under-

stood thee, and upon the kingdoms that have not called upon thy name" (Jer. 10:25; Ps. 78:6). And: "Pour out the sword, and shut up against them that persecute me" (Ps. 34:3).

(Verse 9, 10.) And he said to me: The iniquity of the house of Israel and of Judah is exceeding great. And the land is filled with blood, and the city is filled with perverseness. For they have said: The Lord hath forsaken the earth, and the Lord seeth not. Therefore my eye shall not spare, neither will I have pity: I will return their ways upon their own head. The Lord, seeing his prophet weep for the people, and admire the magnitude of his indignation, returns the causes: not, as he thought, of an unjust or excessive punishment, but of a merited and just sentence. The iniquity, he says, of the ten tribes of Israel and the two tribes of Judah is great, and not only great, but exceeding great. Nor is it sufficient to have said this, but he repeats, "very", so that for the magnitude of the iniquity, there may be a magnitude of punishment. From which we learn, not as many estimate, and especially the Stoics, that sins are equal; but that they are either great or small, and for the quality and measure of those sinning, there is a diversity of the punishing judgment. The land, he says, is filled with blood, or, as the Septuagint translated, "with peoples": and the city is filled with perverseness; or, as the Vulgata edition has, "with iniquity and uncleanness": no small blood was shed, but from gate to gate: and all the city has declined from the worship of God,

and instead is full of uncleanness, namely the filth of idolatry.

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

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

(Verse 11.) And behold the man, who was clothed with linen, who had the inkhorn at his loins, answered, saying: I have done as thou hast commanded me. LXX: "And behold the man, who was clothed with *podere* (that is, a long robe reaching to the ankles) and girded with a belt about his loins, and he answered a word, saying: I have done as thou hast commanded me." This is the man who was commanded to go through the midst of Jerusalem, and to place a sign on the foreheads of the men sighing and mourning over all their iniquities. He says, therefore, that he has fulfilled the commands of the Lord, and has

marked the foreheads of the mourners with the seal of the letter *Tau*. But the six men to whom the Lord had commanded, saying: "Go through the city after him, and strike: and let none of you pity even unto utter destruction," report no such thing. For they fulfilled a sentence not of joy, but of sorrow, which is proved not by word, but by work.

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

(Chapter X. Verse 1, 2.) And I saw, and behold in the firmament that was over the heads of the Cherubim, there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And he spoke to the man, who was clothed with linen, and said: Go in between the wheels, that are under the Cherub, and fill thy hands with coals of fire, which are between the Cherubim, and pour them out over the city. Concerning the firmament, which was over the Cherubim, and concerning the sapphire stone, which had the likeness of a throne, and concerning the wheels which followed the animals, let it suffice to have spoken above, and let the reader be content with their explanation. Now however that he is commanded, who was clothed with linen, for which the Septuagint in this place interpreted "stole", that he should take coals of fire from the midst of the Cherubim, and pour them

out or scatter them over the city, it seems to me to show this, that after the killing and slaughter of many, and the corpses of the dead in the streets, coals of fire are taken up, that they may punish, or cleanse Jerusalem: according to that which is written in Isaiah: "He has sanctified him in a burning fire, and it shall devour the material like hay" (Isa. 10:17). These are the coals, which for a remedy of the tongue and of lying, desolating vices and sins, the Prophet being asked desires: "What shall be given to thee, and what shall be added to thee for a deceitful tongue? Sharp arrows of the mighty with desolating coals" (Ps. 119:3, 4).

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

(Verse 3 et seqq.) And he went in in my sight. Now the Cherubim stood on the right side of the house when the man went in, and a cloud filled the inner court. And the glory of the Lord was lifted up from above the Cherub to the

threshold of the house, and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord. And the sound of the wings of the Cherubim was heard even to the outer court, as the voice of Almighty God speaking. And when he had commanded the man, who was clothed with linen, saying: Take fire from the midst of the wheels, which are between the Cherubim: he went in and stood beside the wheel. And a Cherub stretched out his hand from the midst of the Cherubim, toward the fire that was between the Cherubim, and took and gave into the hands of him who was clothed with linen. Who taking it went out, and there appeared in the Cherubim the likeness of a man's hand under their wings.

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

with linen garments. Who taking it went out; and yet the Scripture does not say what he did after he went out: so that it might leave the narration of a sad matter to our intelligence rather than subject it to our eyes.

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

For "sound" in the Hebrew, "voice" is put: which voice had the likeness of the voice of Almighty God speaking. For which the Septuagint translated: "as the voice of God *Saddai*"; which Aquila, Symmachus, and Theodotion translated *Hikanon*, which signifies "the strong and powerful". Note, reader, in what things the former vision and this one agree or disagree, so that from the collation of both without our admonition you may understand the divine sacraments, and that which I previously warned, that

both in the firmament, and in the throne, and in the hand of man, not "truth" but "likeness" is said. For we do not contemplate the glory of the Lord face to face with revealed countenance; but we see all things in likeness and image, as long as we are surrounded by a fragile and corruptible and mortal body (1 Cor. 13).

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

Observe what it was before, or how many kinds of wheels, according to the Septuagint: "as a vision of *tharsis*"; but now according to the same: "as a vision of a carbuncle"; so that the likeness of wings through fire, which is handed down from the Cherub, may be shown: although

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

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

(Vers. 15 seqq.) This is the living creature that I had seen beside the river Chebar. And when the Cherubim walked, the wheels also went beside them. And when the Cherubim lifted up their wings to be exalted from the earth, the wheels did not resist: but they also were beside them. When they stood, these stood; and when they were lifted up, these were lifted up. For the spirit of life was in them. All things live to God, and perceive their Creator. For he is not the God of the dead, but of the living (Matt. 22:32). Whence also all the bodies of the wheels are full of eyes (Supra 1). And in the psalm it is said: "The heavens declare the glory of God, and the firmament shows the works of his hands." Day unto day utters speech, and night unto night shows knowledge (Ps. 18:1, 2). The sun also and the moon, the sea and the rivers, the mountains and the hills praise God, and the elements are rolled into their own circle through each year, and we detect the reason of

the heavens on the earth, so that preserving the order of the ancient law they are rolled and run; and we see nothing new upon the earth. Moreover, what is said: "This is the living creature that I had seen beside the river Chebar" (Eccl. 1), the Scripture demonstrates that we ought to understand the same things in the exposition of the living creature which we understood above.

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

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

(Chap. 11:1) And the spirit lifted me up, and brought me to the East gate of the house of the Lord, which looks toward the rising of the sun. Because the glory of the Lord had gone out from the threshold of the temple, and stood over the Cherubim; and afterwards, as the Cherubim flew

away, the glory itself stood at the entrance of the East gate of the house of the Lord, and the prophet, because he could not go to it by himself, was lifted up by the spirit, and led to the same East gate of the house of the Lord, which looks toward the sun of justice, of whom it is written: "Behold the man: the Orient is his name" (Zech. 6:12): so that he might by no means remain in the temple, which was confused by the cloud of ignorance; but standing in the East gate of the house of the Lord, he might know the sacraments which follow.

(Vers. 2 seqq.) And behold at the entrance of the gate twenty and five men, and I saw in the midst of them Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. And he said to me: Son of man, these are the men who think iniquity, and treat of the worst counsel in this city, saying: Have not houses been built lately? This is the cauldron, and we are the flesh. Therefore prophesy against them, prophesy, son of man. And the spirit of the Lord fell upon me, and said to me: Speak: Thus says the Lord: Thus have you spoken, O house of Israel, and I know the thoughts of your heart. You have killed very many in this city, and you have filled its streets with the slain. Therefore thus says the Lord God: Your slain, whom you have placed in the midst of it, these are the flesh, and this is the cauldron, and I will bring you out of the midst of it. You have feared the sword, and I will bring the sword upon you, says the Lord God, and I will cast you out of the midst of it: and I will give you into the hand

of enemies, and I will perform judgments upon you. You shall fall by the sword: in the borders of Israel I will judge you, and you shall know that I am the Lord. This shall not be a cauldron to you, and you shall not be in the midst of it as flesh. In the borders of Israel I will judge you, and you shall know that I am the Lord. What follows is not found in the Septuagint, but was added from the Hebrew: "Because you have not walked in my precepts, and you have not done my judgments: but you have acted according to the judgments of the nations that are round about you."

The prophet is taken up according to what is written: "The Lord taking up the meek" (Ps. 146:6); or he is lifted from the earth, and introduced to the East gate of the house of the Lord, that he might know the sacraments of the twenty-five men who were at the entrance of the gate, and of Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people. These therefore who were at the entrance of the East gate of the house of the Lord, despairing of salvation, and prepared for destruction by the conscience of their crimes, nor willing to correct their sins through penitence, say: Although houses which had previously fallen have recently been built after the first captivity, nevertheless we know that this city is like a cauldron, and we are as flesh, so that we may be consumed and burned in it, according to what is written in Isaiah: "If the storm shall pass over, it shall not take us" (Isa. 28:15). While they were saying these things, the spirit of the Lord fell upon the

prophet; and for the second time he commands him to prophesy, and say: Since you have said these things, and the secrets of your hearts do not deceive me, I will interpret to you how the city is to be reputed a cauldron, and you as flesh: not according to that sense which you have spoken; but according to another which you do not fear. The city is indeed in the likeness of a cauldron, but it shall not be filled with your flesh; but of those whom you have killed. But you who think that you will die in this city, I will lead out from the midst of the city, and deliver into the hands of enemies: and I will perform judgments upon you; so that when you have fallen by the sword, by no means in the city, nor outside the borders of Israel, but in the borders of your own province, then you may know that I am the Lord. And for the second time it is said: "In the borders of Israel I will judge you, and you shall know that I am the Lord." Moreover, you shall suffer all these things because you have not walked in my precepts; and you have not done my judgments, but you have performed the crimes of the other nations round about. Although what is said is manifest according to the letter, having omitted for a little while the names of Jaazaniah and Azur, Pelatiah and Benaiah, which we reserve for another time, this must be said, that even today in the Church, which is the house of the Lord, and before the gate, and in the entrance, or in the way of the gate, which signifies the Savior, through whom we enter to the Father, there are twenty-five men, referring all things to the senses. And as far as it

does not escape my memory, I have never been able to find this number in a good part: although in Leviticus they are chosen for the priestly ministry from twenty-five years; for in the Hebrew it does not have this number which is said in the Septuagint, but the thirtieth, which is contained in the beginning of this prophet and in the age of the Lord, when he came to the waters of Jordan and was baptized by John (Luke 3). But if in the Gospel five wise virgins and five foolish are found (Matt. 25), let us know that this number is placed in the middle, and according to the quality of those using it, it can be conferred either to a good or to a bad part. These men therefore, who refer all things to the senses, and have two princes, of whom we have spoken above, are contained in the dual number, which cuts unity, and in the number of the second day is not seen by the Lord, according to the Hebrew truth. Whence also in the Ark of Noah, the unclean are introduced two by two (Gen. 6). But the Lord, narrowing the scission into one, made both one, and loosed the middle wall, condemning enmities in his own flesh (Eph. 2). Whence also he speaks something more august and more sublime: "I and the Father are one" (John 10:30), so that from the Judaic duality he might recall us to the union of the Christian faith. Finally, the priesthood of the Jews being lost, the Lord suffers by no means under one prince, but under two, Annas and Caiaphas: that he might show the cut error of their religion. There are many in the entrance of this gate before the East house of the Lord, who are compared

to the nations by their vices, and despair of salvation by the conscience of their sins, and say: The city in which we are engaged is a cauldron, and we are all flesh, and we shall be consumed by the Babylonian heat, whose darts are ignited: not willing to do penance, and despairing of salvation; therefore they hear that they themselves are not the flesh of the past and lost city, but those whom they have scandalized and whom they have killed. And therefore the sword is brought upon them, so that after they have been judged in the borders of Israel by no means among the nations, but among Christians, then they may know that he is the Lord according to what is read in the Psalms: "When he slew them, they sought him" (Ps. 77:34): so that whom they did not perceive through benefits, they may know through torments.

(Vers. 13.) And it came to pass when I prophesied, Pelatiah the son of Benaiah died: and I fell upon my face, crying with a loud voice, and said: Alas, alas, alas, O Lord God: do you make a full end of the remnant of Israel? While the prophet was vaticinating, one of the two princes, Pelatiah the son of Benaiah, dies, who is interpreted as "a declining ruin," and is the son of a "builder" or "mason": for *oikodomos* cannot be translated otherwise into our language. The other of the princes is preserved safe, Jaazaniah the son of Azur. Jaazaniah sounds as "his ears," which is understood of the soul. But Azur is "a prop" or "help." He therefore who by falling had declined from the Lord, and was of a very bad

building, rightly falls, while he prophesies whom God has comforted. But he who obeyed the precepts of God, and was sustained and propped by his help, rightly remains in the command of the people. We read in Exodus (Chap. 2) that when Pharaoh the king of Egypt was dead, the children of Israel groaned from the works of mud, straw, and bricks, and cried to the Lord, whom they could not call upon while he was living. Isaiah also (Chap. 6), when Uzziah the leprous king was dead, saw the Lord sitting upon a high and elevated throne, and the Seraphim standing around him; and understanding that he had unclean lips, and lived among a people having unclean lips, he deserves that a coal be sent from the altar, and purge his unclean lips. But here, while the fortitude of God prophesies, the prince who had declined from the service of the Lord falls that he may be lifted up by Christ. For if the Lord is the resurrection, the devil is the ruin. In which it is asked, how it is said of the Savior: "Behold, this one is set for the ruin and the resurrection of many in Israel" (Luke 2:34). For the ruin of those who stood very badly, and the resurrection of those who had fallen. When the prophet had seen this, he fell upon his face: not by the merit of one sinning, but by the affection of one mourning; and with a loud voice, which came from a great ardor of faith, he cried out a third time and said: "Alas, alas, alas, O Lord God, do you make a full end of the remnant of Israel?" And the sense is: Even the very remnants, which seemed to be in the people, are deleted while you are indignant.

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

First, it must be spoken about the variety of the interpretation. For that which is held in the Hebrew, "the men of your kinship" (for this is what *GOOLATHACH* signifies), the LXX translated as "the men of your captivity." Then where it follows: "all of them to whom the inhabitants of Jerusalem have said"; for "all of them," they placed "is consumed," on account of the ambiguity of the letters and the word: for *CHULLO*, which Aquila and Symmachus and Theodotion interpreted as "all of them," they turned as "is

consumed," which according to the sense does not resonate at all. The word of the Lord was therefore made to Ezekiel, who had said: "Alas, alas, alas, O Lord God, do you make a full end of the remnant of Israel?" In the death of Pelatiah, namely, and of those who were killed with him, because by no means are those the remnants which the prophet thought were in Jerusalem, but these who seemed to be captives in Babylon. And the sense is: O son of man, your brothers generated from the same stock with you, your brothers, I say, to whom the inhabitants of Jerusalem have said, "You have departed from the Lord, because you are captives, and you delivered yourselves with Jeconiah, but the land of Israel is given to us in eternal possession." Say therefore to them, that although I have made them go far from the land of Israel, and have dispersed them among the nations, and commanded them to be in foreign lands; yet because they have obeyed my command, I will be in them even in pilgrim and hostile places for a small sanctification: while many are found from among them who by no means submit their necks to idolatry; but are mindful of the commands of God, just as were Daniel and the three boys, and it is to be believed that others were, in the likeness of such great princes whom the Scripture now commemorates (Dan. 3). From all of which we learn that those who by the judgment of God are delivered to punishments are not to be insulted; nor is a man converted from his sins to be reproached; nor is it ever to be said to those who are penitent and have

gone out from the Church: "You have departed far from the Lord; the land is given to us in possession." Because thus says the Lord: Although I have separated them for a little while from my Church, and dispersed them among the nations: nevertheless I will be to them for a modest sanctification, as long as they remember their sins, so that they who on account of vices departed from their place, may hasten to return to their pristine seats through penitence.

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

The divine word speaks to those who were captives in the land of Babylon, to the brothers of the prophet Ezekiel, and to the kin to whom the inhabitants of Jerusalem have said: "You have departed far from the Lord, to us the land is given in possession." Moreover, it speaks these things which follow: I will gather you from the

peoples, and I will restore to you the land of Israel. And when you shall have entered, you shall take away all the idols on account of which you had offended God, and I will give you one heart of fear and of the service of God, so that by no means you should serve diverse idols, or another than you had before. And I will give a new spirit in your bowels, according to what is written: "Create a clean heart in me, O God, and renew a right spirit in my bowels" (Ps. 50:12). And I will take away from you the stony heart, that is, the hard heart, according to what Stephen the first martyr in Christ speaks: "Hard-necked, and uncircumcised in heart" (Acts 7:51). And the heart of Pharaoh is hardened, lest he let the people of Israel go (Exod. 7). And I will give, he says, to you a fleshy heart, soft and tender, and which can receive the commands of God, so that they may be written in the fleshy tables of the heart. For this reason, however, a soft heart is given and a hard heart is taken away, so that they may walk in my precepts, and keep the judgments, and be in the people of God: and the Lord, who had previously been an adversary, may be to them for a God. But those who by no means shall have corrected their prior sins through penitence, but shall have walked after their abominations: I will retribute, he says, to them what they deserve, so that their ways may be set upon their heads. Most people estimate that these things happened under Zerubbabel the son of Salathiel, and under Jeshua the son of Jozadak the high priest, and under Ezra and Nehemiah to the tribe of Judah,

and to those who returned with them. Also that the inhabitants of Jerusalem, who were taken under Zedekiah the king of Judah, or who fled with Jeremiah into Egypt, were dispersed into all lands, and by no means returned into the city of Jerusalem. Moreover, the full conversion of those who were captives and of the remnants of Israel is understood in Christ, when the remnants were made safe, and in one day three thousand believed, and again five thousand (Acts 2); and others of whom James speaks to the apostle Paul: "Do you see, brother, how many thousands of believing Jews there are? All these are emulators of the Law" (Acts 21:20). But also daily the proud inhabitants of the city of Jerusalem, whose heart walks after their stumbling blocks and their abominations, deserve the offense of God, and those who were outside, the stony heart having been taken away and a very soft heart received, return to the Church through penitence; and walk in the precepts of the Lord, and keep his judgments, and become the people of the Lord, and the Lord, whom they had previously offended, becomes their God.

The Cherubim lifted up their wings, and the wheels with them, and the glory of the God of Israel was over them. And the glory of the Lord went up from the midst of the city, and stood over the mountain which is to the east of the city. Little by little the glory of the Lord withdraws from Jerusalem. First deserting the temple, it stands in the court or on the threshold of the house, and afterwards at the entrance of the

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

And the spirit lifted me up, and brought me into Chaldea to the transmigration in a vision in the spirit of God, and the vision which I had seen was taken away from me. And I spoke to the transmigration all the words of the Lord which he had shown me. For that which we translated from the Hebrew truth: "And the vision which I had seen was taken away from me," the Seventy (LXX) translated: "And I went up from the vision

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

And the word of the Lord came to me, saying: Son of man, you dwell in the midst of a provoking house: who have eyes to see, and see not: and ears to hear, and hear not: because it is a provoking house. For that which we translated: "In the midst of a provoking house you dwell," the Seventy (LXX) placed: "In the midst of their iniq-

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

Therefore, son of man, make for yourself baggage of transmigration: and you shall transmigrate by day in their sight. And you shall transmigrate from your place to another place in their sight, if perhaps they may behold: because it is a provoking house. The Seventy (LXX): "And you, son of man, make for yourself baggage of captivity; and be led captive by day in their sight: and be led captive from your place to another place in their sight, that they may see because

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

And you shall bring forth your baggage as the baggage of one transmigrating by day in their sight. And you shall go out in the evening before them, as one who transmigrates goes out before their eyes. Dig through the wall for yourself: and you shall go out through it in their sight. In your shoulders you shall carry: in the dark you shall flee. You shall veil your face, and you shall not see the land: because I have given you as a portent

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

the words and the deeds of the prophets are for a sign and a figure. Whence also in Zechariah, they are called "men of portent," because they portend future things (Zechariah 3). And in Hosea, God speaks: "In the hands of the prophets I have been likened" (Hosea 12:10). But those who wish Christ to be understood in the person of Ezekiel, take the baggage of captivity as the human body, and the dug-through wall, by which...

I did therefore as he had commanded me: I brought forth my baggage as the baggage of one migrating by day, and in the evening I dug through the wall for myself with my hand. In the dark I went out, and on my shoulders I carried in their sight. The Seventy (LXX): "And I did so according to all things that he had commanded me: and I brought forth baggage as baggage of captivity by day: and at evening I dug through the wall for myself with my hand, and hidden I went out: upon shoulders I was taken up in their sight." He testifies that he completed in work what he was commanded above to do, and it does not need interpretation according to both opinions, which was explained above. Moreover, it should be noted that at one and the same time Jeremiah was prophesying in Jerusalem, and Ezekiel in Babylon, and the prophecy of the former was sent to the captives; and of the latter to those who dwelt in Jerusalem; so that the providence of the one God might be proved in different regions, and the hearers might understand that whatever happened to the people, by no means consisted

in the power of idols, but in the command of the Lord.

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

This burden is upon the prince who is in Jerusalem; and upon all the house of Israel which is in the midst of them. Say: I am your portent: as I have done, so shall it be done to them. Into transmigration and into captivity they shall go. And the prince who is in the midst of them shall be carried on shoulders, in the dark he shall go out; they shall dig through the wall to bring him out; his face shall be covered, that he may not see the land with his eyes. And I will spread my net over him, and he shall be taken in my sagena, and I will bring him into Babylon into the land of the Chaldeans, and he shall not see it; there he shall die. And all who are around him, his defense and his troops, I will scatter into every wind; and I will draw out the sword after them, and they shall know that I am the Lord, when I shall have dispersed them among the nations and scattered them in the lands. And I will leave of them a few men from the sword, and from famine, and from pestilence; that they may tell all their crimes among the nations to which they shall enter, and

they shall know that I am the Lord. First let us explain the history. Say to them, he says, O son of man, who either ask, or do not ask: "What are you doing these things?" that this burden and vision is upon the leader who is in Jerusalem, signifying the leader Zedekiah. And say: "I am your portent," or as the Seventy (LXX) translated: "I who do portents"; so that from present things future things may be known. "As I have done, so shall it be done to them," to the leader and to all who are in the leader's company. Into the Babylonian transmigration they shall be led captive, and the leader who is in the midst of them shall be carried on shoulders, either of beasts of burden, or of those who had fled with him. In the dark, and in the shadows of the night he shall go out: and his companions shall dig through the wall to bring him out. His face shall be veiled, either by the fear of one fleeing, or by the injury of blindness, so that as a blind man he may not see the land of Babylon. And I will spread my net over him, and he shall be taken in my sagena. For with the Lord permitting, he was taken by the Babylonians: and these things which he suffered to be done by the enemies, he testifies that he himself did. And being led into Babylon, he shall not see the land of the Chaldeans, and there as a captive he shall die.

(Vers. 17 seqq.) And the word of the Lord came to me, saying: Son of man, eat your bread in disturbance [Vulgate adds "but"]; and drink your water in haste and sorrow. And say [Vulgate: "you shall say"] to the people of the land: Thus says the

Lord God to those who dwell in Jerusalem, in the land of Israel: They shall eat their bread in anxiety, and drink their water in desolation, that the land may be desolate from its multitude because of the iniquity of all who dwell in it. And the cities which are now inhabited shall be desolate, and the land shall be deserted: and you shall know that I am the Lord.

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

After the prophecy of the prince and his companions, which was shown under a bodily image, he comes to the people: and whatever is said to the prophet, is referred through the prophet to the inhabitants of Jerusalem, that in the evil of the siege, they should eat their bread in anguish and want, and by no means drink their water in abundance, but with torment and tribulation. But these things, he says, O prophet, are said to you, so that you may speak to the people of your land, and say: Thus says the Lord to the inhabitants of Jerusalem, which is in the land of

Israel: Besieged by Nebuchadnezzar and by the Chaldeans, you shall endure the evil of hunger and thirst; so that the whole land with its fullness (Al. multitude) may be destroyed, signifying the inhabitants through that which is inhabited. And lest they think this happens to them without cause: Say to them, he says, that because of their crimes and impieties, all the cities of Judea are to be reduced to solitude, and the entire cultivation of the land may perish, so that they may know God as raging, whom they refused to know as merciful.

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

(Vers. 21 seqq.) And the word of the Lord came to me, saying: Son of man, what is this proverb

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

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

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

BOOK FOUR.

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

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

(Vers. 3.) Woe to the foolish prophets, who follow their own spirit, and see nothing. LXX: Woe

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

"You who see, go: retire into the land of Judah; and in Bethel you shall not prophesy" (Amos VII, 12, 13). For which reason the vision of Isaiah and Obadiah are placed in the titles. And the Lord commanded the apostles: "Lift up your eyes and see" (John IV, 35). And the prophet suppliantly prays: "Reveal my eyes, and I will consider the wonders of your law" (Ps. CXVIII, 18).

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

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

Let us speak first according to the Hebrew. The prophets of Israel are like foxes, daily making thefts of domestic birds: who dwell, according to

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

Furthermore, according to the Seventy, this is the sense: All heretics because of their fraudulence and wickedness are like foxes, of whom the Savior speaks: "The foxes have holes, and

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

is said to them: "Have you not seen a false vision, and spoken vain divinations?" And that which follows, "and you said, says the Lord, and I have not spoken," is not held in the Seventy.

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

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

Under the person of the prophets, the word is against the heretics, who speak vain things and see a lie, and persevere to confirm their own doctrine: that the Lord himself comes against them and rises up, and extends his hand over them to strike, and does not draw it back to spare; and he threatens that they are not to be in the council of the people of the Lord, nor in his Church, but in the synagogue of the devil, nor are they to be written in the house of Israel. Concerning whom

it is said in another place: "Upon the earth they shall be written" (Jerem. XVII, 13): not in the land of Israel which is the land of the living, of which it is now said, "neither into the land of Israel shall they enter": but into the land of the dead and the shadow of death, so that after they shall have suffered these things, separated from the assembly of the people of God, they may understand that he himself is the Lord. For that which we translated, "in the council of my people they shall not be," the Seventy translated, "in the discipline," or "in the correction of my people they shall not be." For there is one correction of adversaries, and another of children. Whence also Jeremiah says: "Correct us, O Lord, but yet in judgment, and not in fury, lest you make us by any means few. Pour out your fury upon the nations that have not known you; and upon the kingdoms that have not invoked your name" (Ibid. X, 24, 25).

(Vers. 10 seqq.) Because they have deceived my people, saying: peace, and there is no peace. And he built a wall: but they smeared it with mud without straw. Say to those who smear without tempering, that it shall fall. For there shall be an overflowing rain: and I will give great stones rushing down from above, and a storm wind dissipating it. For behold, the wall has fallen. Shall it not be said to you, where is the smearing which you smeared? Therefore thus says the Lord God: And I will cause a spirit of tempests to break forth in my indignation: and an overflowing rain shall be in my fury, and great stones of wrath unto consumption. And I will destroy the wall which you

smeared without tempering, and I will level it to the ground: and its foundation shall be revealed, and it shall fall and be consumed in its midst: and you shall know that I am the Lord. And I will fulfill my indignation upon the wall, and upon those who smear it without tempering: and I will say to you: there is no wall: and there are none who smear it. The prophets of Israel who prophesy to Jerusalem: and see for her a vision of peace: and there is no peace, says the Lord God.

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

over Jerusalem, and who see peace for her: there is no peace for them, says the Lord God.

The prophets of Israel, who shall not be in the council of the people of God, nor be written in the writing of the house of Israel, nor enter the land of promise, shall suffer these things for this reason, because they deceived my people, doing injury to the rigor of repentance and conversion by announcing peace and prosperity to them, according to that which is said elsewhere: "Peace, peace, where is peace" (Jerem. VIII, 11)? And so God metaphorically built for them a wall (maceriam) through the mandates of the law and the eloquence and threatenings of the holy prophets. For this Hebrew word signifies HIS (); so that he might remove from them every incursion of beasts and hostile attack, while they, having turned to God, were surrounded by this as if by a most firm wall and partition. But the false prophets (pseudoprophetae) promised them peace not once, but frequently, for this is what the repeated word of peace signifies. And the wall itself, which in the following parts is called CIR, the false prophets smeared without tempering, as Symmachus interpreted, that is, with pure mud, and which did not have straw, so that it could not provide any strength. But according to the LXX and Theodotion, they smear it with folly: Aquila, however, interpreted the Hebrew word THAPHEL as analō (ἀνάλῳ), which signifies without salt, passing from one translation to another, just as food without salt has no flavor: so also mud without straw, by which

it is strengthened and bound, can provide no strength to a wall.

Say, he says, to those who promise them vain things, and promise a hollow help, that this wall and this fence shall fall, and I will send a most vehement rain, namely, most savage enemies. But he signifies the Babylonians and Chaldeans; and those same stones of hail rushing down from above, all through metaphor, by which a sudden whirlwind may subvert and undermine the unstable fence; and afterwards it may be said to them, that is, to the false prophets: Where is the smearing which you smeared, and where is the help which you promised? Moreover, whatever we have said concerning the false prophets can also be referred to heretics, because all their figments shall be dissolved by the wrath of God; and the building of the worst doctrines, which does not have the seasoning of the Holy Spirit, shall collapse, and fall down even to the foundations and the dust, and the fence itself shall be leveled to the earth, and fall, and the prophets who promised and the people to whom it was promised shall be consumed in its midst: so that after he shall have fulfilled his indignation, and said to them: "this is not the wall," that is, this is not your defense; and "there are none who smear it," but all things are vain and profiting unto nothing: then you may know by the work that I am the Lord. But so that we may know who these are who smear the wall, there follows: "Prophets of Israel," that is, false prophets, "who prophesy to Jerusalem, and see for her a vision of peace,"

these are the cause of sin and ruin, and of foolish security. For there shall be no peace, says the Lord, because the Lord did not send them, nor has he spoken to them. That which the LXX translated: "and upon their joints," is not found in the Hebrew. But it signifies the joints of the stones in the wall, or the supports of the timbers, by which the walls are strengthened. Furthermore, that which we read above: "he himself built a wall," most people refer to the people of Israel, who promised themselves either the help of the Egyptians or the help of a vain peace.

(Vers. 17 seqq.) And you, son of man, set your face against the daughters of your people who prophesy out of their own heart: and prophesy against them, and say: Thus says the Lord God: Woe to those who sew cushions under every elbow: and make pillows under the head of every age to catch souls: and when they caught the souls of my people, they gave life to their souls. And they violated me to my people for a handful of barley, and a piece of bread: that they might kill the souls which do not die: and give life to the souls which do not live: lying to my people who believe in lies. Therefore thus says the Lord God: Behold I am against your cushions, with which you catch flying souls: and I will tear them from your arms: and I will let go the souls which you catch, the souls to fly away. And I will tear your pillows: I will deliver my people from your hand: neither shall they be any more in your hands as a prey: and you shall know that I am the Lord. Because you have made the heart of the just

man to mourn falsely, whom I have not made sorrowful, and have strengthened the hands of the impious man so that he should not return from his evil way and live: therefore you shall not see vain things, and you shall no longer divine divinations: and I will rescue my people from your hand: and you shall know that I am the Lord.

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

divinations anymore: and I will deliver my people from your hand, and you shall know that I am the Lord.

Above, the divine word was directed to the prophets, who smeared the wall with mud that had no straw, nor could it provide any strength to the wall or fence: now he is commanded to set his face against, or direct it towards, the daughters of the people, the prophetesses, and, as the LXX translated, to "make it firm" (obfirmare). For just as against the prophets, other false prophets (pseudoprophetae) were inspired by a diabolical spirit to subvert the mandates of God, so against the prophetesses, such as Deborah (Judg. V) and Huldah (IV Kings XXII), and in the Acts of the Apostles the four prophesying daughters of Philip the Evangelist, others were inspired by a demonic spirit (Acts XXI), even others of the same sex, such as Prisca and Maximilla, who by the vaticination of a lie subverted the faith of the truth. Moreover, the Hebrews say these were learned in magical arts through necromancies and a pythic spirit, such as was that woman who was seen to have raised the soul of Samuel (I Kings XXVIII): and in the Acts of the Apostles, whose divination acquired much gain for her masters, from whom at the command of the apostle Paul an unclean spirit was cast out (Acts XVI). But we shall say it thus, that other heretics preach power by the falsehood of their doctrines. Of whom was Pythagoras and Zeno, from whom the Stoics: the Brahmins of the Indians, and the Gymnosophists of the Ethiopians, who because

of the continence of their diet, attribute to themselves a miracle among the gentiles. And they are rightly said to smear the wall, and to promise some strength; but because they do not have the seasoning of Christ, their labor is vain, and the building shall perish. For "unless the Lord build the house, they labor in vain who build it" (Psal. CXXVI, 1). But others, the teachers of pleasures and lust, are said to sew cushions, and to place them under every elbow, the Epicureans and Pyrrhonians, and among us Jovinian and Eunomius, who say: "Let us eat and drink, for tomorrow we shall die."

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

face against Gog and Magog." And in another place: "I will fix my face against that man, and I will place him in a desert, and in dissipation, and I will take him away from the midst of the people: and you shall know that I am the Lord" (Below, XIV, 8). Woe therefore to these heresies, and to these doctrines, which promising rest, deceive every age and sex, to catch the souls of the wretched, and contaminate me to my people, while I am believed to love pleasure: and this not for a corum and half a corum of barley, as we read in Hosea (Hosea V), but for a handful of barley, which brute animals eat, and a piece of bread. Not whole bread nor solid testimonies of the Scriptures, but those which by heretical depravity have been broken, and curtailed, and diminished; so that they may deceive all the holy ones, and draw them to death; and strive to give life to sinners by vain promises. Therefore the clement and merciful God does not kill the prophetesses themselves, but tears their cushions, which like nets catch flying souls, so that after they have been broken, they may have a free opportunity to fly. And they shall rend the veils, or the pillows, in which the principal part of the soul reclined, and with which the heads of the deceived were covered. Since the Apostle teaches that the heads of men are not to be veiled, but that with revealed face the glory of the Lord is to be contemplated (II Cor. III). For you, he says, by false terrors were breaking the minds of those serving God, and by fraudulent promises, were keeping the impious ones shut in, lest by performing repentance,

they should receive the life which they had lost. Therefore you shall by no means see vain visions; nor will I call your lies prophecies; but divinations, concerning which it is written: "There is no augury in Jacob, nor divination in Israel" (Num. XXIII, 23): that I may rescue my people from your hands, and you may know by the work that I am the Lord, who have delivered the lost.

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

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

LXX: And there came to me men from the elders of Israel, and sat before my face. And the word of the Lord came to me, saying: Son of man, these men have placed their thoughts in their hearts: and have placed the torment of their iniquities before their face: shall I in answering answer them? Therefore you shall speak to them: and say to them: Thus says Adonai the Lord: A man, a man of the house of Israel who shall place his thoughts in his heart, and place the torment of his iniquity before his face: and shall come to the prophet, to interrogate him in me: I the Lord will answer him in those things by which his mind is held: that he might turn away the house of Israel according to their hearts which are alienated from me in their thoughts. Therefore say to the house of Israel: Thus says the Lord God: Be

converted, and depart from your inventions: and from all your impieties, and turn your faces to me: Because a man, a man of the house of Israel, and of the strangers who sojourn in the land of Israel: who shall be alienated from me, and shall place his thoughts in his heart: and place the torment of his iniquity before his face; and shall come to the prophet to interrogate him in me: I the Lord will answer him in that by which he is held, and I will make firm my face upon that man: and I will place him in a desert, and in extermination: and I will take him away from the midst of my people: and you shall know that I am the Lord. And the prophet if he shall have erred, and spoken a word: I the Lord have caused that prophet to err. And I will extend my hand upon him, and I will exterminate him from the midst of my people Israel. And they shall receive their iniquity according to the iniquity of him who interrogates, and the iniquity of the prophet shall be likewise, so that the house of Israel may by no means err from me, and they may no longer be polluted in all their sins. And they shall be to me a people: and I will be to them a God, says Adonai the Lord.

After he spoke to the prophets who prophesied in their own heart, and smeared the wall without tempering; and to the prophetesses who sewed pillows, and placed them under every elbow, and made veils, and covered the heads of every age (by which the doctrine of perverse dogmas is shown), there came to the prophet, not all the elders, lest all should seem to err; but certain of the elders of Israel, and sat before the prophet:

for what reason they had come, they meanwhile deferred in silence; and immediately the word of God came to the prophet, indicating why they were present. For it is not of the nature of man, however holy, to know the secrets of the heart. Whence it is said of the Savior alone: "But Jesus seeing their thoughts, said: Why do you think evil in your hearts" (Matth. IX)? And the sense is: Son of man, these men who sit before you, have placed their uncleanness in their hearts, or their thoughts; and, according to Symmachus and Theodotion, idols and a stumbling block, that is, the ruin and torment of their iniquity, they have placed before their face, and thus they came to inquire after the word of the Lord. Ought I to answer men of this sort, who come to me with their former thoughts: not even at this time leaving the crimes of their impiety, but believing in idols, and in fraudulent divinations; and having the ruin of iniquity before their face and its torment, while they despair of better things, and are ready for punishment, and thus desire to know my words through you? Since therefore they have come to you with a perverse heart, answer them not from your own person, lest the authority of the one answering be light; but from my command, and you shall say to them: "Thus says the Lord God." The meaning of the whole passage is this (to comprehend a broad explanation in a short discourse): A man, a man not of other nations, whose error can have pardon, but of the house of Israel, who shall come to the prophet to be interrogated with his former vices, of which we spoke

above, I will answer him according to his heart, and his uncleanness, so that according to what he wants and believes, so also he may hear. For he does not deserve correction, who interrogates not with the mind of learning, but of testing. For they have departed from me, and followed idols. And that is a brief threat, that they should depart from idols and perverse thoughts, and be converted to me, leaving their former crimes. For he does not deserve to hear the truth, who interrogates fraudulently; but he is to be caught by his own heart: according to that which the Scribes and Pharisees, interrogating the Lord, or rather testing him, hear: "Why do you test me?" And again: "Neither will I tell you by what power I do these things" (Matth. XXI, 27). But who such a man is, and thus interrogates, God sets his face upon him, or confirms it; so that by the austerity of the countenance, the hardness of the forehead may be softened, and he may be for an example, and for a proverb, or for a solitude, and for destruction, so that when that one has perished from the people of God, the rest may know that he himself is the Lord who knows the secrets of the heart, and understands the perversity of the mind; nor does he consider the words of those speaking, but their hearts.

And that which follows, and seems to make a question: "The prophet when he shall have erred, and spoken a word, I the Lord have deceived that prophet," let us not think it is said of a true prophet, but of a false prophet (pseudo-propheta), who is called a prophet synonymously

(synōnymōs). And it can be solved from that place of the Scriptures, when Ahab king of Israel, going to battle, does not want to hear Micaiah the prophet, but acquiesces to the counsels of the false prophets (III Kings XII). And Micaiah says that he saw the Lord sitting upon a throne, and the spirit of error voluntarily offered himself to deceive the king. The devil also, circling the earth in the book of Job, is said to stand in the sight of God, and to receive power from the Lord first over the substance of Job, then over his body (Job I and II). But also Balaam the soothsayer is sent by the Lord to deceive Balak son of Beor (Num. XXII). All this, however, is said lest it be attributed to the strength of the false prophets that the people are deceived, and want rather to hear a lie than to accommodate their ear to the truth: but that it is of the wrath of God, that a perverse and incredulous people should listen more to false prophets than to prophets. Finally, he extends his hand over him (it is understood, the prophet), and he is blotted out from the midst of his people, so that he may bear his iniquity, because similar is the error, and consistent is the punishment: so that both he who interrogates, and he who is interrogated, may bear their iniquity, and that the house of Israel, of those who have wanted to hear the words of God, may by no means be mocked by perverse vaticinations; but may be the people of God, and he himself may deserve to have the Lord. In that which he said: "I the Lord have deceived him," the words of Solomon consent, who disputing about God, says: "And he shall mock

the mockers" (Prov. III, 34): and that testimony: "If they shall walk perversely toward me, I also will walk against them in perverse fury" (Levit. XXVI, 27, 28). And that which is said a second time, "a man, a man of the children of Israel, and of the strangers who are joined to them," shows in us, according to the Apostle, a double man, the exterior and the interior (I Cor. XV). For many having the corporal face of a man, assume the images of various beasts, which the prophet, desiring them to be dissipated, prays: "Lord, in your city you shall dissipate their image" (Psalm LXXII, 20). Those concerning whom it is written: "Man when he was in honor, did not understand, he was compared to the foolish beasts and was made like to them" (Psal. XLVIII, 21), are not men men, but the men are beasts. Again, those who hear in the Gospel: "Serpents, generation of vipers, who showed you to flee from the coming wrath" (Matth. XXIII, 33)? are not men men, but the men are serpents. And concerning whom it is written: "Foxes have holes, and the birds of heaven nests" (Matth. VIII, 20): and concerning Herod: "Tell this fox" (Luke XIII, 32), are not men, but the men are foxes. But those who possess both names of man, if they shall have erred, are therefore corrected through punishments, so that they may understand that he himself is the Lord. Also that which we placed according to the LXX: "A man, who shall be alienated from me, and shall place his thoughts in his heart, and the torment," or "punishment of his iniquity before his face," agrees with that testimony which is

written in Isaiah: "Walk in the light of your fire, and in the flame which you have kindled" (Isai. L, 11). For each one kindles for himself the ardors of flames, and prepares punishments, while he does not want to correct his errors by repentance, but remains in errors, he who deserves the burning of flames.

(Vers. 12, 13 seqq.) And the word of the Lord came to me, saying: Son of man: when a land shall sin against me so as to prevaricate by prevaricating, I will extend my hand upon it, and I will break the staff of its bread, and I will send famine upon it, and I will kill man and beast from it. And if these three men shall be in its midst, Noah and Daniel and Job, they by their justice shall deliver their own souls, says the Lord of hosts. But if I shall also bring evil beasts upon the land, that I may lay it waste, and it shall be impassable, because there is no one passing through on account of the beasts, if these three men shall be in it, as I live, says the Lord God, they shall deliver neither sons nor daughters: but they alone shall be delivered; but the land shall be desolate. Or if I shall bring a sword upon that land, and shall say to the sword: Pass through the land, and I shall kill man and beast from it, and these three men shall be in its midst, as I live, says the Lord God, they shall not deliver sons nor daughters: but they alone shall be delivered. But if I shall also send pestilence upon that land, and pour out my indignation upon it in blood, that I may take away from it man and beast, and Noah and Daniel and Job shall be in its midst, as I live,

says the Lord God, they shall not deliver son or daughter; but they by their justice shall deliver their own souls. For thus says the Lord God: But if I shall send my four worst judgments, the sword, and famine, and evil beasts, and pestilence into Jerusalem, that I may kill from it man and beast: yet there shall be left in it a salvation of those leading out sons and daughters. Behold they shall come out to you, and you shall see their way, and their inventions, and you shall be comforted over the evil which I have brought into Jerusalem in all things which I have brought upon it. And they shall comfort you when you shall see their way, and their inventions: and you shall know that I have not done in vain all things which I have done in it, says the Lord God.

Four plagues are brought upon the prevaricating land, or, as the Seventy translated, the "sinning" land: famine, beast, sword, pestilence, which if they were brought individually upon individual regions, and these three men Noah and Daniel and Job, whose justice is preached by the voices of the Scriptures, should pray for the sinning land, not only would they not be able to save it, but not even their sons and their daughters, if they should have perpetrated the works of the sinning land; but they would be able to deliver only themselves. It is asked, since Abraham and Isaac and Jacob, Moses also and the other patriarchs and prophets were just, why mention is made only of these. This is easily solved: for Noah could not prohibit the flood imminent upon the world, because all the earth had polluted the

ways of the Lord (Gen. VI, VII); but he had his sons reserved for the seedbed of the human race, who perhaps were of the same virtue. Daniel also mitigated the imminent captivity of the people of the Jews by no weepings (Dan. I). But Job also, not on account of sins, but on account of probation, delivered neither his house nor his sons (Job I). Others, however, say that because only these three men saw both prosperity and adversity, and again prosperity: therefore they are named together; and that this is secretly signified, that just as they saw both good and evil, and again joyful things: so also the people of Israel, who first had enjoyed good things, and afterwards sustained the yoke of captivity, if they should perform repentance, would return to their former happiness.

But if Noah and Daniel and Job gathered together and placed in one spot, cannot withdraw the sinning land, that is, those who dwell in the land, from the wrath of God: what is to be said of those who think that by the merit and virtues of parents, sinful sons can be delivered from the fires of Gehenna? Whence neither can a martyr father deliver a sinful son; nor can a mother of holy conversation give the rewards of modesty to an immodest daughter. And on the contrary, the vices of parents shall not harm the children; but the soul which shall have sinned, it shall die (Below, XVIII, 4). Lot dwelling in Sodom, but a stranger both in spirit and in flesh, did not deliver his wife because she had looked back; but only his daughters, who perhaps had not sinned (Gen.

XIX). And Josiah, a holy man, not only did not save a sinful people by his virtues, but he himself died in its sins (IV Kings XXIII). But if sometimes on account of Abraham and David the Lord promises his mercy to their posterity: it is to be noted that he does not spare those who persevere in crimes; but those who perform repentance, so that the conversation of the children may be aided by the merits of the fathers. Since, he says, these things are so, and the prayer of such great men does not save the sinning land from individual plagues: thus says the Lord God, because Jerusalem has sinned nefariously, I will bring four plagues upon her at once: the sword, by which she is slaughtered by enemies; and famine, which she sustains in the siege; and the beasts, by which those fleeing in the deserts and forests are devoured; and pestilence, which always follows famine and penury. For which the Vulgate edition translated "death." These things, however, I will bring upon her, he says, so that neither men shall remain in her, nor beasts. And yet on account of my clemency, while four plagues are imminent at once and laying all things waste, I will leave in her some who may lead out their sons and daughters; and let them come here as captives, that is, into Babylon and Chaldea, so that when you shall have seen them, and looked into their works, then you may understand that they were justly taken, and that my sentence was just, and your captivity may have consolation; while you understand that I delivered them from the sword, famine, beasts, and pestilence for this reason,

that you might learn from their perversity that Jerusalem was deservedly subverted, and the temple burned, and the people led away captive, besides those whom the sword, famine, beasts, and pestilence shall have consumed.

Let these things be said concerning that Jerusalem, to which, while Ezekiel was prophesying among the Chaldeans, captivity was approaching. Moreover, both upon our land, to which it is said: "Earth you are, and into earth you shall go" (Gen. III, 19); and upon our Jerusalem and each one of the believers, if they shall have contemned the mandates of God and deserved to be called prevaricators, famine shall be brought; not a famine of bread, nor a thirst for water, but a famine of hearing the word of God. The sword also shall be brought, of which we read: "They shall be delivered into the hands of the sword: they shall be the portions of foxes" (Psal. LXII, 11). And to Mary: "A sword shall also pierce through your own soul" (Luke II, 35). Beasts also shall be brought, into which the just man prays he may not be delivered: "Deliver not the soul confessing to you to the beasts" (Psal. LXXIII, 19). Pestilence also shall be brought (for which the LXX interpreted "death") concerning which it is written: "The death of sinners is very bad" (Psal. XXXIII, 22). And: "The soul which shall have sinned, it shall die." And: "Does bitter death thus separate" (I Kings XV)? Concerning all of which neither the doctrine of spiritual parents, whom we understand as teachers, nor princes shall be able to deliver, unless there shall have been the assent

of the children, and they shall have aided the entreaties of the former by their own efforts. For the justice of the just man shall be upon him, and the iniquity of the impious shall abide in himself: "Each one shall die for his own sin, and shall be saved by his own justice" (Deut. XXIV, 16). And in vain do the Jews say: "Abraham is our father" (John VIII), when they do not have the works of Abraham. But if there is confidence in anything, let us trust in the Lord alone. For "cursed is every man who has hope in man" (Jerem. XVII, 5), however holy they may be, however much they may be prophets. We read: "Do not trust in men" (Psal. CXLV, 2). And again: "It is good to trust in the Lord, rather than to trust in princes" (Psal. CXVII, 6). Not in the princes of the world only, but also in the princes of the Churches, who shall deliver only their own souls if they shall be just. But their sons and daughters, whom they shall have begotten in the Church, if they shall have been negligent, they will not be able to save, and yet the Apostle speaks: "If any man's work shall burn, he himself shall be safe: yet so as by fire" (I Cor. III, 15). But the hand is extended over the prevaricating land, so that the staff or the strength of bread may be broken. Which being extended, threatens plagues, he who extends it being unwilling, and he raises it not to strike those sinning, but to terrify by the extension, and to preserve those terrified.

(Chap. XV.---Vers. 1 seqq.) And the word of the Lord came to me, saying: Son of man, what shall be done with the wood of the vine among all the

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

For that which we translated: "the fire has consumed both its parts, and its midst is reduced to embers," the Seventy translated: "The fire consumes its annual pruning, and lets it go unto the end." Again where we said: "When I shall have set my face upon them," they translated, "when I shall have made it firm." Prevarication also they interpreted as "offense." By various similitudes, which the Greeks call parables, the subversion of the city of Jerusalem is foretold. And just as above (On chap. IV) in the frying pan, in which the flesh of the people was fried, and in the brick in which the fortifications, and the mounds of rams, and

the machines of the vineyards were painted, the siege and famine of the same city were described, and afterwards we are to read in this same book: in Jeremiah also it is written (Jerem. I, 13), that the "Boiling Pot" which is kindled from the face of the North, signifies the city of Jerusalem; and the forest of Nageb, and Theman, and Darom, being cut down, foretells this same thing: so in the present place the same Jerusalem is compared to a vineyard and a fruitful vine. Of which in another place it is written: "I planted you a fruitful vineyard, all true: how are you turned into the bitterness of a strange vine?" (Jerem. II, 21.) And in Isaiah: "I planted," he says, "a sorek vine" (Isai. V, 2), which sounds as chosen and beautiful. And in the Psalms we read: "You have transferred a vineyard out of Egypt: you have cast out the nations, and planted it: you were the leader of the journey in its sight" (Psal. LXXIX, 9). And we learn more clearly, as the Scripture says: "For the vineyard of the Lord of hosts is the house of Israel" (Isai. V, 7).

As long as this vineyard brings forth fruit, nothing among all the woods of the groves is more precious than it; but if it should cease to have grapes, it shall be useful for nothing: except that with its root and its shoots it be delivered to the burning. Other woods of the forests (to say nothing of fruit-bearing trees, of which even the Scripture now makes no mention) since they do not have fruit, when cut down provide very great utility, and are profitable for all agriculture and for the use of arms: while they are thinned into

shields, shaved into spear shafts, they close with doors, they are contained in armoires, in chests, in boxes; and they provide all the furniture of a house. But the vine, if it once ceases to bring forth grapes, is so far useless, that not even a peg can be made from it, from which anything may hang. And when you have cut off the shoots, the fire first seizes both parts of them, then the flame consumes them: and it is so far from being of any use when it has been reduced to embers, that even when it is whole, it provides no utility without fruit. Moreover, the ambiguity of the Hebrew word SENE () which is written with three letters, SIN and NUN and YOD; if it be read SENE, it signifies "two"; if SANE, "years." Whence it happened, that for its two extremities, which we translated "both its parts," the Seventy interpreted "its annual pruning"; while Aquila said, "its two last things"; Symmachus and Theodotion, "its two summits."

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

one thing to neglect what you are ignorant of: another to contemn what you have worshipped. We can understand the vineyard and Jerusalem, according to spiritual understanding, as the multitude of believers. Which if it be negligent, and loses the culture of its former religion, nor brings forth the fruits of virtues, nor makes wine, which gladdens the heart of man, it shall be delivered to eternal ardors, and be reputed as nothing. For "the servant who knows the will of his lord, and does it not, shall be beaten with many stripes" (Luke XII, 47). The Lord speaks something of this sort also in the Gospel according to John: "I am the true vine; and my Father is the husbandman. Every branch that remains in me, and does not bear fruit, the Father will take it away. And every one that brings forth fruit, he will prune it, that it may bring forth more fruit" (John XV, 1, 2). But if the Savior is the vine, and we are the branches, and God the Father is said to be the husbandman, as long as we keep the precepts of God, we are always cultivated, and our culture is a pruning: for "it is not of him that wills, nor of him that runs, but of God that shows mercy" (Rom. IX, 16). But if bringing forth fruit, we are pruned by the Father, that we may bring forth more abundant fruits, it is shown that all our effort, by the help of God, reaches the end, and makes the fruit of fullness. But the branch which shall not have made fruit, shall be taken away by the Father. And when it has been taken away, what the Father may do with it, the Scripture does not say: except perhaps that separation from the body of Christ is perpet-

ual punishment and destruction. What we have understood in the vineyard and the vine, the Savior teaches under another figure in the Gospel: "Salt is good: but if the salt has lost its savor, it is useful for nothing, except that it be cast out, and trodden under foot by men" (Mark IX, 49). And the eye which illuminates the whole body, if it be blinded, hears from the Lord: "If the light that is in you be darkness: the darkness itself how great shall it be" (Matth. VI, 23)? Indeed, in comparison with a prevaricator, and one who has denied God whom he previously confessed, the punishment of those who never had the knowledge of God is lighter. But the woods of the groves, or of the forests, according to the variety of believers, have some utility in a great house; in which there are not only vessels of gold and silver, but of wood and earth; some unto honor, and some unto dishonor (II Tim. II).

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

In those cases where the outline of individual prophecies was brief, we placed the entire chapters, immediately subjoining what seemed right to us. Here, however, because a long discourse is directed to Jerusalem by one testifying and teaching her the sins she has committed; and the

prophecy extends almost to the number of two hundred verses, namely up to that place in which it is written: "When I shall be appeased toward thee for all that thou hast done, saith the Lord God," we find it necessary to set forth the entire prophecy in parts; and to fit the due explanations to those things which we have proposed.

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

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

Moreover, Jerusalem can be understood in four ways: either as this city which was burned by Babylonian and Roman fire; or the celestial city of the firstborn; or the Church which is interpreted as the vision of peace (visio pacis); or the souls of individuals who by faith behold God. And that which many think should be interpreted concerning the celestial Jerusalem, the Church does not receive, lest we be compelled to accept

that all things which are woven together in the present prophecy refer to the ruins and torments of the celestial powers, and their restitution to their former state.

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

And although we can take the root of Jerusalem, and its generation, as the land of Canaan, according to that which the people were called in Egypt, and dwelt there for a long time (for Ham, the father of Canaan, was the prince of the Egyptian nation), yet according to the likeness of their crimes, we shall say that the root of Jerusalem is the land

of Egypt: Whence also its father is called an Amorrhite (Amorrhaeus), which is interpreted as laloumenos (Î»Î±Î»Î¿á½»Î¼Î½Î¿Ï‚), that is, celebrated with much discourse. And thy mother a Hethite (Chethaea), that is, existosa (á¼Î¾Î¹ÏƒÎ„á¿¶ÏƒÎ±), which either herself is insane, or sends others into madness.

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

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

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

If she heard this: what will become of us who, called from the filth of the Gentiles, have lost every stain in the washing of the Savior, if we should pollute the garment of Christ, and should not have the wedding garment at the feast? Surely that, so that with hands and feet bound,

we may be delivered to the eternal fires, in which there is weeping of eyes and gnashing of teeth (Matth. XXII).

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

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

Let us discuss each point according to the order of the reading. When Jerusalem was born of an Amorrhite father and a Hethite mother, and poured out from the womb, her navel was not cut, by which fetuses are nourished in the belly like trees and shrubs, which are nourished by the hidden moisture of the earth through their roots. And as the seed-bed of men is signified in the loins: so the genitals of women are called by an honest term, according to the custom of the Scriptures, the navel, by the testimony of Job, who speaks of the devil under the figure of a

dragon: "His strength is in his loins: and his force in the navel of his belly" (Job XL, 11). For that dragon, the ancient serpent, who is called the devil and Satan, and deceived the whole world, has strength in his loins against men, and in the navel against women.

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

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

It follows: "And thou wast not washed in water for health." The bloody bodies of infants,

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

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

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

Thirdly it is said: "nor salted with salt." The tender bodies of infants while they still hold the heat of the womb, and by their first crying testify the beginnings of a laborious life, are accustomed to be touched with salt by midwives, that they may be drier and be constricted. Furthermore Jerusalem, who was born of evil parents, attained nothing of savor, nothing of diligence. But they who are born again in Christ, it is said to them:

"You are the salt of the earth" (Matth. V, 5); and it is commanded them by the Apostle: "Let your speech be always in grace seasoned with salt" (Coloss. IV, 6).

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

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

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

It is natural, where however the diligence of the parents is not lacking, that for newborn infants first the navel be cut: then they be washed with water to cleanse the blood. Thirdly, that the moisture of the bodies of the little ones be dried

by the addition of salt. Fourthly, that the tender bodies of infants be swaddled with cloths, for a twofold reason: both that the body may be dried by the salt, which is preserved and constricted by the cloths so as not to flow away; and that the most tender limbs may not easily be distorted. Whence also the bodies of the Barbarians are straighter than Roman bodies. For up to the second and third year, they are always swaddled with cloths.

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

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

In the other it is said: "Thy eye did not spare thee, that I should do for thee one of these things, out of compassion to thee." And it has this sense: Thou didst so act, and thus wast thou born in

sins, and in delicts did thy mother conceive thee, that thou didst not even pity thyself. And since thou hast so conducted thyself as to exist as cruel toward thyself through evil works: what could I do for thee, who didst not deserve to receive even one of the above things?

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

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

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

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

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

Furthermore, what Symmachus interpreted as "and thou didst arrive at the ornament of women," or as Theodotion, "and thou didst enter

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

(Vers. 8.) And I passed by thee, and saw thee: and behold thy time, the time of lovers. And I spread my garment over thee, and covered thy ignominy. Septuagint: And I passed by thee, and saw thee, and behold thy time, the time of those turning aside (divertentium): and I spread my wings over thee, and covered thy ignominy. What great clemency! It had not been enough to have seen her once trodden under foot in blood, and to have provoked her to penitence: but He visits her again while she is sinning, and because she was naked and full of confusion, He comes again and visits her, and behold her time, the time of lovers; or according to the Septuagint, of those turning aside, and according to

the second version of Aquila and Theodotion, of breasts (uberum): for which Symmachus translated agapes (á¼€Î³Î±Ï€á¿†Ï‚), which sounds as love (dilectionem). That therefore was the time when women can be associated with men, and sustain marital coitus. Yet the merciful God spread His wings, and received them, and carried them on His shoulders, according to that which is written in the Gospel: "How often would I have gathered thy children as a hen gathereth her chickens under her wings, and thou wouldest not" (Luke XII, 34)? Or He spread His garment instead of wings: for this is interpreted as pterygion (Ï€Ï„Îµá½»Î³Î¹Î¿Î½), by which Ruth also was covered while sleeping at the feet of Boaz (Ruth III). And in the border, that is, the pterygio of our garment, we are commanded to bind hyacinth fringes. Moreover He did these things that He might cover the ignominy of Jerusalem: showing the female genitals under this name of the body. For according to the Apostle: "Our uncomely parts we surround with greater honor" (I Cor. XII, 13). Whence also the Psalmist sings: "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Ps. XXXI, 1). Which Ham, because he did not protect in his father, is marked with an eternal curse (Genes. IX). What we have said of Jerusalem, let us refer to our soul, which as long as it is established in infancy, is without sin. But when the time of its age shall have come, there are many lovers of demons and of heretics, and of perverse dogmas, who desire to turn aside to it. Who are repelled by the protection of God;

so that it may receive not the satellites of the devil, but the ministers of the Savior. For "turning aside," "love," and "breasts," in Hebrew it is DODIM (×“×•×“×™×), which according to the property of their language signifies all that was translated above. The time of love, and of breasts or of the lovers of God, can be understood as Abraham, and Isaac, and Jacob: when the Lord promised them after the Egyptian servitude, that His people were to be liberated.

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

"The Lord hath sworn truth to David, and He will not frustrate him" (Ibid., 11).

(Vers. 9.) And thou becamest mine, and I washed thee with water, and I cleansed thy blood from thee, and I anointed thee with oil. Because I spread my wings, and covered thy ignominy, and I swore to thee, and I entered into a covenant with thee; therefore thou art made my possession: so that thou who wast a stranger, when thou didst seem unclean, didst begin to be mine, when I confirmed my covenant with thee by an oath. Or according to the custom of the prophets: "thou becamest mine," he says, for that which is, "thou wast joined to me in marriage": and "I washed thee," he says, with the water of salutary baptism. For unless one be born again of water and the Holy Spirit, he cannot enter into the kingdom of God (John III, 5). And elsewhere we read: He shall baptize you in the Holy Spirit and fire (Mark I, 8). Of which baptism Isaiah also speaks, saying: The Lord shall wash the filth of the sons and daughters of Sion; and shall cleanse the blood from the midst of them, by the spirit of judgment, and by the spirit of burning (Isa. IV, 4). But when He shall have washed and cleansed the blood: like the woman with an issue of blood (haimorrhousan), who for twelve years was flowing with blood, He healed by the touch of the fringe (Mark V): it is not enough for Him to wash with water, and to cleanse from blood, unless He also anoints with oil: according to which the Samaritan, who is interpreted as "guardian," first smeared the wounds of the half-dead man with the infusion

of oil, then restrained them with the austerity of wine (Luke X). But our Lord was anointed with another oil, which would not mitigate the pain of wounds, but would bestow joy, the Holy Spirit saying to Him: Therefore God, thy God, hath anointed thee with the oil of exultation above thy fellows (Ps. XLIV, 8). Even the contrary powers have the smoothness of simulated oil, promising sweet things through heretics; which are turned into bitterness, and which the prophet detests when commemorating: Let not the oil of the sinner fatten my head (Ps. CXL, 5). But if He is called anointed from the anointing, that is, Christ, see how much Jerusalem has profited: so that she herself, anointed with spiritual oil, received the name of Christ; according to which we read in the Psalms concerning Abraham: Touch not my christs, and do no evil to my prophets.

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

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

And I shod thee with violet (janthino). LXX: And I shod thee with hyacinth [Al. Hyacinthine]. Aquila and Symmachus translated as "janthina"; the Septuagint and Theodotion as "hyacinthina." For which in Hebrew it is written THAS (תחש). And because the discourse is beautifully directed to Jerusalem, and under the persona of a woman all her ornament is expressed, hyacinthine or janthine shoes are recounted, which do not suit the personae of men. Finally, to those about to perform the Passover it is commanded, without any variety of color, that they be with loins girded and feet shod. These are the shoes of which also the Apostle writes: "feet shod in the preparation of the Gospel of peace." Philo, the most eloquent man of the Jews, compares the hyacinth in the

garments of the high priest to the air, through which he thinks heavenly and celestial things are signified. Nor is Jerusalem first shod with hyacinthines unless she is washed with water. Whence also the feet of the Apostles, whom the Lord had first commanded to shake off the dust of their feet (Matt. X), are washed by the Savior. And the bride says in the Song of Songs: "I have washed my feet, how shall I defile them?" (Cant. V, 3). And the divine word testifies of Moses and Joshua (Exod. III), that they should loose the latchet of their shoe, because the place in which they stand is holy. But when the feet shall have been washed and purged of all filth, they are shod with hyacinthines or janthines; both of which are of an airy and cyanean (κυανέου) color: so that they may be caught up to meet the Lord into the air, and may hasten to the celestial kingdoms.

And I girded thee with fine linen (bysso). Jerusalem is not only clothed with diverse colors and shod with hyacinthines, but is also girded with fine linen (bysso), from which very thin threads are woven in the garment of the high priest. And the wife in Proverbs, who wove two cloaks for her husband, both of the present world and of the future, is said to have made for herself garments of byssus and purple (Prov. XXXI). With this fine linen the reins are girded, as often as the fat incentives of lust are to be thinned, and nothing of thick humor [Al. of thick Venus] is left in them: and we fulfill the precept of the Apostle saying: "Stand therefore having your loins girt about in truth" (Ephes. VI, 14); as if he were

saying in other words, "with byssus." And the Lord speaks to the Apostles: "Let your loins be girt about, and lamps burning in your hands" (Luke XXII, 35). For unless we shall have bound the flowing rheums of the loins, we cannot have lamps in our hands. Whence also God speaks to Job: "Gird up thy loins like a man" (Job. XXXVIII, 3). And those about to eat the lamb, feet shod, holding a staff, standing in the truth of the Gospel, and prepared for the blood of Christ, are said to have their loins girded (Exod. XII). With which zone mortifying the loins, Elias also and John the Baptist are girded (IV Kings I; Mark I). Of which also the penitent groaningly laments, saying: "Because my loins are filled with illusions" (Ps. XXXVII, 8).

And I clothed thee with subtle things. LXX: And I surrounded thee with trichapto. For which Aquila translated as "florid," or "palpable"; Symmachus as "garment"; Theodotion put the Hebrew word itself, MESSE (משי). And when I diligently inquired what the word "trichapti" meant, which the LXX translated; and could find the use or etymology of the word from none of the Greeks: at last I learned it was composed by the LXX (for new names must be fashioned for new things) because it was a garment of such great subtlety, that it is believed to have the thinness of hairs and locks of hair. Whence I also, wishing to express the thinness of the garment, translated "subtle things" for "trichapto," because it was woven with a thin warp and woof. And appropriately for those of whom he had said in rebuking:

"The heart of this people is grown fat, and Jacob ate and drank and was filled and grew fat, and the beloved kicked and forsook God his maker" (Deut. XXXII, 15), now the thinness of garments is granted. For also in the book of Wisdom, which is inscribed by some as Solomon's, the spirit of wisdom is called only-begotten and manifold, thin and mutable (Wisd. VII). And the manna of which it is written: "Man ate the bread of angels" (Ps. LXXVII, 25), is recounted to have been very thin in the likeness of hoar-frost, and of coriander seed (Exod. XVI). We can, according to the interpretation of the second edition of Aquila, who translated "florid garment," understand the abundance of the land of Judea through a metaphor, or the beauty of divine worship.

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

And I gave bracelets in thy hands. LXX: And I surrounded thy hands with bracelets. When God

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

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

(Vers. 12.) And I gave an earring upon thy mouth, or thy nostrils. All translated the Hebrew word NEZEM (נזם) as "earring," except Symmachus, who interpreted it as "epirrhinion" (ἐπιῤῥίνιον): not that earrings are placed in the nostrils, which are called earrings from the fact that they hang from the ears: but because the rings made in the likeness of earrings are called by the same name, and even until today among other ornaments of women, golden rings are accustomed to hang from the forehead upon the

mouth, and to hang over the nostrils. Which we then receive according to mystical understandings, when with the Apostle we can say. We are the good odor of Christ in those who are saved, and in those who perish. To some indeed the odor of death unto death: but to others the odor of life unto life (II Cor. II, 15). When we live and it can be said of us: "The dead shall not praise Thee, O Lord, but we who are living" (Ps. CXIII, 17), then God smells the odor of our sacrifice of good fragrance, and we have a golden ring of divine senses and dogmas in our nostrils. But when we are dead, and are wallowing in the mud and in the filth of turpitudes, we have that earring in our nostrils of which Solomon wrote: "As a golden earring in the nostrils of a sow: so is beauty to a woman of bad character" (Prov. XVI, 22).

And rings in thy ears. LXX: And little wheels (rotulas) upon thy ears. He who closes his ears lest he hear the judgment of blood, and hedges them with thorns lest he become a partaker with the envious and detractors, of whom it is written: "With detractors meddle not, for their destruction shall come suddenly, and who knoweth the ruin of both" (Prov. XXIV, 21, 22)? namely as well of him who detracts as of him who willingly listens: he has rings and little wheels in his ears, not the wheels which follow the Cherubim (for that belongs to the angelic powers), but little wheels (rotulas) in the diminutive, which suit human fragility. Wherefore also it is said to God: "The voice of Thy thunder in a wheel" (Ps. LXXVI, 19). For in those who pass through earthly things, and

scarcely touch the earth with small footsteps, of whom it is written: "Holy stones are rolled over the earth" (Zech. IX, 16), the voice of the thunder of the Lord and of high dogmas resounds. But they who are led by human errors, and do not have solid footsteps, but are carried about by every wind of doctrine (Ephes. II), and being cast out from the paradise of firmness, dwell in the region of Nod (Naid), which is interpreted as "fluctuation," deserve to bear the sentence of a lying tongue, which inflames the wheel of our nativity (Gen. IV).

And a crown of beauty in thy head. LXX: And a crown of glorying upon thy head. We have interpreted "beauty" according to Symmachus on account of the elegance of the sense. Otherwise both in the Hebrew THOPHERTH (תפארת) and in the rest of the translators it is called "kauchesis" (καύχησις), "glorying." The other ornaments are of individual members. The ornament of the head is the dignity of the whole body. Moreover, he calls the crown the diadem of women, by which the ambition of the locks of hair is bound and adorned. Do we wish to know what is the crown of beauty in the head of Jerusalem? Let us revolve Exodus, in which it is written: "And he made a plate of gold, and wrote in it letters fashioned with the seal of the sanctification of the Lord, and placed it upon the head of Aaron" (Exod. XXXIX, 29). The sign of the Lord's sanctification is the name of Almighty God, which is written with four Hebrew letters (יהוה), and among them is called ineffable, while His name cannot be

spoken. Whose majesty even Gentility is not ignorant of, and the altar of the Athenians testifies: "To the Unknown God." Whence also the Apostle: "Whom you," he says, "worship as unknown, Him we announce to you" (Acts XVII, 23). I think that is the crown of which also the Psalmist says: "The light of Thy countenance, O Lord, is signed upon us" (Ps. IV, 7). And the Apostle spoke: "I have finished my course, I have kept the faith, for the rest there is laid up for me a crown of justice, which the just Judge will render to me" (II Tim. IV, 7, 8). And in another place to the believers: "My joy and my crown" (Phil. IV, 1). For the glory of fathers is their sons. And in Solomon it is written: "Old age is a crown of glory" (Prov. XII, 6); namely of those who have destroyed those things which belong to little ones, and after the age of a perfect man, have come to old age, and to the names of fathers, to whom John writes after the children (I John II), and the youths who can say: "When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I destroyed the things of a child" (I Cor. XIII, 11).

(Vers. 13.) And thou wast adorned with gold and silver. We have frequently said that gold pertains to the mind, silver to eloquence. And may the Lord grant to us that we may deserve to receive divine sense and wisdom, and that which we conceive in the mind, to bring forth with the beauty of eloquence, and by no means to make an idol of these things as the heretics do, of whom it is written: "I gave them silver and gold; but

they made Baal from the silver and gold" (Hosea II, 8). And this is more suited to the ornament of women according to spiritual understanding. Otherwise, the viler material of silver is the ornament of rustic and poor women and handmaids, which does not suit Jerusalem, who is said to have progressed into a queen.

And thou wast clothed with fine linen (bysso), and with embroidery (polymito), and with many colors. LXX: And thy garments were of fine linen, and trichapta, and versicolored. The Hebrew word MESI (משי), and here Theodotion put it itself as above, Aquila "anthimon" (ἄνθιμον), Symmachus "polymitum." Moreover, what we called "subtle" above, here according to Symmachus we have called "polymitum" (embroidered); the LXX translated "trichapta," keeping the past interpretation: so that they might show thin garments in the likeness of hairs. Moreover, all the ornament of women is described, that she be washed, that she be cleansed, that she be anointed with oil, and be clothed with diverse colors, be shod with hyacinth, be girded with fine linen (bysso), be clothed with trichapta or subtle things, receive bracelets, and a golden collar, rings hanging upon the mouth, and little wheels in the ears, a diadem on the head, be decorated with gold and silver: although the material of silver be viler, and is brought in after all: "Thou wast clothed with fine linen, and with embroidery, and with many colors"; or as the Septuagint translated, "garment and cloaks," for this is what "peribolaia" (περιβόλαια) signifies, so that she

might be adorned not only with the culture of the body, and have all the necklaces of women, but marital diligence might also be solicitous for her bedding and couches, so that after she had completed these things, she might come to the delicacies of foods, and He would not suffer her to lack anything even in these. All which things we shall adapt to spiritual understanding according to the superior explanation: so that she may be covered with fine linen and subtle things, lest the delicate members of the spouse be overweighted with the heavy burden of cloaks, but they may equally exhibit both use and beauty.

Thou didst eat fine flour and honey and oil, and thou wast made exceedingly beautiful. After clothing, He takes care of food, so that Jerusalem might eat fine flour and honey and oil, either by parts, as many think, or by the mixture of the three, a sweeter bread, which bread descended from heaven (John VI); and under three names, as some think, he indicates the sacrament of the Trinity: not that it is one and another substance; but that by the diverse names of fine flour and honey and oil, the one sweetness of the Father and of the Son and of the Holy Spirit is shown. And this is to be noticed, that fine flour is offered in many sacrifices, the marrow of corn and the purest, of which it is written: "And He filled them with the fat of corn" (Ps. LXXX, 17): not with barley, nor with meal, which is only offered then, when the husband is moved by the spirit of jealousy. In the book of Judges we read of Deborah (Judg. IV), which is interpreted as "bee," whose

prophecy [Al. prophecies] are very sweet honey, and is referred to the Holy Spirit, who among the Hebrews is called by the feminine gender RUACH (רוח). In the Gospel of the Hebrews also, which the Nazarenes are accustomed to read, the Savior is introduced speaking: "Just now my mother, the Holy Spirit, caught me up." Furthermore, fine flour, which is made from corn, is referred to the Lord, who says of Himself. "Unless a grain of wheat fall into the earth and die, it remaineth alone." But if it die, it bringeth forth much fruit" (John XII, 24). But oil, which sustains and refreshes the members of the weary, and is the nourishment of light, and by which the light of the lamp is perpetually kindled in the tabernacle of God, is said to suit the Father. All which things bestow one grace upon believers, the Apostle saying: "There are diversities of graces, but one spirit, and diversities of ministries, but one Lord, and diversities of operations, but one and the same God" (I Cor. XII, 4, 5). He who shall have eaten such food, and shall have been fed and nourished by this sweetest and most pleasant bread shining with the splendor of oil, shall be turned into beauty, and shall become most beautiful: not once, but repeatedly, "exceedingly, exceedingly." For the doubled adverb [adds] weight...

And thou didst progress into a kingdom. This is not had in the Septuagint, who perhaps, translating the Scriptures from the Hebrew truth into the Greek speech at Alexandria, feared to publish this, lest they might seem to offend the king of

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

(Vers. 14.) And thy name went forth among the nations because of thy beauty, for thou wast perfect in My comeliness which I put upon thee, saith the Lord God. LXX: And thy name went forth among the nations in thy beauty: because it was completed in the beauty which I put upon thee, saith the Lord God. Symmachus interpreted this place more clearly: "And thy name went forth among the nations, which was perfect because of

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

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

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

(Vers. 16.) And taking of thy garments, thou didst make for thyself high places sewn together on every side, and thou didst play the harlot upon them, as hath not been done, nor shall be. LXX: And thou tookest of thy garments, and didst make for thyself sewn idols, and didst play the harlot upon them, and thou shalt not enter, nor shall it be done. Symmachus interpreted this place thus: "And when thou hadst taken of thy garments, thou didst make for thyself many-colored high places, and thou didst play the harlot in them, things not done nor to be." For "sewn together" and "versicolored" and "high places," or "idols," Aquila and Theodotion translated "embolismata" (ἐμβολίσματα), which signifies

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

to fit the observance of the old Law to Evangelical grace. And all heretics...

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

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

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

BOOK FIVE.

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

(Vers. 20 ff.) And it came to pass, says the Lord God, and thou tookest thy sons and thy daughters, whom thou hast borne [Vulg. generated] to me: and thou hast sacrificed them to

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

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

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

(Vers. 23 seqq.) And it came to pass after all thy wickedness: woe, woe to thee, saith the Lord God. And thou hast built thee a brothel, and hast made thee a house of prostitution in every street. At every head of the way thou hast built a sign of thy prostitution, and hast made thy beauty abominable, and hast divided [Al. dismissed] thy feet

to every passer-by, and hast multiplied thy fornications. And thou hast fornicated with the sons of Egypt thy neighbors of great flesh, and hast multiplied thy fornication to provoke me. LXX: And it came to pass after all thy wickednesses, woe, woe to thee, saith Adonai the Lord. And thou hast built thee a dwelling of fornication, and hast made thee a prostitution in every street. And in the beginning of every way thou hast built thy fornications: and thou hast corrupted thy beauty, and hast spread thy legs to every passer-by, and hast multiplied thy fornication: and thou hast fornicated with the sons of Egypt thy neighbors, who are of great flesh, and hast fornicated manifoldly, that thou mightest provoke me to wrath. This which is said a second time, "woe, woe to thee," the Vulgate edition does not have, but it was added from the edition of Theodotion. And again where we said: "And thou hast built thee a brothel," for which the Septuagint translated: "And thou hast built thee a dwelling of fornication," Symmachus and Theodotion interpreted as porneion; Aquila, wishing to express the etymology of the Hebrew word GOB, put bathyron, which we can call a pit (foveam): so as to signify a dive and a dug-out and dark cave, in which the lust of prostitutes is occupied. And that which follows: "And thou hast made thee a house of prostitution in all the streets," for which the Septuagint translated ekthema, in the Hebrew has RAMA: and both Aquila, as well as Symmachus and Theodotion, interpreted it as "high" (excelsum) or "sublime." Finally, also in the con-

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

(Vers. 27.) Behold I will extend my hand upon thee, and will take away thy justification [Vulg thy right], and will give thee to the souls [Vulg into the souls] of them that hate thee, of the

daughters of the Palestinians, who blush [Al burn] in thy wicked way. LXX: But if I shall extend my hand upon thee, and will take away thy lawful things, and will give thee into the souls of them that hate thee, of the daughters of the foreigners, who have made thee to decline from thy way. And that which follows: esebesas, that is, thou hast acted impiously, according to the Septuagint is joined to the following chapter, according to the rest it is the end of the preceding one. Moreover, the Lord extends His hand upon Jerusalem, that He may correct the delinquent, and take away her lawful things, which as long as she observed the precepts of God, were called the lawful things of the Lord. But when she adored idols, and changed religion into impiety, they are by no means called her lawful things. Which is to be understood not only in the law and ceremonies, but also in the Sabbaths and feast days and new moons. For giving the law, He says: "My Sabbaths and My feast days." But when they departed from God, it is said to them: "Your new moons, and Sabbaths, and the great day I will not receive: My soul hateth your fasting and rest, and your solemnities" (Exod XXXI; Deut V; Isai I, 14). Which is also written of the people (Deut VII). For they who before were called the people of God, after they departed from the Lord, it is said of them to Moses: "Thy people hath sinned, whom thou hast led out of the land of Egypt" (Exod XXXII, 7). This extension of the hand here, is elsewhere called an elevation, or visitation. For when God does not correct one who sins, He contracts His

hand. But if he shall have sinned, and begun to grow sick in the law of God, a visitation is sent to him; according to that which is sung in the psalm: "If his sons shall have forsaken My law, and have not walked in My judgments: I will visit their iniquities with a rod" (Psal LXXXVIII, 31, 32). And in this prophet it is written: "The land if it shall have sinned against Me so as to commit a fault, I will extend My hand upon it, and will crush the staff of its bread," and the rest. In which we ask, what is between the extension of the hand, and the contraction of the hand. When the hand of God is extended, it strikes; when it is contracted, it ceases from striking. Whence also He says to the angel striking the people in the threshing-floor of Areuna: "It is enough, now contract thy hand" (II Kings XXIV, 16). For just as we, when we wish to strike someone at a distance, extend our hand: so God is said to extend His hand, when He strikes those who are far from Him. And let us observe that Jerusalem, which had been fornicating with the Egyptians and Assyrians, is given into the hands of the daughters of the Palestinians, that is, the Philistines, who, although they were idols and foreigners, yet blushed at the wickedness of Jerusalem, because she had exceeded the measure of all errors, and in her fornications had excelled even the most impious nations.

(Vers. 28, 29.) And thou hast fornicated in the sons of the Assyrians: because thou wast not yet satisfied, and after thou hast fornicated, not even so wast thou satiated. And thou hast multiplied thy fornication in the land of Canaan with the

Chaldeans, and not even so wast thou satiated. LXX: Thou hast acted impiously, and hast fornicated in the sons of Assur; and not even so wast thou satiated: and thou hast fornicated, and art not filled; and thou hast multiplied thy covenants toward the land of Canaan, and of the Chaldeans; and not even in these wast thou satisfied. Above it was written, that Jerusalem fornicated with the sons of Egypt her neighbors, who are of great flesh: here another neighborhood of the Assyrians is indicated. And therefore they are delivered to both nations, because they worshipped the idols of both, and entering Chaldea, which is the land of Canaan, they imitated the errors of those to whose empire they were subject. According to tropology, we often pass from some sins to others. And since we have not done penance for previous crimes, we increase faults with faults, and are satiated by no error, but as if with a long rope and the yoke-strap of a young heifer, we draw sins, and multiply our covenant, or fornication, in the land of Canaan, which is interpreted as "as if a fluctuation," and with the Chaldeans, who also sound with us "as if demons" (Psal. XXXIX, 3). And we always have our footsteps in the salt sea, and can never say: "He hath set my feet upon a rock." And we are subjected to the depravities of heretics, who have the likeness of demons: or to the demons themselves, of whom Paul writes: "Our wrestling is not against flesh and blood, but against the rulers of this darkness, against the spiritual things of wickedness in the high places" (Ephes. VI, 12).

(Vers. 30, 31.) In what shall I cleanse thy heart, says the Lord God, since thou doest all these works of a harlot woman, and an impudent (bold) one? Because thou hast built thy lupanar (brothel) at the head of every way, and hast made thy high place in every street: nor hast thou become as a harlot increasing the price through fastidiousness. LXX: "What shall I do to thy heart, says the Lord Adonai, when thou hast done all these works of a fornicating and impudent woman? ÷ and thou hast fornicated triply in thy daughters ** when thou didst build thy lupanar at the beginning of every way, and madest thy base in every street: and thou wast not as a harlot gathering wages." And what the Seventy said: "And thou hast fornicated triply in thy daughters," is not in the Hebrew, nor did any other of the Interpreters put it. But God speaks all these things to Jerusalem controversially (contentiose), that He cannot find what medicine He might heal the sick and half-dead one with; according to that which Isaiah writes: "What is there that I ought to have done more to my vineyard, and have not done to it?" (Isa. 5:4). And Hosea: "What shall I do to thee, Ephraim? what shall I do to thee, Judah? Your mercy is as a morning cloud, and as the dew passing away in the morning" (Hosea 6:4). For thy idolatry was committed not in secret, but with all liberty, so that in all the beginnings of the ways and at the crossroads thou didst set altars, and didst make thy base, or thy high place, of which we spoke above, in every street. Nor did she imitate the

clever harlots, who are accustomed to increase the price of lust by difficulty, and by this to provoke lovers more to madness. Or according to the Seventy: "Thou wast not as a harlot gathering wages," but thou gavest what thou oughtest to have received, so that not even in that which thou hast fornicated and followed demons, wast thou protected by their help, but oppressed by various captivities, thou didst feel thy calamities. Which indeed can also be referred to every Christian soul, which having deserted the worship of God, permitted itself to vices and luxury, and following a secular life, did not even act happily in it, but both lost the riches of religion, and did not receive the riches of the world: nor was there any difficulty in debauching her, but she herself thrust herself upon her lovers. But there is also another spiritual fornication, when deserting the Church, we are joined to heretics, and we build our lupanar at the head of every way, to whom the divine word commands: "Stand in the ways, and seek the eternal paths of the Lord, and see which is the good way, and walk in it" (Jer. 6:16), namely in the books of Moses, Joshua, Judges and Kings, and Isaiah and Jeremiah, and the other prophets. In all the beginnings of the ways he builds his lupanar, who for the perversity of doctrine, badly abuses the testimonies of the Scriptures and says: "Thus says Isaiah: thus says Hosea: thus spoke Moses: thus Daniel." And beautifully not in the middle of the ways, nor at the ends of the ways does he set his lupanar, but in the beginning. For if he comes to knowledge, and the depths

of the divine books, he will not be able to err. His high place also, or base, he makes in every street, permitting himself to the lasciviousness and vices of the pagans (Ethnici) and the impious, even among the heretics themselves when he has been defiled by them, not having grace, but lying open to contempt, because he easily lost the past chastity of faith. But this which (as we said above) is not found in the Hebrew: "Thou hast fornicated triply in thy daughters," is either said to Jerusalem according to the letter, that she fornicated in every kind in her towns and villages; and no corner or street remained, where she did not establish the signs of idolatry: or to the Church and the deceived believers, who did not hear that of the Apostle: "But may the God of peace Himself sanctify you through all things, that your whole spirit and soul and body may be preserved without complaint in the day of the coming of our Lord Jesus Christ" (1 Thess. 5:23); but they have fornicated in every kind both in body, and soul, and spirit. We read in Proverbs: "But do thou write them triply, that thou mayest answer the words of truth, which are proposed to thee" (Prov. 22:20, 21). And it is commanded to us, that we understand the utterances of truth, that is, the holy Scriptures, triply. First, according to the letter; second, medially through tropology; third, more sublimely, that we may know mystical things. According to the letter, that is: "Neither let us fornicate, as some of them fornicated, and twenty-three thousand fell in one day" (1 Cor. 10:8). And: "Neither do you murmur,

as some of them murmured and perished by the destroyer" (1 Cor. 10:10). Medially, however, and according to tropology, when we depart from the letter, and climb a little to higher things, the Apostle saying: "It is written: Thou shalt not bind the mouth of the ox that treads out the corn." And immediately follows: "Has God care for oxen? Or did he speak altogether for our sakes?" (1 Cor. 9:9). But the last, that is, the third and sublime and sacred understanding, according to that of the same Apostle: "For this cause shall a man leave father and mother, and shall cleave to his wife." This is a great sacrament. But I speak in Christ, and in the Church" (Eph. 5:31, 32). But the daughters are of the fornicating Church, of the souls first believing and afterwards deceived in heresy, whose fault is referred to the mother.

(Vers. 32 seqq.) But as an adulterous woman, who bringeth in strangers upon her husband. To all harlots wages are given: but thou hast given wages to all thy lovers, and didst give them gifts that they might enter in to thee from every side to fornicate with thee. And it has come to pass in thee contrary to the custom of women in thy fornications, and after thee there shall be no fornication. For in that thou hast given wages, and hast not received wages: the contrary has happened in thee. LXX: An adulterous woman similar to thee: receiving wages from her husband: to all who fornicated with her she gave wages: and thou hast given wages to all thy lovers, and didst load them that they might come to thee, round about in thy fornication. And it has become in

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

(Vers. 35 seqq.) Wherefore, O harlot, hear the word of the Lord. Thus saith the Lord God: Be-

cause thy money is poured out, and thy ignominy is revealed in thy fornication (Vulg. fornications) over thy lovers, and over the idols of thy abominations in the blood of thy children, whom thou hast given to them. Behold, I will gather all thy lovers, with whom thou hast been joined, and all whom thou hast loved with all whom thou hast hated, and I will gather them over thee from every side, and I will uncover thy ignominy before them and they shall see all thy turpitude. And I will judge thee with the judgments of adulterous women, and of those that shed blood, and I will give thee in the blood (Vulg. blood) of fury and zeal, and I will give thee into their hands, and they shall destroy thy brothel, and they shall demolish thy house of prostitution, and they shall strip thee of thy garments, and they shall take away the vessels of thy beauty, and they shall leave thee naked, and full of ignominy. And they shall bring a multitude upon thee, and they shall stone thee with stones, and they shall slay (Al. cut off) thee with their swords. And they shall burn thy houses with fire, and shall execute judgments in thee in the eyes of many women, and thou shalt cease to fornicate and shalt give wages no more. And My indignation shall rest in thee, and My zeal shall be taken away from thee, and I will rest, nor will I be angry any more: because thou hast not remembered the days of thy youth, and hast provoked Me in all these things. Wherefore also I have given thy ways upon thy head, saith the Lord God, and I have not done according to thy crimes in all thy abominations. LXX:

Wherefore, O harlot, hear the word of the Lord: Thus saith Adonai the Lord: Because thou hast poured out thy money, and thy ignominy shall be revealed in thy fornication to thy lovers, and in all the thoughts of thy iniquities, and in the blood of thy children, whom thou hast given to them. Therefore behold I will gather over thee all thy lovers, with whom thou hast been joined, and all whom thou hast loved with all whom thou hast hated, and I will gather them over thee round about, and I will reveal thy malices to them, and they shall see all thy ignominy. And I will avenge thee with the vengeance of adulterous women and of those that shed blood, and I will set thee in the blood of fury and zeal, and I will deliver thee into their hands: and they shall dig down thy brothel, and they shall destroy thy base, and they shall strip thee of thy garments, and they shall take the vessels of thy glory, and they shall leave thee naked and full of ignominy, and they shall bring a multitude upon thee, and they shall stone thee with stones, and they shall cut thee off with their swords. And they shall set thy houses on fire, and shall execute vengeances in thee before many women: and I will turn thee away from fornication, and thou shalt give wages no more: and I will send My fury upon thee, and My zeal shall be taken away from thee, and I will rest, and I will no longer be anxious: because thou hast not remembered the day of thy infancy, and didst sadden Me in all these things. And behold I will give thy ways upon thy head, saith Adonai the

Lord: and so thou hast done iniquity over all thy iniquities.

First we lay the foundations of the history. Because thou hast done these and those things, which the previous discourse comprehended: therefore hear, O harlot, what thou hast done, and what thou art about to suffer. Thou hast poured out thy money which thou hadst received from Me, and thou hast given a reward to thy lovers, which thou oughtest to have received, and thou hast killed thy children, while thou didst offer them to idols: so that thou hast stood forth not only as an adulteress, but also as a parricide. Therefore I will gather over thee all thy lovers, with whom thou hast fornicated, as well those whom thou hast loved, as those whom thou hast hated, and I will strip thee by the law of adulterous women, that all may see thy turpitude, and the genitals for which they were previously carried away by the madness of love. Now all these things are said to Jerusalem through the metaphor of an adulterous and homicidal woman, who not only has fornicated against her husband, but has also killed her children; and that all nations are to be gathered against her, whose idols she has adored, and has converted all the gifts of God into their worship, and the temple of Baal is to be destroyed, and the altars of the whole city are to be overturned by fire, and nothing is to remain in it. And as they are accustomed to throw all stones against an adulteress, and to slay a harlot, that she may be killed by the wounds of each: so that all women may see

the punishment of the fornicatress: so Jerusalem is to be deserted in the sight of other cities round about, and of all nations. And this is done, that she may cease to fornicate, and give no more wages to her lovers, and that the indignation of God may rest, nor should He be angry with her whom He has ceased to love. From which we perceive that it is a great offense, by no means to be cared for by God, but that a man be permitted to his crimes and sins. My zeal, He says, shall be taken away from thee, and I will rest, nor will I be angry any more, as if with a stranger, and one who has departed from Me, and whom I have delivered to eternal nakedness. If however Jerusalem has suffered this, because she has fornicated with idols, what do we think she will suffer, when she has slain the Son of God? And all these things, He says, thou hast done, forgotten of former benefits, and thou hast provoked Me to wrath, or thou hast saddened Me, whom thou oughtest to have provoked to joys by good works. Therefore, I also have rendered thy works upon thy head. And when I shall have subverted thee, O adulteress, nevertheless I will exercise less of My wrath in thee than thou hast deserved: whereby also in this the divine clemency is shown, so that the sins are greater than the punishments.

According to the tropology, every soul receives from God spiritual money, according to that of the Gospel (Matt. XXV, Luke XIX) which is said in the parables of the five and the two, and the one talent, and of the ten servants receiving each one mina. Who when they have acted negligently,

become debtors of fifty [Al. ten] and five hundred denarii. And because of this, in the presence of the lovers, whom we understand as demons and contrary powers, the ignominy of Jerusalem is revealed, either in the day of judgment, or in the time of penitence when they are rebuked. And first indeed only the almighty God sees hidden things, as the Gospel discourse says: "And thy Father who seeth in secret" (Matt. VI, 6). And in another place: "God searching the hearts and reins" (Ps. VII, 10). And in the volume of Kings: "Thou alone knowest the hearts of all the children of men" (1 Kings VIII). But when that shall have been fulfilled: "There is nothing hidden that shall not be made manifest, and covered that shall not be revealed" (Luke XII, 2). And in another place: "Judge not before the time, until the Lord come, who will enlighten the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise from God" (1 Cor. IV, 5); and when the time of rebuke shall have arrived, then shall that of Hosea be fulfilled: "Now their own thoughts have encompassed them" (Hosea VII, 2). And in another place: "Their thoughts accusing them among themselves, or also defending them, in the day when God shall judge the hidden things of men" (Rom. II, 15). And again: "Behold the man, and his works before his face." And all shall see the turpitude of her who previously had fornicated with her, and God will give her in the blood of fury and zeal. For full is the fury of a man against an adulterous wife, and it can be re-

deemed with no price. Moreover, the blood of the children can be so understood, that we call the good thoughts (λογισμοὺς καλοὺς) of Jerusalem children, which are implanted in men by God; which the adulteress kills, when she has turned aside to evil works. It also profits Jerusalem, that her brothel be dug down, and the nursery of all her fornication be destroyed. For when this shall have been done, she will give no more wages, and the indignation of God will rest, and He will by no means be jealous for her, being secure of her chastity: namely according to those who take what is said in a good part. Others indeed, as we have said above, refer it to the contrary part, that it is a great wrath of God not to be angry, when He has once despised the fornicatress, and has despaired of her safety. But if the heretics who do not receive the Old Testament, according to the Seventy edition, should have blamed in this place that which was said: "And thou didst sadden Me in all these things"; because God not only receives wrath, but is also subject to grief and sadness, let us ask them how they receive that, which is certainly a mandate of the good God: "Sadden not the Holy Spirit of God, in whom you are sealed in the day of redemption" (Ephes. IV, 30). For whatever they shall have said in defense of that testimony, this we shall fit to the satisfaction of the present discourse.

(Vers. 44.) Behold, every one that sayeth a proverb commonly, shall take it up in thee, saying: As the mother, so also her daughter. Thou art the daughter of thy mother, who cast out

her husband, and her children; and thou art the sister of thy sisters, who cast out their husbands, and their children. LXX: All these are the things which they have said against thee in a parable, saying: As the mother, so also the daughter. Thou art the daughter of thy mother, who rejected her husband, and her children: and the sisters of thy sisters who rejected their husbands, and their children.

After the catalogue of the vices and the rebuke of Jerusalem, through which she is drawn back to salvation, there is fitted to her a proverb worn by the speech of the common people, or as the Seventy have translated, a parable: Like mother, like daughter. Now the mother of Jerusalem, as is written both above and in the following things, is called the Hittite (Chethaea), and is interpreted as "insane," or "turning into madness": through which the incentives of this world are shown, which lead the captive soul to destruction, and separate it from its husband (no doubt but that the word of God and doctrine is meant). And she is the sister of her sisters, as we are about to read after a little while, called Sodom, and Samaria: of which the one signifies the gentile life and luxury, the other the snares of the heretics. Furthermore, that which is read in the Seventy: "the sisters of thy sisters, who rejected their husbands, and their children," has no sense. For what other sisters did Sodom and Samaria have, which are the sisters of Jerusalem? And this is to be sought, what husbands Sodom and Samaria have dismissed, and what children they have cast

out? Unless perhaps we can say this, that the feet of those that err always fluctuate, nor are the footsteps solid which are against the truth; but they run hither and thither, and are carried about by every wind of doctrine, while they pass from falsehood to another falsehood (Ephes. IV). And when they have known that they have toiled in the first things in vain, they transcend to second and third things.

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

Above he had said: "Thy father was an Amorite, and thy mother a Hittite"; here, the order and number being changed: "Your mother was a Hittite, and your father an Amorite." For when crimes have progressed, they are split into parts; and unity being deserted, they progress into a crowd and multitude, which is not able to ascend

to the mountains with Jesus. Moreover, you will approve the sisters of Jerusalem, Samaria and Sodom, of which the one is on the left, the other on the right, also according to the bodily understanding if you look from the temple of Jerusalem toward the East. And Samaria is called the elder, because she sinned first, and was led into captivity by the Assyrians: and Sodom is the smaller and younger, which refers to the crowd of the nations. Otherwise at that time Sodom was not, which before we read of Jerusalem in the Scriptures, had been destroyed by divine fire along with Gomorrah, Adama and Seboim (Gen. XIX). But Jerusalem, which is called by another name Judah, in the middle between the two sisters, was led by the Chaldeans into Babylon: and Jerusalem sinned much more wickedly than Samaria and Sodom, adoring the idol of Zeal in the temple, and afterwards killing the Son of God.

Furthermore, according to the tropology, Samaria and Sodom, that is, the heretics and the Ethnici (pagans), often commit lighter things than those who are thought to be Jerusalem, that is, the Ecclesiastics. Whence it is said to the Corinthians, who indeed believed in Christ, but were pressed down by evil works: "It is absolutely heard that there is fornication among you, and such fornication as not even among the nations, so that one should have his father's wife" (1 Cor. V, 1), and the rest. The heretics, who nevertheless receive the Old Testament, are accustomed to understand three natures from this place, the spiritual, the animal, and the

earthly. And they refer the spiritual to Jerusalem; the animal to Samaria; the earthly to Sodom. Whom let us briefly ask, how three natures, spiritual, animal, and earthly, which are certainly diverse among themselves, are said to have one mother and one father? which does not agree with their figment. And how the animal and earthly nature, according to this same prophet, should be restored to their ancient state, that is, into the spiritual? which itself is contrary to their reasons. Moreover, that Samaria is understood in the heresies, both in the prophet Hosea and in many other places, is proved especially by that testimony: "Woe to them that despise Zion, and that trust in the mountain of Samaria, they have gathered the vintages of the principles of the nations" (Amos VI, 1). For all heretics despise Zion, which is interpreted as "watch-tower," and refers to the Church; and they trust themselves in the mountain of Samaria, namely in the pride of perverse dogmas, which they think to be sublime, and through these fraudulent preachings, they gather the vintage and lay waste the principles of the nations; so that by the miracle of doctrines, they draw away whoever of the powerful of the nations to the heretical error.

(Vers. 48, 49.) As I live, saith the Lord: because Sodom thy sister hath not done, she and her daughters, as thou hast done and thy daughters. Behold, this was the iniquity of Sodom thy sister: pride, fullness of bread, and abundance, and her idleness, and that of her daughters; and they did not stretch out their hand to the needy and the

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

That which the LXX have placed, "this she had, herself and her daughters," is not had in the Hebrew. In the Old Testament is the oath of God: "As I live, saith the Lord" (Num. XIV, 21). But in the New: "Amen, amen I say to you" (John XIII, 16). But if this is common with the rest: "The God of Abraham, the God of Isaac, and the God of Jacob, is not the God of the dead, but of the living" (Mark XII, 16, 27). And in another place: "I will please the Lord in the region of the living" (Psalm CXIV, 9): we ask, for what reason does God claim the common word properly for Him-

self? But as it is said, a good tree, and a good man, and a good shepherd, and a good servant (Luke XVIII); but no one is absolutely good, except God alone: so although the angels and the other powers, the patriarchs also and the prophets, and the apostles are living in comparison with the almighty God, they are called dead. For who is the man who lives, and shall not see death (Psalm LXXXVIII, 49)? Whence also the apostle Paul says of God: "Who alone," he says, "hath immortality, and dwelleth in light inaccessible" (1 Tim. VI, 16). And of the fountain of the living: "Our life," he says, "is hidden with Christ in God" (Coloss. III, 3). This one therefore who swears, and speaks: "As I live, saith the Lord," describing the crimes of Sodom and her daughters, placed first pride, the proper sin of the devil, and the first. Whence the same Apostle says: "Lest being puffed up," he says, "with pride, he fall into the judgment of the devil" (1 Tim. III, 6), because of which he fell from heaven. For he had said: "In strength I will do it, and in the wisdom of my intelligence I will take away the boundaries of the nations, and I will lay waste their strength, and I will move the inhabited cities, and I will take hold of the whole world with my hand like a nest, and as broken eggs I will take them away" (Isaiah X, 13, 14). And: "God resisteth the proud; but giveth grace to the humble" (James IV, 6). We read also in another place: "Why art thou proud, earth and ashes?" And the Gospel relates the pride of the Pharisee, overcome by the humility of the publican (Luke VIII): the nursery of which is fullness of

breads, and abundance of all things, and idleness; or as the LXX translated, opulence of delights and luxury. That rich man in the Gospel clothed in purple (Luke XVI) is related to have had no other crime, except that flowing with wealth and riches, he had broken out into such pride, that he did not stretch out his hand to the needy and poor Lazarus: and thus he was forgotten of his condition, that he would not give even to this miserable one, that which was to be cast away. For which cause also in another place it is written: "Every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted" (Luke XIV, 11). Pride, fullness of bread, abundance of all things, idleness and delights, is the Sodomitic sin, and because of this follows the forgetfulness of God, which thinks present goods to be perpetual, and that it will never be in need of necessaries. Wherefore also it is commanded in the law: "Take heed, lest when thou hast eaten and art full, having built goodly houses, and having sheep and oxen, silver and gold, thou forget the Lord thy God" (Deut. VIII, 11). And in another place it is written of Israel: "He ate and drank, and was filled, and grew fat, and the beloved kicked" (Deut. XXXII, 15). Which knowing also Solomon, the wisest of all, prays in Proverbs: "Give me necessaries and what may suffice: lest being filled I become a liar, and say: who shall see me? or being made poor, I should steal and forswear the name of my God" (Prov. XXX, 8, 9). And that which follows: "and thou hast justified thy sisters in all thy abominations, which thou hast wrought," does

not simply decree Sodom and Samaria to be just, but by comparison of the worse: as also the Publican, of whom we have spoken above, is not called absolutely just, but by collation of the worse. And yet since Sodom and Samaria are such, they have not sinned even half in comparison with Jerusalem. For the servant who knoweth the will of his lord, and doth it not, shall be beaten with many stripes (Luke XII, 47). And: "The powerful shall suffer torments powerfully" (Wisd. VI, 7). Furthermore, because for "delights" (Al. riches) "idleness" is contained in the Hebrew, it is to be known that it pertains to that sense: "In desires is every soul of the idle"; namely that something is always to be done: lest the field of our breast, the hand ceasing, be occupied by the thorns of evil thoughts.

(Vers. 52.) Therefore do thou also bear thy confusion, who hast surpassed thy sisters with thy sins, acting more wickedly than they [Al. than those]: for they are justified by thee. LXX: And do thou sustain thy torment in that thou hast corrupted thy sisters in thy sins, by which thou hast acted iniquitously over them, and hast justified them over thee. The second plank after shipwreck is to blush when thou hast sinned; and not to lie under that rebuke which is said against Jerusalem: "The face of a harlot is become to thee: thou knowest not how to blush" (Jerem. III, 3). Now he bears his torment, who is tortured by his own conscience, and in this world sustains torture by his own will, lest he sustain eternal torments (Gen. IV). And we corrupt our brothers

or sisters with our sins, when through our sins they are provoked to greater crimes. What I say will thus become more manifest: Imagine someone established in the priestly summit not living well, and defiling his dignity by his works. Is not the lay brother corrupted by the imitation of his vices? For also he who shall have scandalized one of the least, a millstone being tied to his neck, is cast headlong into the deep (Matt. XVIII, 6). The sisters of Jerusalem also, Sodom and Samaria, are justified: not that they are just by themselves, but as we said, by comparison of the worse.

Therefore do thou also be confounded; and bear thy ignominy, who hast justified thy sisters. Septuagint: And do thou be confounded, and receive thy ignominy: in that thou hast justified thy sisters. Ignominy follows confusion: rebuke follows ignominy: consolation follows rebuke: salvation follows consolation: according to that of the Apostle: "Tribulation worketh patience: patience trial: trial hope: and hope confoundeth not" (Rom. V, 3-5). No doubt but in the future: because at present she has deleted her sins through confusion. Something such also that of the Gospel sounds: "There is a confusion that leadeth to death, and there is a confusion that leadeth to life" (Ecclus. IV, 25). The Holy Spirit also exhorts sinners in the Psalms: "Let all my enemies be confounded and be ashamed: let them be turned backward, and be very speedily confounded" (Psalm XXXIX, 15). It is written also in another place: "Say thou first thy sins, that thou mayest be justified" (Isa. XLIII, 26, accord-

ing to LXX). And again: "The just is the accuser of himself in the beginning of his speech" (Prov. XVIII, 17). It is not therefore a wonder if Jerusalem be provoked to confusion and ignominy; who has sinned to such an extent, that she justified her sisters: to whom it is said next: "And thou, and thy daughters, return to your ancient state."

(Vers. 53, 54.) And I will bring back, restoring them by the restoration of Sodom with her daughters, and by the restoration of Samaria and her daughters; and I will bring back thy returning [Al. restoration] in the midst of them, that thou mayest bear thy ignominy, and be confounded in all things which thou hast done, comforting them. LXX: And I will bring back their restorations by the restoration of Sodom and her daughters, I will bring back the restoration of Samaria and her daughters, and I will bring back thy restoration in the midst of them, that thou mayest bear thy torment: and have ignominy from all things which thou hast done, so as to provoke me to wrath.

Great is the progress of Jerusalem, that after the confusion (shame) and ignominy, which she willingly accepted and bore when brought upon her by the judgment of God, saying: "I will bear the wrath of the Lord, because I have sinned against him," restoration to the ancient state (antiquum statum) is promised to her. But nevertheless, since by comparison of her crimes, Sodom and Samaria were justified, one of which is on the right and the other on the left; first the restoration, or captivity (captivitas) of Sodom

is restored, as Aquila interpreted; secondly the captivity of Samaria, as the same Aquila and Symmachus translated; and last of all Jerusalem shall be restored, which had been weighed down by greater iniquity, and had shown her sinful sisters to be just in comparison with herself. For who can doubt that among three sinners, or rather the impious—the gentile, the heretic, and the ecclesiastic (ecclesiasticus)—he is worthy of much greater punishments who was of greater dignity? For the powerful, as we have said, shall suffer torments powerfully (Wisd. VI, 7). But he who is the least is worthy of mercy. And the servant who knows the will of his lord and does it not, shall be beaten with many stripes (Luke XII, 47). Whence also Peter says: "It is time that judgment begin from the house of the Lord" (I Pet. IV, 17). And in this same prophet it is commanded to those having axes: "Begin from my sanctuary" (Supra IX, 6), so that Jerusalem, being the last, with her sisters previously converted and restored to their former state, may bear her ignominy, and be confounded, and blush over those things in which she had sinned, and in all things comfort her sisters.

(Vers. 55.) And thy sister Sodom and her daughters shall return to their ancient state. And Samaria and her daughters shall return to their ancient state. And thou and thy daughters shall return to your ancient state. LXX: "And thy sister Sodom, and her daughters shall be restored as they were from the beginning: and Samaria, and her daughters shall be restored as they were from

the beginning. And thou and thy daughters shall be restored, as you were from the beginning."

The Jews, among other fables, and endless genealogies, and the ravings (deliramenta) which they feign, also dream this, that in the coming of their Christ, whom we know to be the Antichrist, and in the thousand-year reign, Sodom is to be restored to its ancient state, so that it may be as the paradise of God, and as the land of Egypt; and that Samaria is to receive its former happiness, so that they may return from the Assyrians to the land of Judea (4 Kings 17, 18). For we read that the ten tribes were taken by Phul, and Shalmaneser, and Tiglath-Pileser, kings of the Assyrians, and that they are captives there even to this day. Also that Jerusalem is then to be built, and all her daughters, namely the cities, and villages, and castles, which are to be under her power, will flourish as they flourished before, and that Jerusalem herself is to be built with gold and silver and precious stones, concerning which 186 Isaiah also prophesied: "I will establish thy judges as before, and thy counselors as from the beginning, and after these things thou shalt be called the city of justice, the mother of cities, faithful Sion" (Isa. 1:26); and our Apocalypse speaks (Apoc. 21): And David sings: "Do good, O Lord, in thy good will to Sion, and let the walls of Jerusalem be built" (Ps. 50:20). And in another place: "The cities of Judah shall be built, and they shall dwell, and they shall abide there, and their seed shall be directed forever" (Ps. 68:36). We, however, leaving the perfect knowledge of

these things to the judgment of God, or rather clearly confessing [Al. trusting], that after the second coming of the Lord the Savior, nothing will be humble, nothing will be earthly; but the heavenly kingdoms which are first promised in the Gospel, we say this, that in the state of the Church, all things have been completed, and are completed daily. Sodom returns to its ancient state, when the soul, formerly gentile and impious, restored to its nature, understands its Creator. Samaria receives its ancient blessedness, the error of heretics being despised, and joined to the doctrine and faith of Christ. And when those shall have returned, Jerusalem also, the "vision of peace," which is interpreted as the Church, shall return to its former state. Concerning which it is written: "His place has been made in peace" (Ps. 75:2); and: "Jerusalem which is built as a city: whose participation is in itself" (Ps. 121:3); and in the Apostle: "But the Jerusalem which is above is free, which is our mother" (Gal. 4:26); and in the same: "You have come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels" (Heb. 12:22). And she returns with her daughters, who are dispersed in the whole world. Concerning which we have discussed more fully in the explanations of Isaiah.

(Vers. 56 seqq.) And thy sister Sodom was not heard in thy mouth in the day of thy pride, before thy malice was revealed, as at this time for a reproach (opprobrium) of the daughters of Syria, and of all the daughters of the Palestinians

round about thee, who encompass thee on every side. Thy crime and thy ignominy (ignominiam) thou hast borne, saith the Lord God. LXX: Unless Sodom thy sister had been for hearing in thy mouth in the days of thy pride, before thy malices were revealed, as now she is [a reproach] of the daughters of Syria, and unless this had been, what would have been done to thee, and of all the daughters of the aliens (alienigenarum) round about thee, who encompass thee on every side? thy impieties and thy iniquities do thou bear.

Symmachus interpreted this place thus: Because thy sister Sodom was not in hearing through thy mouth in the day of thy pride, before thy ignominy was revealed, as in the time of the reproach of the daughters of Syria, and of all the daughters of the Palestinians who are round about thee, who encompass thee on every side. Thy crime and thy wickedness thou shalt bear. Theodotio in this way: And thy sister Sodom was not in the hearing of thy mouth, in the day of thy pride, before thy malice was revealed: as the time of the reproach of the daughters of Syria, and of all the daughters of the aliens round about her, who abominate thee on every side. Thy fornication and thy contaminations thou hast borne, saith Adonai the Lord. Our translation agrees with the edition of Aquila; all of which I have placed, so that from the collation of them all, we might be able to find some trace (vestigium) of the sense, and meanwhile, without prejudice to others, the order of the reading seems to us to be rendered thus: In the days of thy pride, when

thou didst sin, thou didst not remember the overthrow of thy sister Sodom, before thy malice was exposed, which at this time has been revealed to such an extent, that thou shouldst become a reproach to all the cities of Syria and Palestine which are round about thee. Because, therefore, thou hast surpassed thy sister in crime, and wast not terrified by her example, lest thou shouldst sustain similar things, and shouldst restrain thy foot: now however thy ignominy is revealed; listen to the sentence (sententiam) of God.

(Vers. 59 ff.) 188 For thus says the Lord God: And I will do to thee as thou hast despised the oath, to make void the covenant. And I will remember my covenant with thee in the days of thy youth: and I will raise up to thee an eternal covenant. And thou shalt remember thy ways, and be confounded when thou shalt receive thy sisters with thee, the elder with thy younger: and I will give them to thee for daughters, but not from thy covenant. And I will raise up to thee my covenant with thee, and thou shalt know that I am the Lord, that thou mayest remember, and be confounded, and it may not be for thee any more to open thy mouth for thy confusion: when I shall be appeased to thee in all things that thou hast done, says the Lord God. LXX: "Thus says the Lord Adonai: And I will do in thee as thou hast done, as thou hast despised these things, that thou mightest pass over my testament. And I will remember my testament, which I made with thee in the days of thy youth, and I will raise up to thee an eternal testament, and thou shalt remember thy

way, and thou shalt be despised when thou shalt receive thy sisters, those greater than thee with thy younger ones, and I will give them to thee for a proof, and not from thy testament, and I will raise up my testament with thee, and thou shalt know that I am the Lord: so that thou mayest remember, and be confounded, and it may not be for thee any more to open thy mouth from the face of thy ignominy, when I shall be propitious to thee according to all things that thou hast done, says the Lord Adonai."

Therefore I have said to thee: carry thy crime and thy ignominy, or thou hast carried, or art about to carry; that thou mayest receive what thou deservest: because thou hast despised my oath, and hast made void my covenant. But when it shall have been fulfilled, "I will kill, and I will make alive: I will strike, and I will heal" (Deut. 32:39): then I will remember my covenant, which I once had with thee. And I will raise up to thee a covenant, by no means of the Law which has passed away, but the eternal covenant of the Gospel: so that when thou shalt have remembered thy ways, and shalt have received thy sisters, the elder, or the younger, Samaria and Sodom and their associates, I may grant them to thee for daughters, or for a proof (for there must also be heresies, so that those who are approved may be made manifest (1 Cor. 11:19)), not from thy merit, but from my mercy, and then thou shalt know that I am the Lord; and thou shalt remember my benefits, and be confounded, and say according to the Apostle: "Who am not wor-

thy to be called an Apostle: because I persecuted the Church of God" (1 Cor. 15:9). And it may not be for thee any more to open thy mouth for thy confusion. For it belongs to the saints to open their mouth according to 189 the Apostle who says: "Our mouth is open to you, O Corinthians" (2 Cor. 6:11): and of the Lord the Savior, who opening His mouth, taught them (Matt. 5), saying also in the psalm: "I will open," he said, "my mouth in parables" (Ps. 77:2). But to the sinner it is said: "Thou hast sinned: be still" (Gen. 4). And: "Why dost thou take my testament through thy mouth" (Ps. 49:16)? And: "Praise is not beautiful in the mouth of a sinner" (Ecclus. 15:9). And the saint deserves to hear: "Open thy mouth, and I will fill it" (Ps. 80:11). From which we understand, even when we shall have received the former glory through the mercy of God, or rather shall have received the eternal covenant of the Gospel, after the Lord has been appeased to us in all things that we have done, that we have memory of past sin, and always close the mouth, because we have been saved not from our works, but from the grace of God.

(Chap. XVII.—Vers. 1 seqq.) And the word of the Lord came to me, saying: Son of man, propose an enigma (aenigma), tell a parable (parabolam) to the house of Israel, and thou shalt say: Thus saith the Lord God: A great eagle with great wings, with long reach of limbs, full of feathers and variety, came to Lebanon and took the marrow (medullam) of the cedar. He plucked off the summit of its foliage, and transported it into the

land of Canaan, in a city of merchants he placed it. And he took of the seed of the land, and placed it in the ground for seed, that it might fix its roots over many waters, on the surface he placed it. And when it had budded, it grew into a wider vine of low stature: with its branches looking back toward it, and its roots were under it. It became therefore a vine, and it brought forth fruit into shoots, and sent out branches.

LXX: And the word of the Lord came to me, saying: Son of man, tell a narration, and speak a parable to the house of Israel, and thou shalt say: Thus saith Adonai the Lord: A great eagle of great wings, with long reach full of talons, which has the reach of entering into Lebanon, and took the choice things of the cedar. He plucked off the summits of its tenderness, and brought them into the land of Canaan. In a walled city he placed it, and took of the seed of the land, and gave it in a field for a plantation over many waters: that it might be looked upon, he placed it: and it sprang up, and became a weak vine and small in size, so that only its branches appeared under it, and its roots were beneath it. And it became a great vine, and made branches, and extended its boughs.

When it is said to the prophet: "Propose an enigma, tell a parable," or as the LXX translated: "tell a narration, and speak a parable," it is shown that what is said is obscure. For to no one is it a doubt that an enigma and a parable proffer one thing in words, and hold another in senses. For the Savior also spoke to the people in parables, which he discussed secretly with the apostles.

Now two Eagles are proposed in the present prophecy of Ezekiel.

(Vers. 7 seqq.) And there was another great eagle, with great wings and many feathers. And behold, this vine, as if sending its roots toward it, extended its shoots toward it, that it might water it from the beds of its budding. In a good land, over many waters, he planted it: that it might bring forth leaves, and bear fruit, and [Vulg. that] it might be a great vine. Say: Thus saith the Lord God: Shall it prosper then? Shall he not pluck up its roots, and pull off its fruit, and wither all the shoots of its budding, and it shall wither, and not with a great arm, nor with many people [Vulg. with much people], as if to pluck it up by the roots? Behold it is planted: shall it prosper then? Shall it not, when the burning wind (ventus urens) has touched it, be withered, and wither in the beds of its budding?

LXX: And there was another great eagle of great wings, with very many talons: and behold, this vine was entwined toward it, and its roots toward it, and it extended its branches toward it, that it might water it with the clod of its plantation (gleba plantationis). In a good field, over much water, it was fattened: that it might make buds and bring forth fruit, and be a great vine. Therefore say: Thus saith Adonai the Lord: Shall it be directed? Shall not the roots of its tenderness and its fruits rot, and all things that have sprung from it wither? And not with a great arm, nor with much people, so as to pluck it up from its roots: and behold, it is fattened. Shall it be directed?

Shall it not, as soon as the burning wind has touched it, wither, and be withered with dryness: with the clod of its budding it shall wither?

The second eagle—that is, the other—and itself great, full of feathers, of many talons because of the rapacity and devastation of very many nations, is Pharaoh the king of Egypt. And behold this vine: King Zedekiah is understood, who had been established in Jerusalem by Nebuchadnezzar; he began, it says, to send its branches toward it—that is, toward the king of the Egyptians—to direct legates, and from him to ask help against the king to whom he was subject. For this is what the Scripture now says, "that it might water it from the beds of its budding."

(Vers. 11 seqq.) And the word of the Lord came to me, saying: Say to the exasperating house (domum exasperantem): Know you not what these things signify? Say: Behold the king of Babylon cometh to Jerusalem: and he shall take away the king and the princes thereof, and shall bring them to himself into Babylon. And he shall take of the seed of the kingdom (semine regni), and shall make a covenant (foedus) with him, and shall take an oath (jusjurandum) of him: but he shall also take away the strong of the land, that the kingdom may be humble, and may not be lifted up, but may keep his covenant (pactum), and observe it. Who, departing from him, sent messengers to Egypt, that it might give him horses and much people. Shall he prosper then, or shall he obtain salvation, that hath done these things? And he that hath broken the covenant,

shall he escape? As I live, saith the Lord God: in the place of the king that established him king, whose oath he hath made void, and hath broken the covenant that he had with him, in the midst of Babylon shall he die. And not in a great army, nor with much people shall Pharaoh fight against him a battle in the casting up of a mound, and in the building of ramparts, to kill many souls. For he had despised the oath, so as to break the covenant. And behold he hath given his hand: and when he hath done all these things, he shall not escape.

This is the enigma (aenigma), this is the parable (parabola), that under two eagles and a vine, the Scripture should show two kings of Babylon and Egypt; and King Zedekiah, who against the oath, having deserted the friendship of Nebuchadnezzar, transferred himself to the Egyptian king. He shall make, it says, a covenant with him, and shall take an oath of him, that he may keep his covenant, and observe it. He who dissolves the covenant, it says, shall he escape? From which we learn that faith is to be kept even among enemies, and it is not to be considered to whom, but by whom thou hast sworn (non considerandum cui, sed per quem juraveris). For he is found much more faithful who believed thee because of the name of God and was deceived, than thou who, by the occasion of the divine majesty, hast moved snares against thy enemy, or rather now thy friend.

(Vers. 19 seq.) Therefore thus saith the Lord God: As I live, because the oath which he hath

despised, and the covenant (foedus) which he hath transgressed, I will lay upon his head. And I will spread my net over him, and he shall be taken in my dragnet (sagena): and I will bring him into Babylon, and will judge him there for the transgression by which he hath despised me. And all his fugitives, with all [Vulg. addeth, his] army, shall fall by the sword, and the residue shall be scattered into every wind: and you shall know that I the Lord have spoken.

There is a secular sentence: ... deceit or valor, who would ask in an enemy? (Vergil, Aen. II, 390) Which those who say that enemies are to be deceived by fraud are wont to oppose to us. To which that we may acquiesce, Zedekiah did much worse: for he did not deceive an enemy, but a friend, to whom he had been joined by the covenant of the Lord. Therefore, as long as thou dost not swear, and dost not enter into a covenant under the name of the Lord, it is of prudence and of fortitude either to deceive or to overcome an adversary in whatever way thou canst. But when thou hast bound thyself by an oath, by no means is he an adversary, but a friend who believed thee: and under the occasion of the oath—that is, the invocation of God—he was deceived. Therefore the Scripture now says: "The oath which he hath despised, and the covenant which he hath transgressed, I will lay upon his head." And lest we should think that the oath and the treaty and the covenant (pactum) were merely of the Babylonian king, or of Zedekiah who had made them, it follows: "In the transgres-

sion by which he hath despised me." Therefore he who contemns an oath, despises Him by whom he has sworn: and he does injury to Him whose name the adversary believed. For which cause, it says, "I will spread my net over him, and he shall be taken in my dragnet, and I will bring him into Babylon, and I will judge him there." Whatever therefore Nebuchadnezzar did against Zedekiah, he did not by his own strength, but by the wrath of God, in whose name perjury (pejeratum) had been committed.

According to anagoge (anagogen), although the interpretation may seem violent, this is to be known: that just as other animals are wont to be referred both to the good and to the bad part, so also of the eagle and of the lion. In the good part it is said: "A lion's whelp is Judah" (Gen. XLIX, 9). In the contrary: "Our adversary the devil as a roaring lion goeth about" (I Pet. V, 8). And that in the psalm: "He lieth in wait in secret places, as a lion in his den: he lieth in wait that he may catch the poor man" (Ps. IX, 9). In the good part it is said of the eagle, that the just man having been made rich makes to himself wings like those of an eagle, that he may be able to return to the house of his predecessor. And in Isaiah it is written, that the just shall bring forth feathers like eagles (Isa. XL): "they shall run and not be weary; they shall walk and not faint."

(Vers. 22 seqq.) Thus saith the Lord [Vulg. addeth God]: And I will take of the marrow (medulla) of the lofty cedar, and will set it from the top of its branches; I will pluck a tender one,

and will plant it upon a high and eminent mountain: on the high mountain of Israel I will plant it. And it shall break forth into a bud, and shall bear fruit, and shall be into a great cedar, and all birds shall dwell under it: every volatile thing shall nestle under the shadow of its foliage. And all the trees of the region shall know that I the Lord have humbled the lofty tree, and have exalted (elevavi) the humble tree, and have dried up the green tree, and have made the dry tree to flourish; I the Lord have spoken and have done it.

LXX: Because thus saith Adonai the Lord: I will also take from the choice things of the cedar from the top + and I will give from the head of its branches ** from their heart I will take, and will plant it upon a high mountain, and will suspend it on the high mountain of Israel, and will plant it, and it shall bring forth a bud, and shall bear fruit, and shall be into a great cedar, and every bird shall rest under it, and every volatile thing shall rest under its shadow ÷ and its branches shall be restored ** and all the trees of the field shall know that I am the Lord who humble the lofty tree, and exalt the humble tree: and dry up the green tree, and make the dry tree to germinate. I the Lord have spoken and I do it.

That which is read in the Septuagint: "And I will give from the head of its branches," has been added from the edition of Theodotion. And again what follows: "And its branches shall be restored," is to be noted with an obelus, because it is not had in the Hebrew.

The true Nebuchadnezzar for this reason takes from the marrow of the lofty cedar, from the top of its branches, that his kingdom may be humble and not be lifted up. But the Lord God the Father Almighty, who spoke to Ezekiel, takes from the royal stock and from the lineage of David; and plants it upon a high and eminent mountain, who speaks in the psalm: "But I am appointed king by him over Zion his holy mountain" (Ps. II, 6). For the prince from Judah and the leader from Israel had failed, until he should come for whom it is laid up: and he himself shall be the expectation of the nations (exspectatio gentium) (Gen. XLIX).

BOOK SIX.

197-198 I thought that, the middle serpent having been pierced, the new shoots (novella plantaria) of the hydra would not revive, and according to the fables of the poets, Scylla being dead, the Scyllaean dogs (Scyllaei canes) would by no means rage against me, who do not cease to bark: and the heretics having been struck by the hand of God, lest even the elect of God be tempted, if it be possible (Matt. XXIV), heresy itself does not die, hereditary whelps (haereditariis catulis) of their hatreds having been left behind against us, who, feigning our things, do not desert the poisons of their ancient mother and of the deceptive Ulysses: and they only smear their lips with honey; and according to the utterances of the Scriptures (Ps. LIV), "they have softened their words above oil": but they themselves are darts, and fiery darts (jacula ignita), which are at once to be repelled and extinguished by the shield of faith.

These things I have said, daughter Eustochium, so that thou mayest help me with thy prayers as I labor in the prophetic work and resist the heretics, and that the Lord may explain the sixth volume of the Explanations on Ezekiel (Explanationum in Ezechiel) by my mouth, through His own sense; and that by the grace of the

same Spirit by which those things which we read written were revealed to the prophets, they may be revealed also to us as we discuss them, so that we may be able to say: "I opened my mouth, and drew in the spirit" (Psalm CXVIII, 131).

(Chap. XVIII.---Vers. 1, 2.) And the word of the Lord came to me, saying: What is it that you turn among yourselves this parable into this proverb in the land of Israel, saying: The fathers have eaten a sour grape, and the teeth of the children are set on edge [Vulg. are set on edge]? LXX: And the word of the Lord came to me, saying: ÷ Son of man ** what is this parable among the children of Israel, of those who say: The fathers have eaten a sour grape, and the teeth of the children are set on edge? That which the Seventy (Septuaginta) said, "son of man," is not found in the Hebrew. Moreover, the divine Scripture warns of that which was said in Exodus: "I am the Lord thy God." A jealous God, visiting the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments" (Exod. XX, 5; Deut. V, 9, 10). And again: "The Lord descended in a cloud and stood beside Moses, and Moses called upon the name of the Lord, and the Lord passed before his face, and he called upon Him, saying: Lord God, merciful and gracious, patient and of much mercy, and true, and keeping justice, and mercy unto thousands, taking away iniquities, and injustices, and sins: and he will not cleanse the iniquities of the fathers upon the children and

upon the children's children, unto the third and fourth generation" (Exod. XXXIV, 5 seq.), it ought to be accepted thus, as a proverb and a parable, so that it sounds one thing in the words, but holds another in the sense; which we also said above in the parable of the two eagles. Whence also the Lord in the seventy-seventh psalm: "I will open," He says, "my mouth in parables: I will utter propositions from the beginning" (Ps. LXXVII, 15). And in the Gospel, the parable of the seed, and of the cockle, and of the mustard seed, which though it be the least of all seeds, grows into a great tree (Matth. XIII), He so proposes it, that it pretends one thing in the words, and holds another in the senses. And we even unto the present day thought that the two testimonies of Exodus, which we placed above (Isa. XXIX), were not a parable, but explained a simple sentence. And although we did not dare to say anything, nor should the vessel of clay speak against the potter, why hast Thou made me thus, or thus: yet we suffered an occult scandal, because it seemed an injustice of God, that one should sin, and another should pay for the sins. For if He visits the sins of the fathers upon the children unto the third and fourth generation, it seems unjust that one should sin, and another be punished. But from that which follows: "to them that hate me," the scandal of the threat or of the precept is dissolved. For they are not punished in the third and fourth generation because their fathers sinned, when rather the fathers who were sinners ought to have been punished; but because they existed

as emulators of their fathers, and hated God by an hereditary evil, and with impiety growing also into the branches from the root.

Heretics, who do not receive the Old Testament (Instrumentum), are accustomed in this place to say against the Creator: How good and just is the God of the Law and the Prophets, who, resting and silent at the sins of the fathers, visits them upon those who did not sin; nay, how great is the cruelty in Him, that He should extend His wrath even unto the third and fourth generation! To whom we shall respond, that even in this the clemency of God the Creator is demonstrated. For it is not of truculence and severity to hold wrath unto the third and fourth generation, but a sign of mercy to defer the punishment of sin. For when He says: "Lord God, merciful and gracious, patient and of much mercy"; and adds: "visiting the iniquity of the fathers upon the children, and the children's children," this indicates that He is of such great mercy that He does not punish immediately, but defers the sentence of punishment. But if the vengeance of the sinners is deferred unto the third and fourth generation, what more does He do with the just and the holy? It follows: "And keeping justice and mercy unto many thousands, to them that keep his commandments, and do his precepts." It is written in Proverbs: "As a sour grape is harmful to the teeth, and smoke to the eyes: so is iniquity to them that use it" (Prov. X, 26). From which it is clear that it is not the teeth of others that ache and are set on edge, but those of them who have

eaten the sour grape. Moreover, this is the sense of this place: just as if someone should wish to say: "The fathers ate a sour grape, and the teeth of the children are set on edge," it is ridiculous and has no consequence: so it is unjust and perverse that the fathers should sin, and the children and grandchildren be tortured.

There are those who thus explain that which is written in Exodus: "Visiting the iniquities of the fathers upon the children unto the third and fourth generation," so that they refer the sentence to the human soul, saying that the father in us is a light point of the senses and the incentives of vices; but the son, if the thought has conceived a sin; the grandchildren, if what thou hast thought and conceived, thou hast perpetrated by work; but the great-grandson, that is, the fourth generation, if thou hast not only done what is evil and wicked, but gloriest in thy crimes, according to that which is written (Ibid., XVIII, 3): "The wicked man, when he is come into the depth of evils, contemneth." God, therefore, does not at all punish the first and second goads of thoughts, which the Greeks call propatheias, without which no man can be, but if one has decreed to do the things thought, or if he has not willed to correct by repentance the very things he has done. Whence it is written: "No man is without sin, not even if his life were of one day. But the years of his life are numerable" (Prov. XX, 9). And in another place: "Who shall glory that he hath a clean heart?" And again: "The stars also are not clean in his sight: and against his angels he hath

thought some perverse thing" (Job XXV, 5). But if that sublime nature is not without sin, what must be said of men, who, surrounded by fragile flesh, ought to speak with the Apostle: "Unhappy man that I am, who shall deliver me from the body of this death?" (Rom. VII, 24)? And this, that when we have done all things, we ought to say: "We are unprofitable servants: we have done that which we ought to do" (Luke XVII, 10). And: "Unless the Lord build the house, they labor in vain that build it: unless the Lord keep the city, he watcheth in vain that keepeth it" (Psalm CXXVI, 1, 2).

Moreover, for the proof of this matter, that the first impulse of thought is by no means punished, or rather a small instinct of the mind is not punished by God, but if what thou hast conceived in the mind, thou consumest by work, that from Genesis is to be brought forward: Ham sinned, mocking the nakedness of his father; and not he himself who laughed received the sentence, but his son Canaan: "Cursed," he says, "be Canaan; a servant shall he be to his brethren" (Gen. IX). For what justice is it, that the father should have sinned, and the sentence be brought forth against the son? Also that which the Apostle places on the contrary part (I Tim. II), that a woman is saved if her children remain in faith, and holiness, and chastity, the sentence seems not to have justice, so that if the children and grandchildren be good, the parents should be saved. For how many parents are holy, and have evil children: and on the contrary, how many par-

ents are sinners, and beget just and holy children? Therefore, according to this sense all things are to be accepted which we said above, that the sins of the parents and of those begetting are punished in the branches, not in the root. Let it suffice to have said this meanwhile concerning the proverb or parable: that the Law and the Prophets, that is, Exodus and Ezekiel, nay God Himself who spoke both here and there, may by no means seem to disagree in sentences, or here to correct what He said badly there. But if anyone can find either a better or another sense, which may take away the scandal of the testimonies contrary among themselves, one ought rather to acquiesce in his opinion.

(Vers. 3, 4.) As I live, saith the Lord, this parable shall be no more among you for a proverb in Israel. Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine. The soul that sinneth, it shall die. LXX: As I live, saith Adonai the Lord, it shall be no more, that this parable be said in Israel: because all souls are mine. As the soul of the father, so the soul of the son is mine. The soul that sinneth it shall die. What "As I live, saith the Lord," and "parable," or "proverb" may signify, we have said more fully above: which shall by no means be said in Israel, but in those who have not the knowledge of God, nor can perceive the truth. All souls, He says, are mine; according to creation, not according to merit: as Moses was called the man of God, of whom it is written: "The prayer of Moses the man of God" (Deut. XXXIII, 1). And Elijah who spoke to

the captain of fifty soldiers: "And if I be a man of God, let fire come down from heaven upon thee, and upon the fifty men" (IV Kings I, 12). But the man of sin and son of iniquity is not called a man of God, just as these are called the servants and handmaids of God, of whom it cannot be said: "Whosoever committeth sin is the servant of sin" (John VIII, 34). And again: "For by whom a man is overcome, of the same also is he the servant" (II Pet. II, 19). Just as the sins of children do not harm the fathers, so the sins of fathers do not redound to the children; but the soul that sinneth, it shall die: not by the abolition of substance, but by departure from its consortium, who says: "I am the life" (John XIV, 6). And elsewhere he speaks: "Whosoever liveth and believeth in me, shall not die for ever" (Ibid. XI, 26). And: "Amen, amen I say to you: if any man keep my word, he shall not see death for ever. For our life is hidden with Christ in God" (Ibid. VIII, 51): because [Al. by which] we are to live when Christ our life shall appear in glory (Coloss. III, 3); and that which is written shall be fulfilled: "Amen amen I say to you: he that heareth my word, and believeth him that sent me, hath life everlasting: and cometh not into judgment, but shall pass from death into life" (John V, 24). Moreover, that which is said by Balaam: "Let my soul die in the souls of the just" (Num. XXIII, 10): has this sense, that he may desire to die to the world and to sin, and to live with the souls of the just, whose life is Christ, and they can sing: "I will please the Lord in the region of the living" (Ps. CXIV, 9). "For God is not the God

of the dead, but of the living" (Matth. XXII, 32). And if Balaam, as is probable, translated into our language, signifies "vain people": it is clear that the previously vain people of the nations should desire to have consortium with the souls of the just, Abraham, Isaac, and Jacob, who are called eutheÃ®s, that is, "upright" and "just." Whence also the book of Genesis received its name from their title.

(Vers. 5, 6 seq.) And if a man be just, and do judgment and justice; has not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel; and has not defiled his neighbor's wife, nor come near to a menstruous woman; and has not grieved any man; has restored the pledge to the debtor; has taken nothing by violence; has given his bread to the hungry; and has covered the naked with a garment; and has not lent upon usury; and has not taken more; has turned away his hand from iniquity; has executed true judgment between man and man; has walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God. LXX: But a man who is just, who does judgment and justice; has not eaten upon the mountains, and has not lifted up his eyes to the thoughts of the house of Israel; and has not contaminated his neighbor's wife, and has not come near to a woman flowing with blood; and has not oppressed any man; has restored the pledge to the debtor; and has not taken by rapine, has given his bread to the hungry; and has covered the naked with a garment;

and has not given his money to usury; and has not taken more; has turned away his hand from iniquity; has done just judgment between man and between his neighbor; has walked in my commandments, has kept my justifications, to do them: he is just, he shall surely live, saith Adonai the Lord. Do you wish, he says, to know that what was said: "I will visit the sins of the fathers upon the third and fourth generation" (Deut. V, 9), does not sound like what most people think; nor is it similar to this sentence: "The fathers have eaten a sour grape, and the teeth of the children are set on edge" (Jerem. XXXI, 29): hear what I am about to bring in: if there be a just father, who has done these things, and has not done those, and has had a very bad son, who, having deserted the virtues of the father, has given himself over to crimes; shall not the former live because he is just; and the latter die by death, because he has perpetrated all the things which the father, by avoiding them, was made just? Let us see the catalog of the virtues of the father, which seem to me to be divided into seventeen parts. Of which the first is, to have done judgment; the second similar to this, to have coupled justice with judgment; the third, not to have eaten upon the mountains; the fourth, not to have lifted up eyes to idols, or as the LXX translated, to the thoughts of the house of Israel; the fifth, not to have defiled his neighbor's wife. The sixth, to have avoided the embraces of a menstruous wife. The seventh, not to have grieved a man, or, as the LXX published, to have oppressed him by power; the eighth, to

have restored the pledge to the debtor; the ninth, to have taken nothing by violence, or, according to the LXX, not to have taken by rapine; the tenth, to have given his bread to the hungry; the eleventh, to have covered the naked with a garment; the twelfth, not to have given money to usury; the thirteenth, to have taken nothing more from those things which he gave; the fourteenth, to have turned away his hand from iniquity; the fifteenth, which seems similar to the first, but is different in part, to have done true judgment between man and man, or his neighbor; the sixteenth, to have walked in the commandments of the Lord; the seventeenth, to have kept his judgments and justifications. What each of these means, we shall say in the following.

"If there be," he says, "a just man and he do judgment." It is written in Proverbs: "The thoughts of the just are judgments" (Prov. XII, 5). He who possesses this virtue, so that he does nothing without reason and judgment, can say that prophetic word: "The judgments of the Lord are true, justified in themselves" (Ps. XVIII, 10), and when he has rightly judged all things, so that he does not accept the person of the poor in judgment, he will fulfill the precept of the Lord: "As the lesser, so also the greater shalt thou judge" (Prov. XVIII), boldly saying: "My soul hath desired to desire thy judgments at all times" (Ps. CXVIII, 10). And again: "I have chosen the way of truth, thy judgments I have not forgotten" (Ver. 30). And in the same psalm: "I have known that thy judgments are just" (Ver. 75); and he

shall progress to such great blessedness, that he understands the judgments of the Lord, which are a great abyss; and says with the Apostle: "O the depth of the riches of the wisdom and of the knowledge of God, how inscrutable are his judgments, and unsearchable his ways" (Rom. XI, 33). And in prayer he may commemorate: "For thy judgments are pleasant" (Psal. CXVIII, 39). After judgment follows justice, which he who has, will clearly possess Christ, who according to the Apostle was made unto us justice, and sanctification, and redemption (I Cor. I); so that he may do true justice, nor receive persons in judgment; but may know that judgment is to be made by his own justice in the judgment of others.

The third is not to eat upon the mountains, which the Jews think pertains to the sin of idolatry. For we read frequently in the books of Kings and Chronicles: "Nevertheless he departed not from the high places. Still the people sacrificed in the high places, and burnt incense in the sublimities" (III Kings XV, 22; Chron. XX), the Scripture signifying by this, that in the mountains and groves, they sacrificed victims to idols, and kindled incense. But we shall say that he eats upon the mountains, who says with the Pharisee: "I give thanks to thee, O God, that I am not as this publican: I fast twice in the sabbath: I give tithes of all my substance" (Luke XVIII, 11-12), etc. And on the contrary the Publican hearing him, who had said: "Learn of me, because I am meek and humble of heart" (Matth. XI, 29), beat his breast with his hand, that is, the treasury of the worst

thoughts, and dared not lift up his eyes to heaven. But also that which is said elsewhere: "Seek not the things that are too high for thee, and search not into things that are above thy strength" (Ecclus. III, 22), argues that all heretics eat upon the mountains of pride, and despise Ecclesiastical simplicity, and know not what is written of them: "God resisteth the proud, but giveth grace to the humble" (James IV, 6).

In the fourth place is put, and has not lifted up his eyes to the idols of the house of Israel, for which the Seventy translated "thoughts." Moreover, all heretics make idols, that is, simulacra which they have fashioned from their own heart, to which they lift up the eyes of the heart, who have thought their falsehood and lie to be the truth. Moreover, they are called the simulacra of the house of Israel, which are found in the Church; and by the occasion of the falsely named knowledge, they seduce all the simple, so that they may introduce the dogmas of the philosophers into the house of Israel, namely of those who behold God with the mind.

In the fifth place is put: and has not defiled, or contaminated, his neighbor's wife, which openly prohibits adultery indeed; but from that which is added, "of his neighbor," unless every man is understood as neighbor, it seems to be a precept, that we should abstain from the wives of friends; but that we may freely pollute the spouses of enemies and of strangers. Therefore every man is to be accepted as neighbor of man, according to the parable of the Gospel, which is proposed

by the Savior, of a certain man who descending to Jericho, was wounded by robbers: when the Pharisee asks, who was his neighbor, teaching that he was neighbor, who did well. According to mystical understandings the wife of a holy man can be understood as wisdom, Solomon saying: "Love her, and she shall embrace thee: cherish her, and she shall keep thee" (Prov. IV, 6). Which he desires to contaminate, who reprehends the blessings of others, and kindled by the torches of envy, defiles holy things, corrupts chaste things, contaminates pure things.

The sixth is: And has not come near to a menstruous woman or wife. Through each month, the heavy and torpid bodies of women are relieved by the effusion of unclean blood. At which time if a man cohabits with a woman, the conceived fetuses are said to draw the vice of the seed: so that lepers and elephantisiacs are born from this conception, and the foul bodies in both sexes, by the smallness or enormity of the members, the corrupted gore degenerates. It is commanded, therefore, to men, that not only in strange women, but also in their own, to whom they seem to be joined by law, Scripture saying: "Increase and multiply, and fill the earth" (Gen. I, 28), they should know certain times of coitus, when to cohabit, when to abstain from wives. Which indeed both the Apostle and Ecclesiastes sound: "A time of embracing, and a time to be far from embraces" (Eccles. III, 5). Let the wife also beware, lest perhaps overcome by the desire of cohabiting she entice the husband, and the

husband, lest he do violence to the wife, thinking that the pleasure of marriage ought to be subject to him at all times. Whence also Paul: "That every one," he says, "should know how to possess his vessel in holiness and honor" (I Thess. IV, 4). It is beautifully said in the sentences of Sixtus the Pythagorean (Xysti Pythagorici): "An adulterer of his own wife is a more ardent lover." Which book someone translating into the Latin language, wished to illustrate by the name of the martyr Sixtus: not considering in the whole volume, which he divided in vain into two parts, that the name of Christ and of the Apostles is altogether silent. Nor is it a wonder, if he translated a gentile philosopher into a martyr and bishop of the Roman city: since he also changed the first book of Eusebius of Caesarea (Eusebii Caesariensis) for Origen, into the title of Pamphilus the martyr, so that he might more easily by such a praiser reconcile the most impious books On First Principles (Peri Archon) to Roman ears.

It follows in the seventh place: And has not grieved a man, or, as the LXX translated, has not oppressed him by power. From which vice and sin I know not who is alien. For the Egyptians also oppressed the Hebrews by power. Whence also Habakkuk complains, why the wicked man oppresses the just (Habak. I). And would that it were said only of those who are without, and not of those who are within. For the princes of the Churches also are accustomed to oppress the people through pride. Of whom it is written: "They have made thee a prince, be not exalted:

be among them as one of themselves" (Ecclus. XXXII, 1). And the Savior commanded: "He that will be first among you, let him be the least of all" (Matth. XX, 27). Moreover, that which according to the Hebrew is said, "and has not grieved a man," agrees with the Apostolic testimony: "Grieve not the Holy Spirit, who dwelleth in you" (Ephes. IV, 30). And in the Gospel which the Nazarenes are accustomed to read according to the Hebrews, it is placed among the greatest crimes, he who has grieved the spirit of his brother. But if the sadness of another kills the one grieving him, what is to be said of iniquity and a tyrannical mind, to which that fits: "Why is earth and ashes proud?" (Ecclus. X, 9); so that forgotten of his condition, how he is full of phlegm, bile, dung, and after a little while to be plowed by worms, he sets his mouth in heaven, and his tongue passes through even unto the earth, and says with the true Nebuchadnezzar: "I will ascend into heaven, above the stars of heaven I will set my throne, and I will be like the Most High" (Isa. XIV, 13).

The eighth is: Has restored the pledge to the debtor. Not to every debtor, otherwise to many the occasion of receiving pledges will become the material of riches: but to that debtor, of whom it is written in the law, that he is poor, and has pledged his own garment, and before the setting of the sun ought to receive the covering (Deut. XXIV), lest tortured by cold, he cry to the Lord, who is the avenger of that injury. But if according to those things which follow, we ought to give

bread to the hungry, and cover the naked with a garment (Exod. II): how much more to restore his own, if however the poverty of the debtor is indubitable? We can also restore the pledge to the debtor, when to him to whom we are joined by love, and who owes us mutual charity, we restore his pledge, retaining nothing of his debt further with us.

The ninth holds the place: Has taken nothing by violence, or according to the Seventy, has not taken by rapine. Of robbers also the Apostle speaks, that among other sinners one ought not even to eat with such as these: and all rapine is mixed with violence (I Cor. VI). For unless force has been brought in, rapine does not profit. Moreover there is also a holy violence, and a desirable rapine, of which also the Gospel writes: "From the days of John the Baptist the kingdom of heaven suffereth violence, and the violent bear it away" (Matth. XI, 12). Of which also Jude the brother of James speaks: "And some indeed snatch from the fire: but have mercy on others who are judged" (Jude 23). And on the contrary the adversary powers hasten to snatch the prey to the destruction of those whom they snatch. Which also Jacob signifies, saying: "An evil beast hath eaten him: an evil beast hath snatched Joseph" (Gen. XXXVII, 33). Whence also the sheep of the Lord which follow him, are not snatched from his hands. And he himself says: "What the Father hath given to me, is greater than all, and no one can snatch from the hand of my Father" (John X, 29). From which it is

perceived, that there is one power, virtue, and substance of the Father and the Son. For if from the Son's hand, which the Father gave, no one can snatch, and these same things are in the Father's hand which are not snatched from him, it is clearly proved, that all things of the Father and the Son are common, and that the Father holds in the Son's hand, just as those which are of the Son are held in the Father's hand.

The tenth is: Has given his bread to the hungry. By which we are taught that alms are not to be made to the full, but to the hungry: nor bread to be given to those who belch from fullness, but to those who are tortured by emptiness. Moreover in bread all food is contained. And significantly it is said, "his": lest from rapines, and usuries and the evil of another we turn bread sought into mercy: "For the redemption of the soul of a man" (Prov. XIII, 8), his own riches. Which we see many do, clients and paupers, and farmers; to say nothing of the violence of soldiers and of judges, who oppress by power, or commit thefts, so that they may bestow small things on the poor from many, and glory in their crimes. And publicly let the deacon recite in the Churches the names of the offerers: such a woman offers so much, such a man has promised so much, and they please themselves at the applause of the people, their conscience tormenting them. And we give material to the wretched, so that they may rejoice at those things which they bestow, and not mourn at those things which they have snatched. Moreover it is better that we under-

stand that the bread of the just man is he who says: "I am the living bread, who came down from heaven" (John VI, 51); and whom we pray to be given to us in prayer: "Give us our substantial, or super-coming bread" (Matth. VI, 11); so that what we are always to receive hereafter, we may deserve to receive daily in the present world. This bread the just man bestows on the hungry, of whom it is written: "Blessed are they that hunger and thirst" (Matth. V, 6). Because he who is just, makes the common bread of all, his own proper bread, which had failed in Judea, the prophet saying: "I will take away from them the strength, or the staff of bread." This which we speak, if however we are Christ's nay what the prophet commemorates, is the bread of believers and of the hungry. Which is by no means to be given to those, who have eaten and drunk and are filled, and being fattened have kicked, of whom it is said: "Woe to you that are filled now, for you shall hunger" (Luke VI, 25), lest they vomit it, Solomon saying: "For he will vomit and contaminate thy good words" (Prov. XXIII). Which in other words the Savior speaks: "Give not that which is holy to dogs: neither cast your pearls before swine" (Matth. VII, 6).

The eleventh holds the place: And covered the naked with a garment. Which speech according to the explanation of the superior verse, is to be discussed in two ways: that we may also bestow a covering on the naked, the Savior saying: "I was naked, and you covered me" (Matth. XXV), and that we may bestow the garment of Christ

on those naked of faith and virtues, of whom it is written: "For as many of you as have been baptized in Christ, have put on Christ" (Galat. III, 27). With this garment he was naked, who not having a wedding garment, was cast out from the banquet. Of this nakedness, the Lord also speaks to Jerusalem: "But thou wast naked and full of confusion" (Above XVI, 7).

The twelfth number it holds: And has not lent upon usury, or as the LXX translated, has not given his money to usury. In the Hebrew the usury of all kinds is prohibited; in the LXX only of money. According to which also in the fourteenth psalm it is written: "Who hath not given his money to usury" (Psal. XIV, 5). And how it is said: "To thy brother thou shalt not lend upon usury, but to a stranger thou shalt lend" (Deut. XV, 6, and XXIII, 19-20). But see the progress: In the beginning of the Law interest is taken only from brothers; in the prophet usury is prohibited from all, Ezekiel saying: "He has not given his money to usury." Furthermore in the Gospel is the increase of virtue, the Lord commanding: "Lend to those from whom you do not hope to receive" (Luke VI, 35).

It follows in the thirteenth place: And has not taken more. Some think usury is only in money. Which the divine Scripture foreseeing, takes away the superabundance of every thing, so that thou mayest not receive more than thou hast given. They are accustomed in the fields to exact usuries of wheat and millet, of wine, and of oil, and of other kinds, or as the divine speech calls

it, "abundances": for example, that in the time of winter we give ten bushels, and in the harvest we receive fifteen, that is, a half part more. He who thinks himself most just, will receive a fourth part more, and they are accustomed to argue and say: I gave one bushel, which when sown made ten bushels. Is it not just, that I should receive a half bushel more of mine, when he by my liberality, has nine and a half of mine? "Be not deceived," says the Apostle, "God is not mocked" (Galat. VI, 7). For let the merciful usurer respond to us briefly: whether he gave to one having, or to one not having? If to one having, certainly he ought not to have given, but he gave as to one not having. Therefore why does he exact more as from one having? Others for lent money are accustomed to receive small gifts of different kinds, and do not understand that it is called usury and superabundance, whatever that is, if from that which he gave, they have received more.

The fourteenth step: From iniquity, he says, he has turned away his hand, so that by every work he may flee iniquity. For not only by the hand, but also by other members is iniquity committed, Solomon saying: "Remove far from thee iniquitous lips" (Prov. IV, 24). And in the Psalms: "They have spoken iniquity in the high" (Ps. LXXII, 8). The foot also runs to iniquity, and the eye if it should covet another's wife, nor be an imitator of him, of whom it is said: "He did no iniquity, neither was guile found in his mouth" (Isa. LIII, 9). Whence also from the iniquitous mammon

we are commanded to make for ourselves friends, who may receive us into eternal tabernacles.

The fifteenth is: Has executed true judgment between man and man, or his neighbor. Which seems to sound the same as the first, where it is written: "If he be just, and do judgment"; but with the truth of judgment added: which he does between man and man, or his neighbor, it is seen to have an epitasin (intensification) of virtues. Whence also in the beginning of Proverbs, after many precepts, the correction of judgment is brought in. "To know," he says, "wisdom and discipline, and to understand the words of prudence, to receive the subtilties of speeches, and to know true justice, and after all things to correct judgment" (Prov. I, 2, 3). Wherefore also the Apostle (I Cor. VI) reprehends those who are constituted in the Church, that they have judgments among themselves, and the least is chosen, and contemptible, who according to the Gospel is first, that he may judge between man and man, who has destroyed those things which are of a child, and has reached unto a perfect man; and yet he needs a greater sentence, so that he can reach unto the truth of judgment.

It follows in the sixteenth place: Has walked in my commandments. And in the seventeenth: Has kept my judgments and justifications, to do them, and to keep them when done. Each of which has a manifold understanding, if we wish to repeat all the mandates of the law, in which the commandments of the Lord, and in which justifications are said to be. The hundred

and eighteenth psalm is full of commandments and justifications, and in part the eighteenth, in which it is written: "The justices of the Lord are right, rejoicing hearts, and the commandment of the Lord is light, enlightening the eyes" (Ps. XVIII, 9). In which it is asked, how in this same prophet God said: "I gave them justifications that were not good, in which they should not live in them" (Below XX, 25). And the response is easy and fuller in the following, that the Jews following the killing letter do not live, and the Christians understanding the vivifying spirit do live. It is long, if we should wish to prove by testimonies, where the commandments of the Lord, and where the justifications are said to be, and by what each are involved, either by diversities or obscurities. Whence also in the present place it is brought in: "He is just, he shall surely live, saith the Lord God." He who has done these things, and has not done those, shall by no means be punished for the sins of the father, but shall live by his own virtues.

(Vers. 10 seqq.) But if he beget a son that is a robber, a shedder of blood, and do one of these things (or as the LXX translated: and do sins, and has not walked in the way of his just father), and doing indeed none of these things, but eating upon the mountains, and defiling his neighbor's wife, grieving (or oppressing) the needy and the poor, taking by rapine, not restoring the pledge, and lifting up his eyes to idols, doing abomination, giving upon usury, and taking more: shall he live? Since he has done all these detestable things, he shall die by death: his blood shall be in himself.

For "robber" (latrone) the Hebrew has PHARIS (parits), which the second edition of Aquila translated as "sinner," Symmachus as "transgressor," and the Septuagint and Theodotion as "pestilent" (pestilentem). Moreover, just as a pestilence creates diseases and is accustomed to lay waste the regions in which it has settled, so the pestilent man depopulates all things.

And let us speak first according to the history, that you may know that the iniquities of the fathers do not redound upon the sons. If the just man has done those things which the superior discourse has woven in order, he shall surely live. But if he beget a son departing from the service of the Lord, and exchanging the virtues of his father for vices, so that he does what the former did not do, and does not do what the former performed: shall he be able to live? Certainly he shall not live, but shall be guilty of his own blood.

Furthermore, according to spiritual understanding, the just Ecclesiastical man, if he has preached the Evangelical faith, and his son and disciple has been deceived by heretical error, he shall be called "pestilent." Of whom it is also written in the first psalm: "And he hath not sat in the chair of pestilence" (Psalm I, 1). And in Proverbs the confident and forward and proud man is called "pestilent" (Prov. XXI, 24). This man has shed the blood of the deceived, and doubles all sins in himself; eating upon the mountains of pride, and defiling the Church of his neighbor, grieving the needy and the poor in the knowledge of the Scriptures, oppressing and sup-

planting them: taking by rapine those whom he has seduced from the Church: not restoring the pledge which he had received from his teacher, so that he might fulfill what is written: "Freely have you received, freely give" (Matth. X, 8). And lifting up his eyes to the idols and simulacra which he has fashioned from his own heart, and doing all abominations: and giving money to usury, so that the diligence of the disciples may increase the error of the teacher; and requiring more than he had given from those to whom he bestowed it: certainly he shall not be able to live, but shall die in his own blood.

(Vers. 14 seqq.) But if he beget a son, who seeing all the sins of his father which he has done, shall be afraid, and shall not do the like: has not eaten upon the mountains, and has not lifted up his eyes to the idols of the house of Israel, and has not defiled his neighbor's wife, and has not grieved the man, has not retained the pledge, and has not taken by rapine, has given his bread to the hungry, and has covered the naked with a garment, has turned away his hand from the injury of the poor, has not taken usury and superabundance, has done my judgments, has walked in my commandments: he shall not die in the iniquity of his father, but shall surely live. His father, who calumniated, and did violence to his brother, and wrought evil in the midst of his people: he is dead in his iniquity.

Nor, he says, be amazed if the son of a just man, declining to vices and sins, should die by death. When on the contrary the son of a sinner

and an impious man, if he shall see the perversity of the ways of his father, and shall turn himself so that he does not do evil and does good, he is not held guilty of the paternal crimes. Which can also be accepted in us, to whom it is said in the Psalms: "Hear, O daughter, and see, and incline thy ear, and forget thy people, and thy father's house: and the king shall desire thy beauty" (Ps. XLIV, 11). And we who are generated from the stock of the Gentiles, so that we may leave the crimes of our parents, and do judgment and justice, and live in it. He repeats, therefore, those things which we have pursued more broadly above. And therefore we run through all things briefly, desiring to pass to those things which are more obscure and new.

(Vers. 19, 20.) And you say: Why has not the son borne the iniquity of the father? Namely, because the son has wrought judgment and justice, has kept all my commandments and done them: he shall surely live. The soul that sinneth, the same shall die. The son shall not bear the iniquity of the father: and the father shall not bear the iniquity of the son. The justice of the just shall be upon him, and the impiousness of the impious shall be upon him. He solves the question which, on the contrary, the hearer could oppose. You are accustomed, he says, to say: Why has the just son not borne the iniquity of the father? To which he responds: Namely, because the son has wrought well, and has not done the offenses of the father. And it is just that, even as the sinner dies in his own crime, so the just man should live in his own virtues: and the soul that sinneth should die, and

that which has kept the commandments of God should live.

(Vers. 21, 22.) But if the impious man shall do penance for all his sins which he has wrought, and shall keep all my commandments, and do judgment and justice: he shall surely live, and shall not die. All his iniquities which he has wrought, I will not remember. To such an extent, he says, the sins of the fathers do not redound upon the sons, nor does the wicked father weigh down the just son: nor are others punished for the crimes of others, that the very one and same who was formerly impious and a sinner, if he afterwards does penance, and being turned to better things has deleted his former sins, he should not be judged by the antiquity of his sin: but should be received into my flock by the innovation of virtue. And at the same time it must be considered what kind of impious and sinner he receives as penitent. If from all, he says, his sins which he has wrought, he shall turn himself away, and shall keep all the commandments of the Lord, so that namely he leaves all crimes and follows all virtues: if he has done all good things, and has deserted all evil things; then I also shall forget all his iniquities which he has wrought.

In his justice, which he has wrought, he shall live. He shall live not so much by mine as by his own justice: although it belongs to my justice to render good things to the good, and evil things to the evil. Is it my will the death of the impious, saith the Lord God: and not that he should be converted from his ways, and live? Therefore it is

the will of the Lord that all should be saved and come to the knowledge of the truth. Moreover, wherever a severe and ferocious sentence of God is seen, he condemns not men, but sins.

But if the just man shall turn himself away from his justice, and shall do iniquity according to all the abominations which the impious man is accustomed to work: shall he live? All his justices which he had done shall not be in memory. In the prevarication by which he has prevaricated, and in his sin in which he has sinned, in them he shall die. Just as ancient offenses do not weigh down the formerly just sinner: so old justices do not help the sinner who was previously just. For every one shall be judged in that in which he shall be found.

And you have said: The way of the Lord is not equal. Hear [therefore], O house of Israel: Is not my way equal: and are not rather your ways perverse? He renders the causes why the sentence of the Lord is just. You think me, he says, iniquitous, that I should visit the sins of the fathers upon the children (Deut. XXIV); and that while others eat the sour grape, the teeth of others should be set on edge (Jerem. XXXI)? Behold, every one dies in his own sin, and is quickened in his own justice: in both he is judged not by past things, but by present things. Nay rather, your sentence is iniquitous, who think the parable is not a parable: but you accept it thus, as the truth of history, that the crimes of others should be punished in others.

For when the just man shall turn himself away from his justice and shall do iniquity, he shall

die in them. In the iniquity [injustice] which he has wrought he shall die. This can also be understood: The people of Israel, previously just, turned away from their justice because they left the author of justice, and did iniquity by denying the Son of God. In the sin and crime which they wrought they shall die: not in many, but in one, killing the heir so that they might lose the inheritance.

(Vers. 27, 28.) And when the impious man shall turn himself away from his impiousness which he has wrought, and shall do judgment and justice, he shall quicken his own soul. For considering he turns himself away from all his iniquities which he has wrought: he shall surely live, and shall not die. On the contrary, he says, the people of the Gentiles not having the knowledge of God, and being impious, if they shall turn away from their impiousness, which they previously wrought in idolatry, and shall do those things which are commanded to Israel by the law: they, who were previously dead, shall quicken their own soul. And seeing that they have perished in the iniquities which they wrought, they shall believe in him who says: "I am the way, the truth, and the life" (John XIV, 6): they shall surely live, and shall not die.

(Vers. 29.) And the children of Israel say: The way of the Lord is not equal. Are not my ways equal, O house of Israel: and are not rather your ways perverse? Even until today Israel blasphemes God, why he should have left his own people and assumed the multitude of the Gen-

tiles. Whom the Lord argues, that their ways are perverse, but the sentence of the Lord is just, so that, the previous husbandmen being lost, he may send other farmers into his vineyard. Which understanding in the parable of the Gospel, the Jews said: "This shall not be" (Luke XX, 16).

(Vers. 30.) Therefore I will judge every one according to his ways, O house of Israel, saith the Lord God. Whether they be of the multitude of the Gentiles, or of the people of Israel who are judged: "There is no respect of persons with God" (Coloss. III, 25), but every one shall be crowned by his own faith: and shall be damned by impiousness and infidelity.

(Vers. 31.) Be converted and do penance for all your iniquities, and iniquity shall not be to you for a ruin. Cast away from you all your prevarications, in which you have prevaricated. This speech is directed properly to Israel, that they may do penance and leave their iniquities, or their prevarications, by which they have prevaricated against God. It can also be understood as for both peoples: so that both Israel and the crowd of the Gentiles, deserting their own vices, may be converted to him who can heal their contritions. And make for yourselves a new heart, and a new spirit. So that deserting the antiquity of the letter, you may live in the novelty of the spirit. The new heart of Israel is to believe in him whom they previously denied. The new heart of the Gentiles is to desert idols and, the culture of the dead being despised, to believe in him who is the God of the living. And why will you die, O

house of Israel? It is better, as we said above, to accept this exhortation in which it is written: "Be converted, and do penance," upon the person of the Jews, whom he does not wish to die, and to whom he now speaks: "Why will you die, O house of Israel," who have as fathers Abraham, Isaac, and Jacob, of whom it is written: "The God of the living, and not of the dead" (Mark XII, 27). Why by your own vice will you die, who by the merit of the fathers and by my mercy ought to live? (Vers. 32.) For I desire not the death of the dying (Al. of the sinner), saith the Lord God: return, and live. I do not wish you to die, he says, whom I begot unto salvation. "For I have begotten sons and exalted them: but they have despised me" (Isa. I, 2). Return therefore, and live. It is not said "return" except to those who had previously been with God, and afterwards deserted his company. And live through penance, you who are dead through sin. Therefore Israel, because they do not return to their former state, is to be believed to be dead.

(Chap. XIX. — Vers. 1 seqq.) And thou, take up a lamentation for the princes of Israel, and thou shalt say: Why did thy mother, a lioness, lie down among lions? In the midst of young lions she brought up her whelps. And she brought out one of her young lions, and he became a lion: and he learned to catch the prey, and to devour men. And the nations heard of him, and not without their wounds they took him, and they brought him in chains into the land of Egypt. And when she saw that she was weakened, and her expectation was lost, she took another of her young lions, and set

him up for a lion. And he walked among the lions, and became a lion. He learned to catch the prey, and to devour men. He learned to make widows, and to bring their cities into a desert, and the land was desolate, and the fullness thereof, by the noise of his roaring. And the nations assembled against him on every side from the provinces, and they spread their net over him: in their wounds he was taken. And they put him into a cage, in chains they brought him to the king of Babylon, and they sent him into prison, that his voice should no more be heard upon the mountains of Israel.

LXX: And thou, take up a lamentation over the prince of Israel, and thou shalt say: What was thy mother? A whelp in the midst of lions; in the midst of lions she multiplied her whelps. And one of her whelps leaped out: he became a lion, and learned to seize rapines: he devoured men, and the nations heard against him. In their corruption he was taken, and they brought him in a muzzle (chamo) into the land of Egypt. And she saw that he was taken away from her, and her substance had perished, and she took another of her whelps, and set him up for a lion: and he conversed in the midst of lions. He became a lion, and learned to seize rapines: he devoured men, and he was fed in his audacity, and he brought their cities to a desert, and he laid waste the land and the fullness thereof by the voice of his roaring. And he gave against him the nations round about from the regions: and they spread over him their nets. In their corruption he was taken, and they

put him in a muzzle, and in a cage he came to the king of Babylon, and they introduced him into prison: that his voice should no more be heard upon the mountains of Israel.

I know that I have read a manifold explanation in this place, and impeded by such great obscurities, that it has not so much opened as involved the reading, while it refers all things which are written to contrary powers, and describes lions and wars in the heavenly Jerusalem: how one of them was taken, and again another substituted in his place, and it sets down many testimonies: that the devil and his companions are accustomed to be called lions, as is that word from the Apostle Peter: "Our adversary the devil as a roaring lion goeth about, and seeketh how he may enter" (I Peter V, 8); and from the Psalms: "Deliver not up to the beasts the soul confessing to thee" (Psalm LXXIII, 19). Certainly where it comes to the history, it says that Johanan the son of Kareah was led into Egypt: how he, fleeing with a few, could be called a lion, I cannot know: and the other of the lions, Zedekiah, who himself also was led into Babylon.

But we, leaving such explanations to the judgment of the reader, shall say that, with the captivity being near, the prophet does not so much prophesy future things as narrate past things. For after the sixth year of Zedekiah (since we read immediately in the following: "And it came to pass in the seventh year, in the fifth month, the tenth of the month"), a lamentation is taken up for the princes, or the prince of Israel, and it is said: "Why

did thy mother, a lioness, lie down among lions?" The lamentation, therefore, is for the princes, namely all who were generated from the stock of Josiah. The mother of the princes, Jerusalem, is called a lioness, who bore and nourished young lions: and she brought out one of her young lions, and made him a lion, signifying Jehoahaz the son of Josiah, whom Pharaoh Necho led into Egypt, and appointed Jehoiakim in his place. After his death, Jeconiah his son being appointed king, was led into Babylon with his mother and the chief men of the city by Nebuchadnezzar: from whom was born Salathiel, the father of Zerubbabel, who received his name from the fact that he was born in Babylon (IV Kings XXIII).

And it is clear that under the metaphor of the lioness, the young lions, and the lion, and again another lion, those things are described which had already been done at that time when the prophet was saying these things. For after Jerusalem brought out from the royal stock Jehoahaz the son of Josiah, and appointed him as king, he existed as so cruel in a brief time, that tropologically he is remembered to have taken preys and devoured men. To whom when the Egyptian had come, he took him not without wounds, or in a pit (fovea), as is properly contained in the Hebrew: so that it may preserve the tropological capture of lions, by which they are always accustomed to be taken in pits. And he brought him in a muzzle or in chains into the land of Egypt, and there he died. When his mother Jerusalem, who had begotten him, who had

nourished him, who had appointed him to the kingdom, saw that her expectation had perished, she took from the other kings Jeconiah, the son of Jehoiakim, and appointed him as king. Who himself also, having imitated the cruelty of his predecessor, is described under the ferocity of a lion, that he devoured men, made many widows, brought cities to a desert; and at the voice of his roaring the whole province was terrified, so that the nations assembled against him, and spread their net over him, and took him in a pit, and put him into a cage, and into chains, not because this was done to Jeconiah, for he himself delivered himself to the Babylonian king, and was carried away into Chaldea; but so that the translation of the lion may be preserved, who is taken in pits, and bound with chains, and reserved in cages. Otherwise, according to the history: we read this of Zedekiah, who was appointed king of Jerusalem after Jeconiah. And this made the occasion, that because chains are read, and cages, and a prison is named, most people understand Zedekiah rather than Jeconiah. He was preserved, therefore, in prison, nor killed, and only taken away from the kingdom. Furthermore, history narrates that Zedekiah was led blind into Babylon, and there immediately slain.

(Vers. 10 seqq.) Thy mother is like a vine in thy blood, planted upon the water: her fruit and her branches have grown out of many waters. And she had strong rods to make sceptres for them that bear rule, and her stature was exalted among the branches. And she saw her height in the mul-

titude of her branches: and she was plucked up in wrath, and cast on the ground, and the burning wind shall dry up her fruit: her strong rods are withered, and dried up, the fire has eaten her. And now she is transplanted into the desert, in a land not passable, and dry. And a fire is gone out from a rod of her branches, which has eaten her fruit, and there was no strong rod in her, to be a sceptre of rulers: this is a lamentation, and it shall be for a lamentation.

LXX: Thy mother was as a vine, as a flower on the pomegranates, planted in water. Her fruit and her bud were produced from much water. And she had a rod of strength for a tribe of leaders: and she was exalted in her magnitude in the midst of the offshoots. And she saw her magnitude in the multitude of her branches, and she was broken in fury: she was cast upon the ground, and a burning wind dried up her chosen parts. They were avenged, and her rod of strength was dried up. Fire consumed her, and now they have planted her in the desert in a land without water, and fire went out from the rod of her chosen ones, and ate her, and there was no rod of strength in her. A tribe is for a parable of lamentation, and it shall be for a lamentation.

By different words one thing is said. And even as in the superior parts we read Jerusalem compared to a beautiful woman, and again to a lioness who nourished lions in her den, so now she is compared to a most beautiful vine or vineyard, which was planted upon many waters, and therefore the branches nourished by the moisture

increased to such an extent, that one branch, which the Scripture calls a most solid or most strong rod, progressed into the sceptres of rulers. For which the Seventy translated, "into a tribe of leaders," namely that kings should be made from her. Moreover, the vine itself was of such great beauty, that the splendor of its greenness was equaled to the flowers of the pomegranate, which in the Hebrew is said "as a vine in thy blood," the redness of the flowers being compared to blood. Exalted therefore, the vine was erect: "Because God resisteth the proud, but giveth grace to the humble" (James IV, 6), it was plucked up in the fury of the Lord and cast upon the ground, so that the elegant translation of the vine might preserve the ruins of Jerusalem. For although the vine be beautiful and extended with long offshoots, if thou shalt withdraw the shafts and reeds, being joined to the earth, it withers by heat, especially if a burning wind, which the Greeks call kausoma, shall dry up its fruit, so that it may wither and be burned as if by the ardors of fire. Moreover, what is added in the Seventy: "They were avenged," for that which is written in the Hebrew, "they withered," what consequence it can have, I am not able to know. That vine therefore of such great fertility and fruits, and of such great beauty, how is it now transplanted into the desert, in a land not passable and dry? Moreover, it signifies the land of Babylon to which they were translated, or Egypt, whither they fled, or the land of Judea itself, in which a few poor remained, over whom Gedaliah was prefect, that he might gather and

rule the remnants of the people (IV Kings XXV). Against whom arose Ishmael of the royal stock and of the rod of the branches of the vine, who slew him in Mizpah, and ate all the fruit of the vine, and from thence there was no strong rod in the vine itself, and no sceptre of rulers (Jerem. XL and XLI). For none of the kings remained who might govern the people, but they fled to Egypt with Johanan the son of Kareah. Therefore it is a lamentation, and a parable of lamentation, that the royal race should be lamented which ceased further in Judea, until he should come for whom it is laid up: "And he was the expectation of the nations" (Gen. XLIX, 10). From which it is clear, that both the superior reading, in which it is said: "Why did thy mother, a lioness, lie down among lions?" and this in which it is written: "Thy mother is like a vine in thy blood, planted upon the water," pertain to Jerusalem, which lost its lions and its branches, and there remained in it no rod which should rise up into a tribe, or into the sceptres of rulers. For from a lamentation it begins, and in a lamentation it is finished. "Take up a lamentation for the princes of Israel." This is, in the beginning and now in the end, it is a lamentation; and by a lamentation and a lamentation of a parable the royal stock is to be followed.

Furthermore, according to anagoge, which others refer to the heavenly Jerusalem, so that they say that from her very many have fallen into this valley of tears, and kings have ceased to be, and the once most beautiful vine has been dried up by a burning wind, so that no one of the green

branches has remained in it, which afterwards Jeremiah should lament under the figure of the city, we understand (Matth. XXIV) it of the Church, because in the last time, iniquity being multiplied, the charity of many grows cold: so that even the elect of God be proved if it be possible, and its princes be taken by the nets of the devil, who is not content with the capture of one king, but daily hastens to capture kings and princes, according to that which is written: "His meats are chosen" (Habak. I, 16). The branches also of the Church which formerly were equaled to flowers and the redness of blood, are afterwards dried up by the wind. Which exposition also the parable of the Gospel sounds, in which, the sun being risen, those things which had germinated, were parched, and suddenly were dried up (Mark IV); so that there remains scarcely one of the branches which may rise up into a rod, and become a worthy prince of the people. Which Amos speaks in other words: "I will send forth a famine and a thirst upon the land: not a famine of bread, nor a thirst of water, but of hearing the words of God" (Amos VIII, 11). Whence we ought to wail and lament over the princes of Israel, by whose vice and pride Judea was deserted, and Jerusalem was captured.

(Cap. XX. — Vers. 1.) And it came to pass in the seventh year, in the fifth [month], in the tenth day of the month, that there came men of the ancients of Israel to inquire of the Lord, and they sat before me. After eleven months and five days from the previous vision, again the word is

made to the prophet, after men of the ancients of the house of Israel came to inquire of the Lord and they sat before him. Moreover, that this was the custom of the people of Israel, that whatever they desired to know from the Lord, they sought through the prophets, many examples testify. Saul seeking the asses, goes to Samuel, and receives counsel from the boy that he should offer the prophet the fourth part of a sicle. When the son of Jeroboam was sick, his wife was sent to Shiloh to Ahijah the prophet, carrying little gifts, loaves and cakes, raisins and a jar of honey, that she might know concerning the infirmity of her son (I Kings IX, III Kings XIV). David also the prophet inquires of another prophet, Nathan, whether he ought to build a temple to the Lord (II Kings VII). And Ahab inquires whether he should ascend or not to Ramoth Gilead (III Kings XXII). In Isaiah also (Isa. XXXVII), and in the volume of Kings (IV Kings XIX), those things which were to come upon Sennacherib are announced. Nor is it a wonder if in the Old Testament, the prophets announce to individuals those things which are to come, since we read that Agabus prophesied those things which were to come upon Paul (Acts XXI). It is written in Deuteronomy: "The nations which the Lord thy God will destroy in thy sight, these shall hear dreams and divinations: but to thee the Lord thy God hath not given so" (Deut. XVIII, 14). For it belongs to the nations to go to Chaldeans, soothsayers, aruspices, diviners, sorcerers, oracles of demons, by which their error is mocked. Whence also now the ancients of

Israel come to the prophet, that they may inquire through him of the Lord, and yet they are silent concerning the inquiry, he himself who was to be inquired of knowing what they were inquiring, so that in him also there might be a miracle to know why they came, and to respond to those things which the silent word contained in the mind.

(Vers. 2, 3.) And the word of the Lord came to me, saying: Son of man, speak to the ancients of Israel, and say to them: Thus saith the Lord God: Have you come to inquire of me? As I live, I will not answer you, saith the Lord God. To the saints and to those inquiring congruous things a promise is given: "While thou art yet speaking, I will say: Behold I am here." To sinners, however, such as were the ancients of Israel, and whose crimes the prophet describes in the following, a response is not given; but a rebuke for their sins: and he adds an oath: "As I live," that the sentence of him denying may be firmer. Moreover, what the LXX said: "If I shall answer you," Symmachus translated more manifestly: "I will not answer you."

(Vers. 4.) If thou judgest them: if thou judgest, O son of man. LXX: "If I shall avenge them with vengeance, O son of man." They indeed came to inquire of me, desiring concerning these things of which they are in doubt to know also future things; but thou, son of man, judge them, that the response may not be of a prophet, but the sentence of one judging for the iniquities which they have done, and have followed the crimes of their fathers. Or certainly, "If I shall avenge them

with vengeance," so that the sense may be: They are covered with such great iniquity, that they are not even worthy of amendment and rebuke, according to that which is said in the prophet: "I will not visit any more your daughters, and your daughters-in-law, when they have committed adultery" (Hosea IV). Whence also sinners, who have come into the depth of sin, are dismissed that they may do the desires of their heart (Prov. XVIII). Show them the abominations of their fathers, and say to them. LXX: "Contest to them the iniquities of their fathers, and say to them." If the sins of the fathers do not redound to the sons, how are the abominations and iniquities of the fathers now placed before the ancients? For this cause namely, that they may be shown to do similar things to their parents, and by hereditary evil, to draw a very long rope of sins, so that they whose vices they imitate, they may greatly fear their punishments.

(Vers. 5, 6.) Thus saith the Lord God: In the day that I chose Israel, and lifted up my hand for the stock of the house of Jacob, and appeared to them in the land of Egypt, and lifted up my hand for them, saying: I am the Lord your God. In that day I lifted up my hand for them, to bring them out of the land of Egypt into a land which I had provided for them, flowing with milk and honey: which is the most excellent among all lands.

LXX: Thus saith the Lord God: From what day I chose the house of Israel, and was made known to the seed of the house of Jacob, and was known to them in the land of Egypt, and I took them up

saying: I am the Lord your God: in that day I apprehended them with my hand, saying: to bring them out of the land of Egypt into the land which I prepared for them, a land flowing with milk and honey: it is a honeycomb beyond every land.

For that which the Seventy said, "it is a honeycomb beyond all lands," for which we have interpreted, "it is most excellent among all lands," the first edition of Aquila put "firmament" (firmamentum); the second, "renowned" (inclytum); Symmachus, "region" (regionem); Theodotion, "strength" (fortitudinem); because namely this is the foundation of all lands, because in it is the religion of God, and the temple, and the ceremonies, and the knowledge of God; and to such an extent the people of Israel established in Egypt were ignorant of God, that Moses being sent to them said: "If they shall ask me, who sent thee? what shall I say to them? Say, he says, to them: He who is, hath sent me" (Exod. III, 13, 14). In Egypt therefore he was made known to the people, and to the seed of the house of Jacob: when he lifted up his hand for them against the Egyptians, and said: "I am the Lord your God," and chose them to lead them out of the land of Egypt, to a land flowing with milk and honey. For they were not yet able to receive solid food: but as little ones and infants, they stood in need of the milk and honey of infancy.

According to the letter, however, that the land of Judah is renowned and more fertile than all lands, he will not be able to doubt, who shall have considered all the land from Rhinocolura even to

mount Taurus, and the river Euphrates, and the power of the cities and the pleasantness of the regions, namely Palestine and Phoenicia, Arabia, Coele-Syria, Cilicia, and the other regions, which the Lord promised to Israel if he had kept the commandments of God, which because he did not receive, it was the vice of his incredulity. For also in Palestine itself and the province of Judea very many nations remained, which were not cast out. Nor indeed is the sponsor in crime, if he to whom the promise is made has made himself unworthy of the promise: especially since the option of the promiser is proposed: "If you be willing and will hearken to me, you shall eat the good things of the land. But if you will not, the sword shall devour you." Therefore present things are chosen: nor immediately is he who is chosen such that he cannot be tempted, nor perish; because both Saul chosen for a king, and Judas for an Apostle, afterwards fell by their own vice. Moreover, the lifting up of the hand, or the extension, shows the habit of one striking: so that he might strike for them the Egyptians, and liberate the people of Israel from Egypt.

(Vers. 7.) And I said to them: Let every man cast away the offenses of his eyes, and do not be polluted in the idols of Egypt: I am the Lord your God. LXX: And I said to them: Let every man cast away the abominations of his eyes, and let him not be polluted in the inventions of Egypt: I am the Lord your God. For "offenses," which in Hebrew are called SECUSE, Symmachus interpreted as "nauseas," the second edition of

Aquila as "cuttings away" (abscissiones), so that they might signify that the bleariness of the eyes should be cast away, and as it were nauseas, which not only hinder the sight, but also create vomiting in those who look on. GELULE is also a Hebrew word, which the LXX interpreted as "inventions"; the first edition of Aquila as "defilements" (inquinamenta); the second, and Symmachus and Theodotion, as "idols": whom we also have followed in the present circumstances. Moreover, he commands those first going out from Egypt to forget the idols which they served for a long time, nay rather to cast them away from their eyes, so as not to hold them worthy even of a look: and in those things by which they were polluted for a long time, let them no longer acquiesce. I am, he says, the Lord your God; not Egyptian portents, not the figments of various monsters. But also to us, when we go out of Egypt, it is commanded that we cast away the offenses of our eyes: lest namely we be delighted by these things, by which we were previously delighted in the world, lest we be polluted by the idols of Egypt, namely by the inventions of philosophers and heretics, which are rightly called idols. From the spectacles also, nay rather the offenses of Egypt, let us remove our eyes—from the arena, the circus, the theaters, and all things which contaminate the purity of the soul, and enter to the mind through the senses; and that which is written is fulfilled: Death entered through your windows (Jerem. IX, 21).

(Vers. 8.) And they provoked me. LXX: And they departed from me. Or as Symmachus interpreted: They did not acquiesce in me. And immediately being called they depart from God, so that there is no space between the calling and the departure. And this is to be noted, that no one departs from God, except he who was previously with him. Whence also the dragon in the volume of Job is called an apostate, a prevaricator, and one departing (Job XXXIV).

And they would not hear me. Every man did not cast away the abominations of his eyes, nor did they leave the idols of Egypt. LXX: And they would not hear me. They did not cast away the abominations of the eyes, and they did not leave the inventions of Egypt. Therefore, he says, they provoked me, and they departed from me, because they would not hear me, while the free will of man is preserved: and they did all the things which I commanded by law that they should not do: immediately despairing of salvation, and murmuring against Moses, and distrusting the promises of God. Whence follows:

And I said that I would pour out my indignation upon them, and fulfill my wrath in them in the midst of the land of Egypt. Immediately as I commanded them to leave, or to cast away the offenses of their eyes, and by no means to be polluted in the idols of Egypt, they provoked me, and would not hear what I said, but on the contrary did what I commanded not to be done. Therefore I had decreed that I would pour out upon them my fury and my indignation, and fulfill my wrath

which I had conceived in my mind in the midst of Egypt, because they had not yet gone out from Egypt. For it follows below: I cast them out therefore from the land of Egypt, and led them out into the desert. From which it is shown, that they had not yet gone out from Egypt, when he willed to pour out his indignation, and fulfill his wrath upon them, and strike them in the midst of the land of Egypt.

(Vers. 9.) And I did for my name's sake, that it might not be violated before the nations, in the midst of whom they were, and among whom I appeared to them that I might lead them out of the land of Egypt. That which I was thinking to do on account of justice, I did not do on account of the magnitude of clemency, lest my name should be polluted, and I should seem not to have been able to complete what I had promised to Israel. I spared therefore my name, lest the nations, among whom I was made known to them in the land of Egypt, should have an occasion of blaspheming. Thus far the prophet describes what he promised them established in the land of Egypt, and how they immediately offended, and what the Lord thought against them, and yet did not do. What follows, he spoke to those who had gone out from Egypt.

(Vers. 10 seqq.) I cast them out therefore from the land of Egypt, and led them out into the desert, and gave them my precepts, and showed them my judgments, which a man shall do, and live in them. Moreover, I gave them my sabbaths also, that it might be a sign between me and

them, and they might know that I am the Lord who sanctifies them. And the house of Israel provoked me in the desert: in my precepts they did not walk, and my judgments they cast away, which a man shall do and live [Vulg. doing a man shall live] in them, and my sabbaths they violated vehemently. I said therefore that I would pour out my fury upon them in the desert, and consume them: and I did for my name's sake, lest it should be violated before the nations, from which I cast them out in their sight. These things are said to those who were led out of Egypt into the desert: so that, liberated from the vices of the Egyptians, they might more easily in the solitude complete the precepts of God, and do his judgments, and keep the sabbaths. Which were given as a sign between him who gave, and those to whom they were given, the Scripture saying: "And the Lord spoke to Moses, saying: And thou command the children of Israel, saying: See that you keep my sabbaths, because it is a sign between me and you in your generations; that you may know that I am the Lord who sanctify you; and keep the sabbath, because it is holy to you. He who shall violate it, shall die the death. Everyone who shall do work in it, that soul shall be killed from the midst of his people" (Exod. XXXI, 13, 14). Therefore the sabbath and circumcision were given as a sign of the true sabbath, and of the true circumcision: so that we may know that we must rest in the perfect and eternal sabbath from the works of the world, and circumcise not the foreskin, but the heart. Whence working in six days, we rest

on the seventh day, so that we may do nothing else day and night, except that we know that all that we live is owed to the Lord, and as the week returns, we may consecrate ourselves entirely to his name, so that through the sanctification of the day, we may remember the Lord who sanctifies us. These precepts and justifications, and the observance of the sabbath the Lord gave in the desert, so that doing those things they might live in them: not that they might pass from them to greater things, as is promised in the Gospel. Which they violated, not once nor a little. But vehemently, so that the intensity (epitasis) of the violation might be shown. He said therefore and decreed in his mind, that he would pour out his fury upon them in the desert, and consume them, when he spoke to Moses: "Let me alone, and being angry with fury against them, I will destroy them" (Exod. XXXII, 10). But he would not do it, sparing the Egyptians, and the other nations, lest they should be scandalized, and those themselves for whom he had mercy, expecting the repentance of those converted. And it is to be noted that when he was speaking to those established in Egypt after the offense: "I did," he says, "for my name's sake, that it might not be violated before the nations" from which I cast them out in their sight. Then indeed they were still in the midst, because they had not yet gone out. But now after they have gone out, it is said, "from which I cast them out in their sight."

(Vers. 15.) I therefore lifted up my hand over them in the desert, that I might not lead them

into the land which I gave them, flowing with milk and honey: the most excellent of all lands, because they had cast away my judgments, and in my precepts they had not walked, and my sabbaths they had violated. For their heart went after idols, and my eye spared them, so that I did not kill them, nor did I consume them in the desert.

LXX: And I lifted up my hand over them in the desert, that I might not altogether introduce them into the land which I gave them: a land flowing with milk and honey: it is a honeycomb beyond all the land: because they rejected my justifications, and in my precepts they did not walk, and my sabbaths they violated, and they walked after the thoughts of their hearts. And my eye spared them, lest I should delete them, and I did not kill them, unto consumption in the desert.

I had indeed decreed that I would pour out all my fury upon them, and delete them and consume them: but I did for my name's sake, lest it should be violated in the nations, namely the Amalekites and the rest (Exod. XVII; Num. XIV), who fought against them in the solitude, so that I might by no means induce them into the land, which I promised them flowing with milk and honey, which is the excellent of all lands, or the honeycomb. Moreover, the cause of this punishment and sentence is, because they had cast away my judgments, and in my precepts they had not walked, and my sabbaths they had violated. And of this cause this is the cause, so that they should not do these things, because

their heart was following the idols of Egypt. But he spared, he says, my eye lest I should kill them and delete them, nor altogether consume them. In which it is asked, how he spared them, whose carcasses fell in the solitude, and except for Joshua the son of Nun, and Caleb the son of Jephunneh, no one entered the land of promise. From which we understand that they live, and were not reserved for eternal punishments, nor were they deleted from the book of the living, nor consumed before the face of the Lord. For if from this that they were not introduced into the land of promise, they are to be believed to have perished: then also Moses perished, who only saw the land of promise, and did not enter into it. Of whom in the book of Joshua the Lord speaks: "Moses my servant is dead" (Deut. XXXIV, 5). And in Malachi: "Remember the Law of Moses my servant" (Malach. IV, 4). And in Jeremiah, God speaks as if of a friend, and his most familiar: "If Moses and Samuel stood in my sight" (Jerem. XV, 1). Otherwise it is also to be believed that the prayers of Moses were heard, when interceding for the people, he says: "If thou forgive them this sin, forgive; but if thou wilt not, delete me from thy book which thou hast written" (Exod. XXXII, 32, 33). But that we may know that the sentence of God on sons and servants is made not for perdition, but for emendation, let us hear the testimonies of the Scriptures. "My son, be not weary of the discipline of the Lord, nor faint when thou art rebuked by him" (Prov. III, 11). "For whom the Lord loveth, he chastiseth: and he scourgeth

every son whom he receiveth" (Hebr. XII, 6). And in another place: "When he slew them, then they sought him" (Psal. LXXVII, 34). And in the Song of Deuteronomy: "I will kill, and I will make to live" (Deut. XII, 39). We can also say this according to the letter, that he did not delete them, nor consume them with their stock and progeny, but the fathers being killed, he spared the sons, whom he introduced into the land of promise.

(Vers. 18 seqq.) And I said to their sons in the solitude: In the precepts (or lawful things) of your fathers walk you not, nor keep their judgments, nor be you polluted with their idols (or thoughts). I am the Lord your God. In my precepts walk, and my judgments keep, and do them, and sanctify my sabbaths, that it may be a sign between me and you, and it may be known (or that you may know) that I am the Lord your God. After the killing of the fathers who fell in the desert, he gives precepts to the sons, in whose safety he had mercy on the fathers. And my eye spared them, he says, the eye of the Lord over them: lest he should altogether kill them and delete them, but preserve the fathers in the sons: and he testifies the same things which he also spoke to the fathers; so that after they shall have walked in his precepts, and kept his judgments, and reserved the sanctification of the sabbath which was given as a sign: then they may know that he himself is the Lord their God. Moreover, the precepts, and the lawful things of the fathers, and their judgments, signify an ingrained error:

lest they should imitate the sins of those whose torments they behold.

(Vers. 21, 22.) And the sons provoked me, in my precepts they did not walk, and my judgments they did not keep, so as to do them, which when a man shall have done he shall live in them, and my sabbaths they violated. And I threatened that I would pour out my fury upon them, and fulfill my wrath in them in the desert. But I turned away my hand, and did for my name's sake, that it might not be violated before the nations from which I cast them out in their eyes. But also the sons, he says, followed the crimes of the parents, and did all the things which they had done: whence also they deserved a similar sentence; but by the same magnitude of my mercy by which also their fathers were reserved, and for the same causes for which I also had mercy on the fathers: so that the one and same Creator of both, I might mitigate my wrath with similar patience. We run through the manifest things, and pass to the more obscure.

(Vers. 23, 24 seq.) Again I lifted up my hand against them in the solitude, that I might scatter them in the nations, and fan them into the lands: because they had not done my judgments, and had reprobated my precepts, and had violated my sabbaths, and after the idols (or thoughts) of their fathers had been their eyes. Therefore also I gave them precepts not good, and judgments in which they shall not live, and I polluted them in their own gifts when they offered (or led through) all that opens the womb on account of

their own delicts (for which the LXX translated, *that I might delete them* and which they omitted): and they shall know that I am the Lord. Where in the Old Testament against their sons, who fell in the solitude, the Lord lifted up his hand, willing to scatter them into the nations, the Scripture does not say: but from that which it relates here, it is to be believed to have been done. Or this signifies, that after they entered the land of promise, at various times on account of many sins they were delivered to various nations and kings, and at that time those which were good by their nature, the precepts of the Lord, and the judgments in which believers could live, were made for them *not good*, while they are by no means able in the captivity to keep the precepts of the law, and to do what the divine word commanded. Nor did he say, I gave them evil precepts: but, not good. For it does not immediately follow, that what is not good, is evil: as also the Apostle teaches, that it is good for a man not to touch a wife or a woman; but on account of incontinence each one should possess his vessel in sanctification and chastity (I Cor. VII). Which if he shall not have done, it is neither good nor evil. God gave them therefore, scattered in the nations, precepts not good, that is, he dismissed them to their own thoughts and desires, so that they might do what is not convenient. And he polluted them in their own gifts: as a Priest separating lepers from the people, and demonstrating them to be polluted; while they offer to idols what they ought to offer to God. And they lead through all that opens the

womb through the fire to Baal, that is, the firstborn; so that after they shall have been deserted by God, and delivered to the cult of idols, then they may understand that he himself is the Lord, whom by their own vice they provoked to wrath. This place Symmachus interpreted more clearly, putting the future for the past. Therefore also I will give them precepts not good, and judgments through which they shall not live, and I will pollute them on account of their gifts, because they consecrate and lead through all that opens the womb, so that I may delete them, and they shall know that I am the Lord. And the sense is: Because I saw the sons equalled to the crimes of the fathers, and doing the same things on account of which they had offended God, I willed to divide them into the nations, and to scatter them in all the world, and to give them precepts not good; and judgments in which they should not live, so that I might pollute them in their gifts, because they were consecrating all the firstborn to idols, and I might delete them forever, and they should know that I was the Lord. Through which he shows that he did not give those precepts not good to those who were dwelling in the desert, but to those whom he willed to scatter in the nations, and to make wanderers in all the world, he thought to give what he did not give: so that there the good precepts of God, by their own vice they should make not good, while they exhibit to idols what God had commanded to be exhibited to himself. It can also be said that before the offense, they received only the decalogue; but after the

idolatry and blasphemy, the multiple ceremonies of the law, so that they might rather offer victims to God, which they were offering to demons, and by comparison of the sacrilege, that should become lighter which was not good in itself, and by no means evil, because it was offered to God, and yet not good, because they had offended the author of good.

(Vers. 27, 29 seq.) Wherefore speak to the house of Israel, son of man, and you shall say to them: Thus says the Lord God: Yet in this also your fathers blasphemed me, when they had despised me, contemning me, and I had led them into the land over which I lifted up my hand, that I might give it to them: they saw every high hill, and every leafy tree, and they sacrificed their victims there, and gave there the provocation of their offering, and placed there the odor of their sweetness, and poured out their libations there. And I said to them: What is the high place to which you enter? And its name was called "High Place" even to this day. LXX: Therefore speak to the house of Israel, son of man, and you shall say to them: Thus says Adonai the Lord: Even to this your fathers provoked me to wrath in their offenses, in which they fell away against me, and I introduced them into the land over which I lifted up my hand that I might deliver it to them. And they saw every high hill, and every leafy tree, and they sacrificed there to their gods, and placed there the fury of their gifts, and placed there the odor of their fragrance, and poured out their libations there. And I said to them: What is

the *abbana*, because you enter there? And they called its name *abbana* even to this day.

I willed, he says, to scatter them, offending in the solitude, among all nations, and to give them precepts not good, so that they might sacrifice to idols what they ought to have offered to me, and consecrate all their firstborn to them through fire, so that I might slay them and delete them. But when he says, "I willed," he shows that he did not do what he willed. And that which follows: "And they shall know that I am the Lord," is not found in the LXX. For it did not seem consistent to them to know, after the slaying, that he himself is the Lord. But you, son of man, speak again to them, that is, to the elders of the house of Israel, who came to inquire of you: Your fathers, from whose stock you have descended, even in this they blasphemed me, and considered me as nothing; after I introduced them into the land which by my strength they possessed, which I had given to be possessed, they turned to exasperating me.

For when they had seen every high hill, and leafy tree, they were sacrificing in the mountains, and in groves and thickets, and immolating victims to idols, and pouring out libations; which when I had seen, I said to them: What is BAMA? for this is interpreted as "high place": or why do you enter a place of this sort which you have chosen for yourselves on all the hills, so that even to this day places of this sort are called BAMOTH, and the ancient error holds its former name? For BAMA, which we translate as "high place," in the Septuagint edition an error prevailed, so that it is

written *abbana*, which resonates with nothing in the Hebrew language. BAMA can, if you divide both syllables into two words, signify "in what"; but in the present place this sense is not suitable. But wherever in the books of Kings and Chronicles it is written: "Still the people burnt incense, and sacrificed in the high place," BAMA signifies "high place" in the singular, and BAMOTH signifies "high places" in the plural.

(Vers. 30, 31.) Therefore say to the house of Israel: Thus says the Lord God: Are you polluted in the way of your fathers, and do you fornicate after their offenses? And in the offering of your gifts, when you lead your sons through the fire, are you polluted in all your idols even to this day, and shall I answer you, house of Israel? As I live, says the Lord God, because I will not answer you. You imitate the vices of your fathers, and you walk through the same ways, so that similar crimes may deserve a similar punishment, and you have advanced into such great wickedness, that you consecrate your sons to demons through fire: nor let it suffice to have done this once, but even unto the present you do the same things. Not that these elders do these things in captivity, but that those who were dwelling in Jerusalem, and upon whom captivity was imminent, did not cease to do all these things. And since you are bound by such great atrocities, do you seek my response? As I live, says the Lord God, and I swear by myself, because I will not answer you, and that which follows:

(Vers. 32, 33.) Nor shall the thought of your mind come to pass, who say: We shall be like the nations, and like the kindreds of the earth, that we may worship wood and stone. As I live, says the Lord God, because with a strong hand, and with an outstretched arm, and with poured out fury, I will reign over you. He has this sense: Do not think that your thoughts with which you blaspheme against me can be fulfilled; for you say: We do not want to be under the Lord, nor to be called his people: but as all nations in all the world are, and each race lives by its own judgment, that it may worship wood and stones, and serve idols, we also shall be one nation from many. To which God responds, and swears by himself and says: I will not leave you nor despise you, as masters neglecting fugitive slaves are wont to despise them, but I will draw you back to my empire, and with an outstretched and striking arm and with poured out fury, I will reduce you to your former servitude, and I will reign over you: so that whether you will or not, you may have me as king, and feel an angry king, whose clemency you have neglected.

(Vers. 34.) And I will lead you out from the peoples, and I will gather you from the lands in which you were scattered: in a strong hand and an outstretched arm, and in poured out fury, I will reign over you. Nor will I suffer you, he says, to be among the nations, nor to be held in eternal captivity, but I will lead you out from the peoples, and I will gather you from the lands into which hostile necessity scattered you here and there for

serving. But these things I will do, not that I may lose you and delete you, but that I may be your king. From which we understand that even that which the heretics call the cruelty of the Creator, sounds of clemency: while he is angry to this end, and rages, and pours out all his fury, that he may draw back to his kingdom those who chose the tyranny of demons for serving.

(Vers. 35, 36, seq.) And I will lead you into the desert of the peoples, and I will be judged with you there face to face. As I contended in judgment against your fathers in the desert of the land of Egypt, so I will judge you, says the Lord. And I will subject you to my scepter, and I will lead you in the bonds of the covenant, and I will choose from you the transgressors and the impious: from the land of their sojourning I will lead them out, and they shall not enter into the land of Israel, and you shall know that I am the Lord. I will do, says the Lord, to you who are in Babylon, and now serve idols, what I did to your fathers in Egypt, that I may lead you into the desert of the peoples, and there be judged with you face to face, just as I contended in judgment against them, when they went out from Egypt. And after I have judged you, I will subject you to my scepter and empire, and I will enter into a pact with you, and I will lead you into your land in the bonds of charity, so that bound by my love, you may by no means be able to recede from me. But the transgressors and the impious, who persevere in evil works with hardness of heart, I will choose from you, not for possessing, but for casting away. And

indeed I will lead them out from the land of their sojourning, so that having been led out they may not enter the land of Israel; but they shall perish in various regions: and by the distinction of good and evil, you may know that I am the Lord, who do all things with judgment. The discourse hastens to the rest, and we briefly run through each thing, so that we may provide only the sense to the readers.

(Vers. 39.) And you, house of Israel, thus says the Lord God: Walk each one after your idols, and serve them. But if even in this you will not hear me, and you shall pollute my holy name anymore in your gifts and in your idols. LXX: And you, house of Israel, thus says Adonai the Lord: Let each one take away his inventions: and after these things if you will hear me, and you shall not pollute my holy name anymore in your gifts and in your pursuits. Symmachus has interpreted this place more clearly: Go each one and serve his idols, because you would not hear me: but my holy name do not pollute anymore through your gifts and images. In my holy mountain, in the high mountain of Israel, says the Lord God, there all the house of Israel shall serve me. Symmachus's translation has this sense: Because you do not want to serve me, go and serve idols, and tread in the footsteps of your images. For you do not want to hear me, so that you may by no means immolate victims to me, nor burn incense, nor be called my people. For my worshippers shall by no means serve me in groves, and fanes, and places of idols, as you do: but in my holy

mountain, in the high mountain of Israel. Furthermore, the Seventy explain their own sense. Forsake your former thoughts, and take away the sins of your evil inventions: and if after these things you will hear me, and you shall not pollute my name in your gifts and images: then in my holy mountain you shall offer victims to me, and you shall serve, O all the house of Israel. Aquila, however, agreeing in part with Symmachus, disagrees in part: Go, he says, after your idols, and serve them, because you are unworthy of my empire, nor does your culture delight me. But if even in this you will by no means hear me, but you shall pollute my holy name, while you pretend to offer to me what you offer to idols, and you do only blasphemy to my name, so that you who are worshippers of idols say that you are mine; know this, that in my holy mountain, in the high mountain of Israel, there all the house of Israel is to serve me, not you who serve idols: but all the house of Israel which is afterwards to believe.

(Vers. 40, 41.) In my holy mountain, in the high mountain of Israel, says the Lord God: there all the house of Israel shall serve me: all, I say, in the land in which they shall please me, and there I will require your firstfruits, and the beginning of your tithes, in all your sanctifications, in the odor of sweetness I will receive you, when I shall have led you out from the peoples, and gathered you from the lands into which you were scattered, and I will be sanctified in you in the eyes of the nations, and you shall know that I am the Lord. Concerning this mountain in which all the house

of Israel is to serve God, Isaiah and Micah sang with one voice: In the last days the mountain of the house of the Lord shall be manifest on the top of the mountains, and it shall be elevated above the hills, and all nations shall flow to it, and many peoples shall go, and say: Come, let us go up into the mountain of the Lord, and into the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths. For from Zion shall go forth the law, and the word of the Lord from Jerusalem (Is. II seq.; Mich. IV, 1, 2). And again Isaiah: Go up, he says, into the high mountain, you who announce Zion: lift up and exalt your voice, you who evangelize Jerusalem (Isa. XL). Which mountain we understand as Zion, or the Church, which is interpreted as "watchtower," and is established in the height of holy dogmas: or the Lord Savior himself, in whom both firstfruits, and tithes, and all culture is turned into an odor of sweetness: so that all nations in the circuit seeing that the people of the Lord have been saved, may glorify God, and those who have been saved may know that he himself is the Lord.

(Vers. 42.) When I shall have led you into the land of Israel: into the land for which I lifted up my hand, that I might give it to your fathers. Then you shall know that I am the Lord, when I shall have led you, he says, into the land of Israel, for which I lifted up my hand, that I might lead your fathers into it, which they lost by their own vice, and you received not so much by your merit, as by my clemency.

(Vers. 43, 44.) And you shall remember your ways there, and all your crimes by which you were polluted in them: and you shall be displeased with yourselves in your own sight in all your malices which you have done, and you shall know that I am the Lord, when I shall have done good to you for my name's sake: not according to your evil ways, and according to your worst crimes, house of Israel, says the Lord God. We cannot remember our crimes and vices unless we have been led into the land of Israel, and being placed there we may say with the Apostle: Who am not worthy to be called an Apostle, because I persecuted the Church of God (I Cor. XV, 9). And you shall be displeased, he says, with yourselves in your own sight in all your malices which you have done. Or as Symmachus has interpreted. And you shall seem small to yourselves on account of all your malices which you have wrought (James IV), so that after they have been high, they may believe themselves to be humble: because the Lord gives grace to the humble. And in another place it is written: Before contrition the heart of a man shall be exalted, and before height he is humbled (Prov. XVIII, 12). For contrition follows pride, and exaltation follows humility. And you shall know that I am the Lord, when I shall have done good to you. And then we more greatly knew the Lord Savior, when he did good to us, and suffered for our sins, and carried our iniquities, and grieved for us; not for any merit of those who are saved, but for his own name's sake. Otherwise our ways, and worst

crimes, deserved not mercy, but punishment. Moreover, whatever we have said concerning the people of Israel, who being liberated from Egypt, committed many things in the solitude, and offended God, and afterwards being introduced into the land of promise, worshipped idols, and cultivated wood and stones, and afterwards was preserved by the clemency of God: let us refer it to those who have been liberated from the Egypt of this world by the high hand of the Lord, and being introduced into the solitude of vices, again sighed for Egypt, and did those things through which they ought to have been punished: but nevertheless through penance, not by their own merit, but by the clemency of the Lord, they were preserved.

BOOK SEVEN.

239-240. Long ago as boys we read: Nothing is so easy, but that it becomes difficult, which you do unwillingly. I confess that I promised the explanations on Ezekiel much time before, and by the occupation of those coming here from all the world, I am not able to fulfill them: while there is no hour, and no moment, in which we do not encounter crowds of brothers, and we exchange the solitude of the monastery for the frequency of guests: so much so that either the door must be closed to us, or the studies of the Scriptures, through which the doors are to be opened, must be relinquished. Therefore in the lucrative, or rather furtive hours of the nights, which as winter approaches have begun to be longer, we attempt to dictate these things of whatever sort they are by the small lamp, and to digest the tedium of a surging mind by interpretation. Nor do we boast, as some perhaps suspect, of the reception of the brothers, but we simply confess the causes of the delays: especially since the flight of the Westerners, and the crowding of the holy places, with those in need of nakedness and wounds, displays the madness of the Barbarians. Which we cannot see without tears and groaning, that that former power and ignorance of riches has reached such great want,

that it needs shelter and food and clothing; and yet by no means are the hard and cruel minds of some softened, while they discuss their rags and bundles, seeking gold in captivity. Added to this difficulty of dictating is that with eyes dimming with age, and sustaining something of blessed Isaac (Gen. XXVII), we are by no means able to reread the volumes of the Hebrews by the nightly light, which even at the brightness of the sun and the day are blinded for us by the smallness of the letters. But also the commentaries of the Greeks we know only by the voice of the brothers. And to no one is it a doubt, that foods ground by the teeth of others produce nausea for those eating. Wherefore I beseech you, daughter Eustochium, that you begin these things which we forge by the style of notaries, and for the emending of which we scarcely have space, that is, the seventh [book], and as I said before, if the brevity or length of the books should be unequal among themselves, you may impute it to the brevity and length of the visions, or rather of the subjects (*hypotheseon*), while we neither want to separate what is joined, nor to contract what is dissonant into one heap.

(Vers. 45 seq.) And the word of the Lord came to me, saying: Son of man, set your face against the way of the South, and drop [your word] towards the South, and prophesy to the forest of the southern field. And you shall say to the southern forest: Hear the word of the Lord: thus says the Lord God: Behold I will kindle a fire in you, and I will burn in you every green tree, and

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

What "set," or "confirm your face" signifies, we have said more fully above. For there is need of a confirmation of the countenance, and a hardness of the forehead, so that the things which are commanded to the Prophet, he may speak intrepidly, especially when sad things are announced to the whole multitude of the people. But what Theman and Darom and Nageb; and again Nageb, for which the LXX translated *apelioten*, sound in Hebrew, our translation has expressed. And what they said, "leader of Nageb," is better held in Hebrew as "of the field," or "of the southern region." For it is not SARE, as the LXX thought,

which word sounds as "leader" and "prince," but SADE is written, which properly signifies "field" and "region," and on account of the similarity of the letters DALETH and RES, the error grew. But the divine word speaks through the metaphor of a forest against Jerusalem, which is a habitation of beasts and ferocious men: that he kindles it, and all its trees are burnt: by no means calling them trees which were in need of fruits, but wood as if prepared for a fire. And first he burns in it the green wood, according to what we read in this same Prophet: "And begin from my sanctuary"; and afterwards the dry, which could have nothing vital in itself: namely the saints and sinners together, so that some may escape the evils of captivity by death; others may be delivered to eternal punishments. And what he adds: "From the South even to the North," this indicates, from Jerusalem even to Babylon: so that the whole journey of those going into captivity, falling by the sword, famine, and pestilence, may be completed. For to those who are in Babylon, Jerusalem is situated to the South; just as on the contrary the pot in Jeremiah which signifies Jerusalem, is kindled from the face of the North, that is, from Babylon (Jerem. I). And beautifully in the beginning he says: "drop towards the South"; so that not all the wrath of God may seem poured out, but a certain drop and part. But if a drop is of such great ferocity: what is to be estimated in the whole rains? So that all flesh, which is to see the salvation of God, through the fire of the woods and the flame, which is extinguished

by the help of no one, may know that he himself is the Lord. Which the Prophet understanding responded: Ah, ah, ah, Lord God: or as the Seventy translated: By no means, Lord, Lord. And he adds: And they say to me: Does this man not speak through parables? or: Is that which is said a parable? And the sense is: Speak more plainly, we do not understand through a parable what you say: open to us the sentence of God in plain speech.

(Chap. XXI.---Vers. 1 seq.) And the word of the Lord came to me, saying: Son of man, set your face towards Jerusalem, and drop [your word] towards the sanctuaries, and prophesy against the ground of Israel, and you shall say to the land of Israel: Thus says the Lord God: Behold I am against you, and I will cast out my sword from its sheath, and I will slay in you the righteous and the impious. But for that which I have slain in you the righteous and the impious: therefore my sword shall go forth from its sheath to all flesh, from the South even to the North. And all flesh shall know that I the Lord have led out my sword from its sheath irrevocable. LXX: And the word of the Lord came to me, saying: Therefore prophesy, son of man: and confirm your face against Jerusalem, and look towards their holy places, and prophesy over the land of Israel, and you shall say to the land of Israel: Thus says the Lord God: Behold I am against you, and I will lead out my sword from its sheath, and I will slay from you the iniquitous and the unjust. So my sword shall go forth from its sheath over all flesh from the South even to the North, and all flesh shall

know that I the Lord have led out my sword from its sheath: it shall not return anymore.

Because he had said above: They say of me, does this man not speak through parables? and the people were demanding a plain sentence: therefore that which the Lord spoke through a metaphor or parable, and as others translate, a "proverb," he now speaks more manifestly, that the forest of Nageb and Darom and Theman is Jerusalem, and its temple, the holy of holies, and all the land of Judea; and the flame which was to burn the forest is understood as the devouring sword, which has been led out from its sheath, so that it may slay the righteous and the impious. For this is the green wood and the dry wood. Whence also the Lord says: If in the green wood they do such things: in the dry what shall they do (Luke XXIII, 31)? For which, wanting I know not what, the LXX interpreted "the iniquitous and the unjust": as if both did not signify the same thing. And what he had said there: And all flesh shall see, because I the Lord have kindled it, that is, the wood, or the flame, nor shall it be extinguished, hence he speaks in other words: That all flesh may know, because I the Lord have led out my sword from its sheath irrevocable. For truly against Jerusalem the flame has not been lulled, nor the kindling extinguished, nor the sword recalled, because a little time in the middle, and Jerusalem with its temple was kindled by the Babylonian fire.

(Vers. 6, 7.) And thou, son of man, groan in the contrition of the loins, and in bitterness groan be-

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

First he had said: "prophesy," or "drip towards the South, the Southwest and the South, and to the southern forest." Because that seemed obscure, and the people did not know the words of the prophet, secondly it is placed more manifestly, that the southern forest is Jerusalem, and all the unfruitful trees at whose roots the axe is set (Matt. 3:10, Luke 3:9), the inhabitants of it are understood: and the sword is interpreted for the fire. Thirdly it is commanded to the prophet, that while they are silent and not asking why he prophesied these things, he should do those things by which he might be asked, and answer what the Lord has spoken. Groan, he says, wail, not with a light voice, nor with moderate sorrow, but in the contrition of the loins, so that thy groan may be brought forth from the inmost vitals and

the bitterness of the soul. And this thou shalt do before them: so that when they shall have asked thee why thou art contrite with such a groan, and what evil has happened to thee that thou groanest thus, thou mayest answer them with my word: For this reason I lament, and am not able to dissemble the sorrow of my heart, because the hearing which had always sounded in my ears, is completed by the work and comes: namely the imminent army of the raging Babylonian. Who when he shall have come and walled in Jerusalem, then every heart shall waste away, and all hands shall be dissolved: so that, fear occupying the minds of men, no one may dare to resist. For the spirit of all the warriors shall be weakened, and such trepidation and dread shall occupy all, that, fear compelling, the limbs and vitals are dissolved, and the bladder is not able to hold the moisture: so that the knees are polluted by urine. For it is natural, that fear compelling, the bladder is relaxed, and against the will of the man the moisture flows down. Which indeed is also accustomed to happen in the magnitude of diseases, that after the strength of the sick has failed, not only the knees, but even the beds are polluted. Behold, he says, it comes, which I often foretold, and is completed by the work and shall be done, what not I, but the Lord has spoken. I know that someone in the contrition of the loins, and the flowing waters, has repeated many testimonies, so that the chastity of the prophet might be fulfilled, and the bitterness of the soul and the internal sorrow of the mind, because the waters

of the seeds pollute the knees. But this exposition does not pertain to the present place.

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

It is too much if I set down both editions, and the length of the books is extended, especially where there is no or little difference. I will therefore set down some things that differ. Instead

of what we said: You who move the scepter of my son, you have cut down every tree, they translated: Slay, despise, repel every tree. Again, where we said: Those who had fled were delivered to the sword, both they and others translated: My guests, or inhabitants. And where we said: Strike upon the thigh, they placed: Strike with the hand. And where we translated: And this when it shall subvert the scepter, their edition has: The tribe is repelled.

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

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

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

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

(Vers. 18 seqq.) And the word of the Lord came to me, saying: And you, son of man, set for yourself two ways, that the sword of the king of Babylon may come. From one land both shall go out, and with the hand he shall take a conjecture: at the head of the way of the city he shall cast [lots]. You shall set a way, that the sword may

come to Rabbath of the children of Ammon, and to Judah, and to Jerusalem the most fortified. For the king of Babylon stood at the crossroad, at the head of two ways, seeking divination, mixing arrows. He interrogated idols, he consulted the entrails. At his right hand the divination was made over Jerusalem, that he may set battering rams, that he may open the mouth in slaughter, that he may lift the voice in howling, that he may set battering rams against the gates, that he may collect a mound, that he may build fortifications. And he shall be as if consulting an oracle in vain in their eyes, and imitating the leisure of the sabbaths, but he himself shall remember iniquity for capturing. Therefore thus says the Lord God: Because you have called to memory your iniquities, and have revealed your prevarications, and your sins have appeared in all your thoughts; because, I say, you have called to memory, you shall be taken by the hand.

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

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

When, he says, the divine word had said to me: Prophet, son of man, and speak to the sword and say: Sword, sword, and the rest which are contained in the prophecy of the sword; for the second time the word of the Lord came to me, saying: Do you wish, son of man, to know who that sword is, and more clearly to learn the person of the raging sword? Hear what I say: set two ways, so that through them the sword of the king of Babylon may come, who shall go out indeed by one journey of the Chaldeans, but when he shall come through the desert and solitude to the crossroad of the land of Arabia, which is called of the children of Ammon, of which one way leads Jerusalem to the right part, but the left to Rabbath of the children of Ammon, which is the metropolitan city, and today is called

Philadelphia: mindful, he says, of the slaughter which happened to the Assyrian king when one hundred eighty-five thousand were slain in one night, he will be afraid to decline to the right part, and to go against the most fortified Jerusalem; but he will stand in the very crossway, and according to the rite of his nation he will consult the oracle, that he may send his arrows into the quiver, and mix them inscribed, or marked with the names of each, that he may see whose arrow goes out, and which city he ought to attack first. This the Greeks call belomantían, or rhabdomantían. He interrogated therefore the idols; he consulted the entrails. To the right his divination was made, that he might proceed against Jerusalem, and attack it, collect mounds, set battering rams, build fortifications, and shut up the city, and in slaughter open his mouth, and stir up the roar of an exulting and howling army. This, he says, doing, he will seem to the inhabitants of Jerusalem to consult the oracle in vain; and as if to spend the leisure of the sabbaths, namely to play, and to perform no work. But the king of Babylon shall trust not in his own fortitude, but in the iniquity of the people, by which he knows they have offended God, and piled the sins of the fathers with new crimes, and their prevarications were open to all; and therefore he will not doubt of victory, because he will trust in the iniquity of Jerusalem. These things according to the Hebrew, from which the Seventy differ in most things not so much in sense as in words.

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

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

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

After the subversion of the city of Jerusalem and the captivity of the people, the word is directed to the leader of Israel, whom no one doubts is signified as Zedekiah, in whom the empire of the kings of Israel from the lineage of David was finished. Your day comes, he says, which has been pre-defined for a long time in you, and on account of you the priesthood and

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

In that place where we interpreted: Is this not, Symmachus beautifully translated, neither this, nor that. For because he had said: Remove the turban, take away the crown, he subjoined, neither this nor that, that is, the kingdom shall cease, and the priesthood. Whence those who afterwards until the advent of Christ were kings and priests alike, of whom one, Hyrcanus the pontiff, placed the diadem on his head, in vain wished to claim both this and that for himself,

since the kingdom was not owed to him after Zedekiah, but to him for whom it was reserved, and who was the expectation of the nations, of whom Malachi also speaks: You, priests, who contaminate my name (Mal. I, 6). And after a little while: My will is not in you, and I will not receive victims from your hands. For from the rising of the sun even to its setting, my name is great among the nations: and in every place sacrifice is made and a clean oblation is offered to my name. Which clean oblation, without the blood of goats, rams, and bulls (Ps. XLIX), is completed in the advent of Christ, when the desired of nations came, and the sun of justice has arisen, in whose wings is health (Hag. II).

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

be delivered to oblivion, because I the Lord have spoken.

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

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

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

(Chap. XXII.---Vers. 1 seqq.) And the word of the Lord came to me, saying: And you, son of man, do you not judge the city of bloods, and show her all her abominations? And you shall say: Thus says the Lord God: A city shedding blood in the midst of her, that her time may come, and which made idols against herself, that she may be polluted. In your blood which has been shed by you, you have offended, and in your idols which you have made, you are polluted, and you have made your days draw near, and have brought the time

of your years: therefore I have given you as a reproach to the nations, and a derision to all lands. Those who are near, and those who are far from you, shall triumph over you (or shall mock you), noble in filth, great in destruction. Behold the princes of Israel, each in his own arm have been in you for shedding blood. They have treated father and mother with contumelies in you (or they have cursed father and mother). They have slandered the stranger in the midst of you. They have saddened the orphan and the widow (or oppressed) among you: you have despised my sanctuaries, you have polluted my sabbaths. There were slandering men (or robbers) in you for shedding blood, and they ate upon the mountains in you. They have worked wickedness (or as it has more significantly in Hebrew ZEMMA, that is, incest) in the midst of you. They have uncovered the shames of the father in you, and they have humbled the uncleanness of the menstruating woman in you, and each one has worked abomination upon the wife of his neighbor, and the father-in-law has polluted his daughter-in-law nefariously. The brother has oppressed (or humbled) his sister, the daughter of his father, in you. They have received gifts among you, for shedding blood. You have received usury and superabundance, and you have greedily slandered your neighbors (or and I will complete the consummation of your malice in your oppression); and you have forgotten me, says the Lord God. Behold, I have struck my hands together over your avarice which you have done, and over the

blood which has been shed in the midst of you. Shall your heart endure, or shall your hands prevail in the days which I shall make for you? I the Lord have spoken, and will do it. And I will disperse you among the nations, and fan you into the lands, and I will make your uncleanness fail from you, and I will possess you in the sight of the nations (or according to the first edition of Aquila, and Theodotion: And I will contaminate you: or according to Symmachus: And I will wound you in the sight of the nations): and you shall know that I am the Lord.

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

that as much as you were more sublime, so much more strongly you might fall.

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

Slandering men, or according to Symmachus and Theodotion, deceitful, which in Hebrew is called RACHIL, and they were homicides in you, that they might blaspheme God, or do all things by deceit, or violence. And they ate on the mountains, wise in high things, and elevated against God by pride, they worked wickedness, or incest, in the midst of you: so that what is rarely done

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

Whence I have assumed the habit of the Lord being angry, and have struck my hands together against your avarice, and against the blood which has been shed in the midst of you; that you may understand, and know in mind, whether you can sustain my wrath either in soul or with hands. For I the Lord have spoken, and I will do it: and after you have been taken, Jerusalem, I will disperse you among the nations, and fan you into the air, as useless chaff to be snatched here and there: and I am of such great clemency, that my severity may be turned into mercy. For I will do all things,

that your uncleanness may fail from you, and you may receive your former purity. Which when you have received, I will possess you in the sight of all nations: that when you have been possessed by me, then you may understand that I myself am the Lord. But if we follow the interpretation of Symmachus and Theodotion, of whom one says: And I will wound you, or pierce: the other: I will contaminate you in the sight of the nations, all things are to be referred to the evil part: although that is contrary to this sense, which is said above: And I will make your uncleanness fail from you. For the failure of uncleanness is the restoration of purity. I have discussed both editions alike, so that I might avoid the greatness of the books.

(Vers. 17 seqq.) And the word of the Lord came to me, saying: Son of man, the house of Israel is turned to dross for me. All these, brass, and tin, and iron, and lead in the midst of the furnace: they are made the dross of silver. Therefore thus says the Lord God: Because you are all turned into dross: therefore behold I will gather you into the midst of Jerusalem with a gathering of silver, and brass, and iron, and tin, and lead into the midst of the furnace, that I may kindle in it the fire for melting. Thus I will gather in my fury, and in my wrath, and I will rest, and melt you, and I will kindle you in the fire of my fury, and you shall be melted in the midst of it as silver is melted in the midst of the furnace: so shall you be in the midst of it, and you shall know that 256 I the Lord [Vulg. adds when] have poured out my indignation upon you.

The Hebrew word SIG, Symmachus interpreted as dross, the first edition of Aquila as stémphylon and gígarton, both of which signify the stone of a grape-skin. But his second translation, and the Seventy, turned it as mixture. Furthermore, dross sounds like the filth and purgings of metals; so that consequently, with captivity being near, or rather with the destruction of the city already imminent, fire may be applied: so that under the translation of melting, pure silver may remain, which had been mixed and violated with brass, tin, iron, and lead: of which three, brass, tin, and lead, are of fusible matter, and are dissolved by fire. But iron between the anvil and the hammer softens and is thinned, and receives various forms, according as the will of the artisan shall be. As therefore the silver which the aforementioned metals violated, is sent into the furnace, that the filth and adulterous materials being taken away, it may remain pure: so, he says, I will gather you into the midst of Jerusalem, and I will surround you with the Babylonian siege, that I may kindle in you the fire for melting. And what the immense heat of the flames does there, here famine and pestilence shall do: so that after I shall have gathered you, and kindled you in the fire of fury, then I will rest, and I will restrain the pain of contempt with the vengeance of your punishments. And I will do all this, so that after I shall have poured out my indignation upon you, the end of your torture may be the knowledge of me: and you may know that I am the Lord the judge of all and the rewarder. Moreover, that he

is said to be a refiner, we read both in many other places, but especially in Malachi and Isaiah, of whom one says: Behold, the Lord goes out as the fire of a refinery and as the herb of fullers, and he shall sit refining as if gold and silver, and he shall melt the sons of Levi (Mal. III, 1, 3). The other: And the Lord shall wash the filth of the sons and daughters of Sion, and shall cleanse the blood from the midst of them, by the spirit of judgment, and by the spirit of burning (Isa. IV, 4). And I think it sounds that which is said in the Psalms: Prove me, Lord, and try me (Ps. XXV, 2). After which is inferred: Burn my reins and my heart: so that all the phlegm of the harmful humor of the loins in me [may dry up] its crimes, and the veil which has been placed 257 may be dried up.

What we understood concerning Jerusalem, let us understand concerning the state of souls, which were created pure by God: and they received gold in sense and wisdom, and silver in speech and eloquence, so that what they conceived in mind, they might explain in words. Concerning silver we read: The words of the Lord, chaste words: silver examined by fire, proved for the earth, purged sevenfold (Ps. XI, 5). Concerning gold likewise and silver, the sixty-seventh psalm contains, in which it is written: If you sleep between the midst of the lots, the wings of a silvered dove, and the posterior, or interior parts of her back in the greenness, or paleness of gold (Psal. LXXVII, 14). For all the glory of the daughter of the king is from within (Psal. XLIV, 14), she who speaks in the Canticle of Canticles: The king in-

troduced me into his bedchamber (Cant. I, 3). He who shall have slept and rested between the two Testaments, immediately assumes the wings of a silvered dove, and shall radiate with the brightness of gold in the treasure of the heart. To this sense I also think those things are to be referred, that for sinners and those who have deserved the offense of God, the heaven is of brass, the earth is of iron, and especially the land of Egypt, from which the Lord leads out Israel, as if from an iron furnace. In Zechariah also iniquity sits upon a talent of lead (Zech. V). And in the song of Exodus it is said: They were submerged like lead in the most violent water (Exod. XV, 10). For they were weighed down by the heavy weight of sins, and could say: As a heavy burden they are made heavy upon me (Ps. XXXVII, 6). Moreover, in what way an adulterous likeness of brass lies about the appearance of gold, so tin simulates the whiteness of silver, which the simple and rustic man does not easily discern. And it often happens, that gold and silver mixed with heretical pravity, may be separated by the fire of the Holy Spirit and by the judgment of the Lord, and pure gold and silver may remain, of which the prophet says: I gave them silver and gold; but they made Baal from them (Hosea II, 8). To which is similar: He led them out in silver and gold, and there was not an infirm one in their tribes (Ps. CIV, 37): and let the end of all punishments be, to know that he himself is the Lord. The tin stone, or mass of tin, we also read in Zechariah (Zech. IV): what it signifies, we have interpreted in its place.

(Vers. 23 seqq.) And the word of the Lord came to me, saying: Son of man, say to her: You are an unclean land, and not rained upon in the day of fury. A conspiracy of prophets in the midst of her, like a roaring lion snatching the prey: they have devoured souls, they have received riches and price, they have multiplied her widows in the midst of her. Her priests have contemned my law, and have polluted my sanctuaries. Between the holy and the profane they have had no distinction, and between the polluted and the clean they have not understood, and from my sabbaths they have turned away their eyes, and I was profaned in the midst of them. Her princes in the midst of her are like wolves snatching prey for shedding blood, and destroying souls, and greedily following gains. But her prophets daubed them without tempering, seeing vain things, and divining a lie to them, saying: Thus says the Lord God, when the Lord has not spoken. The people of the land slandered with slander [Vulg. The people, and slander], and snatched violently: they afflicted the needy and the poor, and they oppressed the stranger by slander without judgment. And I sought from them a man, who would interpose a wall, and stand opposed against me for the land, lest I should dissipate it, and I did not find one. And I poured out my indignation upon them, in the fire of my wrath I consumed them. I have rendered their way upon their head, says the Lord God.

A diligent auditor could inquire, what was the dross which violated the purity of the silver, and

mixed it with brass, lead, tin, and iron. What therefore was expressed there under the persona of the city and the furnace, is preached here under the species of the land, which has not been watered, nor received rain. We ought to understand those rains, concerning which it is written: I will command the clouds that they rain no shower upon her (Isa. V, 6): which we expect, when the early and latter rain is given to us, concerning which it is written: A voluntary rain you shall segregate, O God, for your inheritance (Ps. LXVII, 10). Moreover, the day of fury is that which each one conciliates for himself by the multitude of sins. We desire to know what is the dross of the city, what is the squalor of the hardest land and full of briars and thorns. A conspiracy, he says, of the Prophets, or according to the LXX, of the leaders in the midst of her having the likeness of a lion, concerning which also Peter writes: Our adversary the devil, like a roaring lion goes about (I Pet. V, 8). Which lion and all his associates do not seek to devour bodies, but souls, and they receive rewards, and judge all things by money. That this indeed happened to the people of the Jews at that time, is a doubt to no one. For on account of the priests and princes and prophets the Lord brought evil upon them. But in our Jerusalem we often see this: those who according to the Seventy devour souls in power, and receive a price, so that they make many widows, who have lost the Lord as spouse. Of these prophets there is a faction, and a conspiracy, that they may be favorers of each other, and do all things for the

sake of base gain. The priests who ought to be the prelates of the temple, and from whose mouth the knowledge of the Law is sought, violate the sanctuaries, and have no distinction between the holy and the profane, except that of money. They turn away their eyes from the sabbaths, and do not think back upon the rest of God which is in the knowledge of the Scriptures; nor do they say with the prophet: Reveal my eyes, and I will consider the wonders from your law (Ps. CXVIII, 18). Nor that of the Apostle: But we all with revealed face contemplate the glory of the Lord (II Cor. III, 18). Among such prophets and priests the Lord in the midst is defiled, concerning whom it is written: But in the midst among you stands one whom you know not (John I, 26). The prophets therefore, or leaders, are compared to lions. But the princes whom we understand as men of a lower grade, imitate the rapine of wolves, that they may shed the blood not of bodies, but of souls, and they greedily seek gains, by no means content with that: Those who serve the altar, let them live from the altar (I Cor. IX, 13): but after they have approached the ministry of God, they gather the riches of Croesus. Those prophets also who foretell future things, daubed them without tempering, concerning which we also said above, of the vaticinating prophets, who without the mixture of chaff daubed the wall, which is dissipated by rains. Such as these see vain things, and do not so much prophesy, as divine a lie, saying to the miserable land: Thus says the Lord, the Lord promises those things: when the Lord has

not spoken to them. Moreover, the people of the land being by no means an emulator of God, but of earthly works, of the princes and priests, did all things through slander and power: oppressing not the rich, but the poor, concerning whom it is written: But the poor man does not sustain the threat. And: The redemption of a man's soul are his own riches (Prov. XIII, 8). The stranger also and the pilgrim, who had not yet been made a citizen of the Church, but only an auditor, and having the beginnings of faith, they oppressed by slander: so that after they had gone about sea and dry land, they would make one proselyte, and make him a son of gehenna. Among such great vices and a multitude of crimes, I sought from them a man who could resist my wrath, and like Moses, and Aaron, and Samuel, would oppose himself to my fire and burning; and I was not able to find one. Whence he spoke to Moses: Let me be, and I will destroy this people (Exod. XXXII, 10). And because I was not able to find one resisting me, and retaining me: therefore I poured out all my indignation upon them, and I consumed them, not without measure and judgment, but that I might render their ways upon their heads, either attributing the proper sins which they had done to the authors, or certainly upon the heads of the people, the leader, the prince, and the prophets, of whom there was none who dared to resist the Lord being angry, and for whose cause the squalid and deserted land did not deserve to receive the rain of the Lord.

(Chap. XXIII.---Vers. 1 seqq.) And the word of the Lord came to me, saying: Son of man, there were two women daughters of one mother, and they fornicated in Egypt, in their youth they fornicated. There their breasts were pressed, and the paps of their puberty were broken (or, as is contained in the LXX, There their breasts fell, and there they were devirginated). Their names were Oolla the elder (or senior), and Ooliba her sister. And I had them (or they were made mine), and they bore sons and daughters. And their names, Samaria Oolla, and Jerusalem Ooliba. Oolla therefore fornicated upon me, and was mad (or went away) after her lovers the Assyrians, who were approaching [Vulg. approaching] her, clothed in hyacinthine [Vulg. hyacinth], princes and magistrates, young men of desire (or chosen) all of them horsemen riders of horses. And she gave her fornications upon them all the chosen sons of the Assyrians, and in all upon whom she was mad in their uncleannesses (or inventions) she was polluted. Moreover she did not leave her fornications which she had had in Egypt. For they also had slept with her in her youth, and they had broken the breasts of her puberty (or and they themselves had devirginated her): and they poured out their fornication upon her. Therefore I delivered her into the hands of her lovers, into the hands of the sons of Assur, upon whose lust she was mad. They uncovered her ignominy: they took her sons and daughters; and they killed her with the sword. And they were made famous women (or she was made in the speech

of women); and judgments (or vengeances) 261 they did in her.

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

Let us speak therefore of each. These two women, Samaria and Jerusalem, were daughters of one mother generated from the lineage of Israel, and they fornicated in Egypt in their youth. For they would not have received the Law led out from Egypt on Mount Sinai, prohibiting them from venerating idols, unless in Egypt they had venerated Egyptian portents. Moreover, the mother of both can be the Hittite, concerning whom we read above: Your father was an Amorite, and your mother a Hittite (Supra XVI, 3). But also when it is said: Let each one take away the abominations of Egypt from his eyes, this signifies that in Egypt Israel served idols, and there

her breasts of virginity fell, or were broken; and Samaria is called the elder and senior, either on account of the multitude of the ten tribes, or because after the death of Moses from the tribe of Ephraim, Joshua the son of Nun presided over the people: whence also Jeroboam, who split them, we read was from the house of David (I Kings XII). And God had them, or they were made his, when they groaned from the works of Egypt, first serving mud and brick. Who afterwards bore him sons and daughters, either in the solitude, or in the land of promise. And first Oolla, that is, Samaria, fornicated over God, when she was mad after the Assyrians, who were clothed in her hyacinthine [garments], and not just any of the people, but leaders and magistrates, nor worn out by age, but all young men, chosen horsemen, whose idols she followed, and from whom against the command of God she asked for help. Who came and polluted her, so that whatever she had done in her youth in Egypt, 262 she did not leave. For the Egyptians also had lain with her in her youth, whose idols she venerated; and there she was devirginated, and her breasts were broken: and there was such an abundance of fornication, that they are said not to have fornicated with her, but to have poured out their fornication upon her. Therefore she was delivered to those her lovers, Phul and Tiglath-Pileser, and Shalmaneser, upon whose lust she was mad, and they uncovered her ignominy, tropologically, as if of a harlot woman (IV Kings XVII and XVIII, I Chron. V). Moreover, the revelation of the city

is captivity, who led her sons and daughters captive, and butchered her with the sword, so that she was jugulated as an example for all women; and is celebrated in the evil speech of all. Who did judgments and vengeances in her, so that they left nothing of health in her; but even today the ten tribes are held captive in the mountains and in the cities of the Medes, to which they were translated. According to anagoge in the prophet Hosea we have more fully discussed what Joseph, Ephraim, Samaria, Jezreel, and Israel signify, and how they are contrary to the house of David, and Jerusalem, which signifies the Church. Concerning which also the seventy-seventh psalm sounds: The sons of Ephraim intending and sending the bow, were turned backward in the day of war (Ps. LXXVII, 9). And again: He repelled the tabernacle of Joseph, and chose the tribe of Judah (Ibid., 67). For God chose the house of confession, the Church, and repelled the tabernacle of Joseph, which is interpreted as increase. Who, the Law of God being passed over, added golden calves of their worship: and they are called Oolla, that is, tabernacle, not of God, but of error and of demons. And the sister greater and senior, on account of the multitude and captivity, fornicated against God from the Assyrians, because she derelicted the truth of the faith, and was mad after the princes of the heretics her lovers, who were clothed in hyacinthine, promising her high and celestial things; and riders, concerning whom it was said: These in chariots, and these in horses (Ps. XIX, 8), chosen sons of the Assyri-

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

(Vers. 11 seqq.) When her sister Ooliba had seen this, she was mad with lust more than she: and she offered her fornication impudently above the fornication of her sister to the sons of the Assyrians: to the leaders and magistrates coming to her, clothed with various garments,

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

The sister Ooliba, that is, Jerusalem, when she had seen what Oolla, that is, Samaria, had suffered, did not at all take example from her sister's punishment, but was mad with a more burning lust, and exceeded her sister's fornication, giving herself to the Assyrians, whose beauty and various garments and multitude of horsemen and noble appearance of young men she admired. And when God saw that she was polluted, and walked in the one way of her sister, she was not content with the old fornications, but added new

ones: so that she would love even those whom she had not seen, but whose images expressed in colors or in sinopia (which is a kind of red color) she had seen on the wall. These were the Chaldeans, whose various and colored garments, and belts on the loins, and dyed tiaras on the heads, and noble appearance of leaders she wondered at, and considered them similar to the sons of Babylon, in whose land they had been born. And she was mad for them with the lust of her eyes, and sent messengers to them into Chaldea, that is, into Babylon, so that they might come to her. Who when they had come to the bed of her breasts, and had polluted her with their fornications, she was so filled with them, that she became weary of them, and her soul was alienated from them. But she uncovered her turpitude, and publicly fornicated, and showed her ignominy to all. Whence also the soul of the Lord was alienated from her, as it had been alienated from her sister Samaria. For she multiplied her fornications, and returned to her former custom, and remembered the days of her youth, in which she had fornicated in the land of Egypt.

And let us see if this does not happen in the Church, that when one heresy has been overcome and has perished, another arises more insane, and exceeds the fornications of the former sister. She sees also on the walls, that is, in the various and diverse images of the world, the Chaldeans, whom we understand as the demons of the world, expressed in sinopia, which color is of blood, and signifies sin. Concerning which also

it is said: If your sins shall be as scarlet, they shall be made white as snow: and if they shall be as vermilion, they shall be as wool (Isa. I, 18). These are girded with belts on the loins, and have dyed tiaras on the heads, by which is shown the various superstition of errors and the pride of demons. And they are made famous in the land of their birth, that is, in the world. For the devil is the prince of this world. And she was mad for them with the lust of her eyes, and sent messengers into Chaldea, into the region of demons, that they might come to her. Who after they had come to the bed of her breasts, and had broken the breasts of her virginity, and had polluted her with their fornications, she was so filled with them, that she became weary of them, and her soul was alienated from them. For the soul which is alienated from God, cannot have a stable love even in demons. Whence the soul of the Lord also was alienated from her, and he withdrew his help and the grace of the Holy Spirit. For she multiplied her fornications, and we do not only fornicate, but we desire the number of harlots, and we come to such madness, that after many times of the Lord's service we return to Egypt, and we do those things which we did in the world, before we received the name of faith.

(Vers. 22 seqq.) Therefore, Ooliba, thus says the Lord God: Behold, I will raise up all your lovers against you, with whom your soul has been satiated, and I will gather them against you in a circuit: the sons of Babylon, and all the Chaldeans, nobles, and tyrants and princes, all

the sons of the Assyrians, young men of excellent form, leaders and magistrates, all the princes of princes, and renowned riders of horses. And they shall come upon you equipped with chariot and wheel, a multitude of peoples: they shall be armed with breastplate and shield and helmet against you on every side. And I will give judgment to them, and they shall judge you with their judgments, and I will set my zeal in you, which they exercise with you in fury. They shall cut off your nose and your ears, and those things which remain they shall cut down with the sword. They themselves shall take your sons and your daughters, and your latest shall be devoured by fire, and they shall strip you of your garments, and take away the vessels of your glory. And they shall make your wickedness to rest from you, and your fornication from the land of Egypt: nor shall you lift up your eyes to them, and of Egypt you shall remember no more.

LXX: Therefore, Ooliba, thus says the Lord God: Behold, I will raise up your lovers against you, from whom your soul has departed, and I will lead them against you in a circuit, the sons of Babylon, and all the Chaldeans Phacud and Sue and Cush, and all the sons of the Assyrians with them, young men, chosen ones, leaders, and magistrates, all the tristatae, and renowned riders on horses. All shall come upon you from the North, chariots and wheels, 266 with a multitude of peoples, shields and bucklers, and they shall set a guard over you in a circuit. And I will give judgment before their face, and they shall judge

you with their judgments, and I will give my zeal in you, and they shall deal with you in the wrath of fury. Your nose and your ears they shall take away, and your remains they shall cast down with the sword. They themselves shall take your sons and your daughters, and your residues the fire shall devour, and they shall strip you of your garment, and take the vessels of your boasting, and they shall turn away your impieties from you, and your fornication from the land of Egypt, and you shall not lift up your eyes to them, and of Egypt you shall remember no more.

Because you have remembered the Egyptian flesh, and imitated the baseness of the unclean nation, which venerates the images of all beasts: therefore I will bring against you your lovers, with whose embrace being satiated, you departed from their covenant: so that however great the love had been before, you might be turned into so much hatred. The sons, I say, of Babylon, and all the Chaldeans, nobles, tyrants and princes; for whom in the Hebrew is held, PHACUD and SUE and CUE, which many Oriental nations understand, since we find names of this kind neither in the book of Kings, nor in Chronicles, nor even in Jeremiah, who describe the captivity of Jerusalem, or in any place of Holy Scripture. Nor is it a wonder if the Seventy themselves placed Hebrew names, since Symmachus also and Theodotion agree in the same words. All, he says, the Assyrians, horsemen, and young men, of excellent form, leaders and magistrates, or tristatae, whom we have interpreted as princes

of princes. Concerning whom we also read in Exodus (Exod. 15:4). The chosen riders, the tristatae (tristátas), for whom Latin simplicity translated "triple guards" (ternos statores). But tristatae is a name among the Greeks of the second rank after royal dignity. Concerning whom it is written: "However, he did not reach the first three, who were princes of the horsemen and footmen and of the tributes [Al. tribunes]" (1 Chron. 12, 2 Sam. 23): whom we call magistrates of both services, and prefects of the annonary title. All, he says, in chariots and on horses, armed with breastplate, helmet and shield, have besieged you in a circuit, and I will give to them 267 judgment, so that by those whom you had left, and whose covenant you had made void, you may be judged: and they shall judge you with their judgments as an adulteress. And I will set, he says, my zeal in you, which they exercise with you in fury. For my zeal is among enemies, even for faith not kept. Your nose, he says, and your ears they shall cut off, as of an adulteress and one caught in debauchery: so that having been deformed you may cease to please. For just as in the face all beauty of the mouth consists in the grace of the nostrils, and in the ears, from which in women unions and pearls hang: so the dignity of the king and of the judges, which is marked in the mouth and ears, shall be cut off by their sword. They themselves shall take your sons and your daughters. Yours, he says, and yours, not mine and mine, because they were generated from adultery, and the rest shall be devoured by fire. And they shall strip

you, he says, of your garments, with which I had adorned you, and of the vessels of your glory, which I had granted to you for the ceremonies of the temple, gold and silver, concerning which it is written: "I gave them gold and silver, and they themselves made them for Baal" (Hosea 2:8). But all these things I will do, so that with beauty lost and the poisonous [Al. sorcery] face defiled, your wickedness may at last rest, and the fornication which you learned and exercised in Egypt: so that after you have lost your nose and ears, you may by no means dare to lift up your eyes to the Chaldeans, and show your foulness to your former lovers: nor remember any more the lust of the Egyptians, with the magnitude of whose flesh you were delighted. All these things are said under the translation of an adulteress, and defiled on account of adultery: so that she may by no means boast further in her beauty; but may blush in the foulness, which she earned by the magnitude of her pleasures. Whatever is said of Jerusalem tropologically can also be referred to the soul, which, joined to the embrace of God by virtues, afterwards committed adultery into vices, and departed from Him, and all her wickednesses having been made open, she was stripped and defiled and shown to all, that she might at some time desist from her wickedness: nor boast in the dignity of her name, but on account of the conscience of evil and the remembrance of Egypt, she may no longer dare to lift her eyes to heaven. Whence also her nose is cut off, and her ears are amputated, because she had turned the odor

268 of good fragrance into stench, and had heard the judgment of blood, which we understand not only of smell and hearing, but also of sight, of which, because they had badly abused it, Samson and Zedekiah are deprived. God also made the deaf and the dumb (Exod. 4:11): lest their tongue pass through even to the earth, and all touch shall be taken away in those who have thoroughly lost life. And these things shall be done, so that all things may be purged by fire, and the fornication of Egypt may perish: nor may she any longer be able to lift up her eyes to evils.

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

away her festivities and her new moons); because I have spoken, says the Lord [Vulgate adds God]. Therefore thus says the Lord God: Because you have forgotten me, and cast me behind your body: you also bear your wickedness and your fornications.

It is profitable for Jerusalem to have enmities against the Assyrians and Chaldeans, and by no means to remember Egypt; but to be delivered into their hands for punishment, who hated her: to whom she is not delivered before, unless her soul had been satiated with them, so that after she has repented of her ancient sins, then she may be purged by punishments, and lose all the labors which she acquired by meretricious art: and may see her nakedness and ignominy; and may know that the Lord has not done all these things to her, but her fornications, by which she committed fornication through the nations which he enumerated above, so that she might worship their idols. In the ways, he says, of your sister Samaria you have walked: therefore you ought to drink her cup, 269 whose sins you have followed. But for the cup, which is often taken for pains and punishments, there are many examples, of which this is one: "The cup in the hand of the Lord, full of unmixed wine mixed, and he inclined from this into that: nevertheless its dregs are not emptied out, all the sinners of the earth shall drink from it" (Psalm 74:9-10). And in Isaiah it is called the cup of ruin, and the goblet of fury (Isaiah 51:17). And to Jeremiah God speaks: "Take the cup of unmixed wine from my hand, and you

shall give to drink to all the nations to whom I shall send you, and they shall drink, and vomit, and be mad" (Jeremiah 25:15). For just as certain cathartics are given, so that the noxious humor which is in bodies may be driven out: so also the Lord gives the most unmixed cup of torments, so that whatever of gall and bitterness there is, he may take away from sinners, and restore them to their former health. And the cup itself shall be deep and wide. Deep, by the magnitude of the pains: wide, by the time of captivity. But when, he says, you shall be inebriated and seized with sorrow, and you shall drink the cup even to the dregs, and drink so much that you devour the fragments of the cup itself: then you shall be weary of your former fornication, and you shall tear the breasts which had been broken in Egypt, and which were pressed and crushed by your lovers: or I will take away all your festivities and your new moons, so that instead of solemnity and joy, you may have eternal lamentation and sadness. Because therefore you have done these things, and have forgotten me, and have cast me behind your body, or behind [retrorsum] on account of the vices of the body, or behind the genitals, by which the foulness of turpitude is indicated: therefore bear your wickedness and your impiety, namely the punishments which you have deserved on account of impiety and wickednesses. This which is said: "And you shall drink even to the dregs, and its fragments you shall devour," can be significantly understood of Jerusalem, which drinks the cup of her sister Samaria last, and as it were

the dregs of her torments she has drunk even to the bottom.

(Vers. 36, 37 seq.) And the Lord said to me, saying: Son of man, do you judge Oolla and Ooliba, and announce to them their crimes (or iniquities): because they have committed adultery, and blood is in their hands, and with their idols (or inventions) they have committed fornication: moreover, even their sons whom they had borne to me, they offered to them to be devoured (or they passed them through) by fire. But they also did this to me: they defiled my sanctuary on that day, and my sabbaths they profaned. And when they immolated their sons to their idols, and entered my sanctuary on that day to defile it, they also did these things in the midst of my house. They sent for men coming from afar, to whom they had sent a messenger. And so, behold they came, for whom you washed yourself (or, when they had come, immediately you were washed): and you painted (with stibium) your eyes: and you were adorned with female ornament. You sat on a beautiful couch, and a table was prepared (or ordered) before you. My incense and my ointment you placed upon it, and the voice of an exulting multitude was in it (or and with a composed voice it resounded); and indeed among the men multitudes of men were brought, and they came from the desert (or drunk from the desert): they placed bracelets on their hands, and most beautiful crowns on their heads. And I said to her who was worn out in adultery: Now even she will commit fornication in her fornication. And

they entered to her: as to a harlot woman, so they entered to Oolla and Ooliba, wicked women (or that they might commit iniquity). Therefore there are just men: these shall judge them with the judgment of adulteresses, and with the judgment of those shedding blood, because they are adulteresses, and blood is in their hands. For thus says the Lord God: Lead to them a multitude, and deliver them into tumult and into rapine, and let them be stoned with the stones of the peoples, and let them be pierced with their swords: their sons and daughters they shall kill, and their houses they shall burn with fire, and I will take away wickedness (or impiety) from the earth, and all women shall learn not to do according to their wickedness (or impiety). And they shall give your wickedness (or impiety) upon you: and the sins of your idols you shall bear, and you shall know that I am the Lord God.

As I have often reminded, I have joined the small things in which the Seventy edition differs from the Hebrew from the side, providing for the reader's aversion. But it was consequent that he who had separately described the adulteries of Samaria and Jerusalem, should likewise announce their punishments. All things, moreover, are said as if to adulteresses, and with a recapitulation (anacephalaeosi) made, their crimes are briefly proposed: so that rightly according to the command of the Law, the stoning of the people follows upon the adulteresses. Because therefore they are adulteresses, bring forth a just sentence. For they have committed adultery with idols, and

blood is in their hands, namely of those whom they immolated to idols: so that they might consecrate to demons the sons whom they had borne to me. Nor did they do this outside and in the mountains, and groves, as they had often been accustomed to do; but at the last they defiled my temple, so that they placed the statue of Baal in it. And my sabbaths they profaned: so that the religion of neither place nor time was kept among them. But they were not content only with present adulteries, nor did it suffice them that they immolated my sons to their idols or demons; but also wanton with foreign pleasures, they worshipped the idols of the Assyrians and Chaldeans. Who when they had come, O Ooliba Jerusalem, you fulfilled upon them every habit of an adulteress, so that you washed your body, painted your eyes with stibium: so that you assumed female attire, sat on a couch prepared for lust, proposed feasts, by which you might repair your forces broken for lust of your lovers; my incense and ointment which I had specially commanded to be made for me (Exod. 30), and that soul to be exterminated from the people which had willed to do this for private uses, you offered to idols; so that you might gather a frequency of peoples, or sing with every kind of musicians: so that not only by sight, but also by hearing and smell, and all senses you might please your lovers, who came to you drunk: not showing some urban elegance, but from the desert and solitude, preferring the habit of rustics and robbers. And you burned, O most wicked sisters, into such madness of plea-

sures, that you placed your bracelets and hairpins (discriminalia) on the hands and heads of your lovers, or on yourselves, so that being full of ornament you might be defiled. Wherefore I said to her, either Jerusalem, or Samaria, or both: Thus you have worn down your forehead, so that by no means you are defiled in secret, or avoid the sight of your husband or of men; but like harlots you are prostituted publicly, who entered to you, as to harlots, desiring to defile you eagerly. I will deliver you therefore for punishment to those to whom you were voluntarily delivered for defilement. For they are just men, in that they torture the adulteress and parricide at my command. For thus says the Lord God: At the warning of your voice gather to them, O prophet, a multitude of peoples, and first let their entire substance be plundered; then let them be stoned and pierced with swords, and their sons and daughters be slaughtered, and the houses burn. And all these things shall be done, so that impiety may be taken away from the earth; and all women and all provinces placed far off may learn to avoid similar things by their punishments: so that after you have received what you deserve, and have borne the crimes of your idols: then you may know that I am the Lord. But all these things are said tropologically, and under the type of adulteresses, against Samaria and Jerusalem, because delivered to the Assyrians and Chaldeans, they were led into captivity, and they burned their cities with fire: the peoples were killed, who instead of God worshipped the idols of demons.

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

(Chapter 24 Verse 1 seq). And the word of the Lord came to me in the ninth year, in the tenth month, the tenth of the month, saying: Son of

man, write for yourself the name of this day in which the king of Babylon has been confirmed against Jerusalem today. And you shall speak a parable by a proverb to the irritating house, and you shall speak to them: Thus says the Lord God: Put on the pot, put it on, I say, and put water into it. Gather its pieces into it, every good part, the thigh and the shoulder, chosen and full of bones. Take the fattest cattle: compose also piles of bones under it: its cooking has boiled over, and its bones are cooked through in its midst. Therefore thus says the Lord God: Woe to the city of blood, to the pot in which there is rust, and its rust has not gone out of it: by parts, and by its parts cast it out: no lot has fallen upon it. For its blood is in its midst, upon the clearest rock she has poured it out, she has not poured it out upon the ground, that it might be covered with dust. That I might bring on my indignation, and avenge with vengeance: I have given her blood upon the clearest rock, that it might not be covered. For these things thus says the Lord God: Woe to the city of blood, of which I will make a great pyre. Gather the bones which I will burn with fire, the flesh shall be consumed, and the whole composition shall be cooked, and the bones shall waste away. Place it also empty upon the coals, that its brass may grow hot and melt, and its defilement may be fused in its midst, and its rust may be consumed. It has been toiled with much labor; and its excessive rust has not gone out of it, not even by fire. Your uncleanness is execrable, because I willed to cleanse you, and you were not cleansed

from your filths; but neither shall you be cleansed before, until I cause my indignation to rest in you. I the Lord have spoken: it has come, and I will do it: I will not pass over, nor spare, nor be appeased. According to your ways and according to your inventions I have judged you, says the Lord.

LXX: And the word of the Lord came to me in the ninth year, in the tenth month, the tenth of the month, saying: Son of man, write for yourself the day from this day, in which the king of Babylon was strengthened against Jerusalem from today's day, and speak a parable to the exasperating house, and you shall speak to them: Thus says the Lord God: 274 Put on the cauldron and pour water upon it, and put into it the divisions: every good incision, the leg and the shoulder, with the flesh separated from the bones taken from chosen cattle, and burn the bones under them: it has boiled, and its bones are cooked in its midst. Therefore thus says Adonai the Lord: O city of blood, the cauldron in which there is rust in it, and the rust has not gone out from it: by its parts it has brought forth: no lot has fallen upon it, because its blood is in its midst. Upon the lightest rock I have placed it: I have not poured it upon the earth, that it might be covered by the earth. That fury might ascend in vengeance of retribution: I have given its blood upon the clearest rock, that it might not be covered. Therefore thus says Adonai the Lord: Woe, city of blood, and I will magnify the terror, and multiply the wood, and kindle the fire, so that the flesh may waste away and the broth be diminished, and the bones be

burned together and stand upon its coals. It has been kindled so that its brass may be burned and fried, and its uncleanness be burned together in its midst, and its rust may fail. The rust shall be humbled, and its much rust shall not go out from it: its rust shall be confounded: your uncleanness is ZEMMA, because you are contaminated, and you are not cleansed from your uncleanness. And what will it be if you are not cleansed further until I fulfill my fury in you? I the Lord have spoken, and it shall come, and I will do it: I will not delay, nor have mercy, nor will I be entreatable. According to your ways, and according to your inventions I will judge you, says Adonai the Lord.---Therefore I will judge you according to your blood, and according to your thoughts I will judge you, unclean and famous, and excessive for irritating ** Of which many things have been added from Theodotion, and the Hebrew word ZEMMA (), for which we have interpreted execrable uncleanness. And that has been added by them, which is not held in the Hebrew, and is to be noted with an obelus: Therefore I will judge you according to your blood, and according to your thoughts I will judge you, unclean and famous, and excessive for irritating.

Let us speak therefore about each point. In the ninth year of the captivity of King Joachim (for in the fifth he began to prophesy) and in the tenth month of the same ninth year, on the tenth day of the tenth month, the word of the Lord came to the prophet Ezekiel, established in the region of Babylon, and said to him: Son of man, write

for yourself this same day, and know that the king of Babylon today in the region of Judea has begun to besiege Jerusalem, and to surround it with an army; and describe that siege through a parable and a proverb, which in the present place signifies a metaphor and translation. Put on, he says, the brass pot, that is, the cauldron, and put water into it, and cut the whole body of the fattest animals into pieces, both the thigh and the leg and the shoulder, and carefully separate the flesh from the bones, and with the flesh put into the cauldron, place or compose the bones under the cauldron, and make piles and heaps of bones, so that the cooking of the cauldron may boil not once, but frequently, and the flesh may be cooked through on the inside, and the bones be burned together underneath by the fire. Do you wish to know, prophet, who is this cauldron, or what are the flesh or bones? Speak these things, says the Lord God: Woe to the city of blood, that is Jerusalem, to the cauldron whose rust, that is excessive malice, is in it, and although fire is placed under it, nevertheless its rust has not gone out of it. For they persevered even when captured and tortured in their former crime. Consume it by parts, and one by one, let no one remain for safety. No lot has fallen upon it so that some might perish and others be saved, but common destruction has come to all. For its blood is in its midst, upon the clearest rock she has poured it out, she has not poured it out upon the ground, that it might be covered with dust. Which blood she poured out upon the clearest rock, that it

might be open to all, and not be covered by earth or dust: so that my indignation might not pass over, but vengeance might hasten over the most open blood. For it is of nature that if blood is shed upon the earth, the ground drinks the moisture of the blood, or little by little the earth is covered also with dust. But when upon the clearest rock and having no pit, blood has been shed, it glides and occupies a broad seat. But this indicates that she committed not hidden, but public homicides, according to that which is said to Cain: "The blood of your brother cries out to me" (Gen. 4:10): therefore say to the city, not of one blood, but of many bloods: Behold, I will make a great pyre in you, or I will lead forth a brand, which the common people call a firebrand, and not only the soft and tender flesh in you, but also the hardest bones I will so kindle, that nothing may remain in you that is not burned by the fire. And when both the flesh and the bones have been consumed and burned, place the empty cauldron itself upon the coals, that its brass also may grow hot and be consumed, and with the brass consumed, its rust also may perish, that is, the city being burned with fire, the malice may perish with the city. But what does it profit to have done what was commanded? Not even through fire could the rust and malice of the cauldron and of the city be taken away; but there remains in it a wicked and execrable uncleanness: for this is what "zemma" signifies. And he makes an apostrophe to the cauldron itself, that is to the city itself. I willed to cleanse you, and you were not cleansed from

your filths, nor will you be able to be cleansed further, until I fulfill my indignation in you. I the Lord have spoken, and my sentence cannot pass by. Now the siege of the city has come, I will do what I have threatened: nor will I pass over, as I have often done, your crimes; and further I will not spare, nor be appeased to you even if you multiply prayers; but I will render to you your ways and your inventions, indeed I will judge you according to your works and thoughts, so that in this also I may show my clemency in the manner of a physician, who does not spare putrid flesh so that healthy members may be saved: he does not spare, that he may spare; he is cruel, that he may have mercy; nor does he consider the pain of the sufferer, but the health of the wound, according to that Gospel saying: wishing one member to perish rather than the whole body be killed (Matt. 5). It is also to be noted how from the beginning of the prophecy even to the present day, when Jerusalem began to be besieged, the captivity comes in order. First the sword is provoked; then two ways are placed, Ammon and Jerusalem, of which the lot falls on the right side for Nebuchadnezzar; silver is melted in the city, brass, tin, lead and iron; the earth also is not rained upon, but is occupied by briars: afterwards under the name of two sisters Oolla and Ooliba, the sins of Samaria and Jerusalem are related, how the former was captured, and the latter is to be captured. At the last in the ninth year, the tenth month, the tenth day of the month, Ezekiel being placed in captivity and those who were

with him, and had delivered themselves with King Jechoniah, it is shown on what day the city began to be besieged, and the similitude of the cauldron is placed; so that just as flesh and bones gathered into the cauldron are burned by fire, so the entire city with its citizens is to perish, and none may remain of those who are besieged, but that they be consumed by hunger, sword, pestilence, and the remaining part be led captive into Babylon. This same prophecy can also pertain to the time of the Lord's passion, on account of which Jerusalem was surrounded by an army, and her sons killed, and with Titus son of Vespasian besieging, none escaped to safety, and the temple was subverted; and after fifty years under Hadrian, the city was consumed by eternal fire. But the present captivity when Ezekiel saw those things in Babylon, Jeremiah also places in the beginning of his volume: "What do you see, Jeremiah? Who responding, says: A seething pot, and its face from the face of the North" (Jer. 1:13). There are those who according to tropology transfer this whole place to the consummation of the world [Al. age], and the ninth number, which in the holy Scriptures is of punishments and pains, and always follows justice, they temper with the clemency of the tenth month and the tenth day. For therefore punishments are applied to the sick, so that health may follow pain. Therefore the world which is placed in the wicked one (1 John 5:19) is kindled on the day of judgment by divine fire; and the city of blood is placed upon the coals of fire, so that that which is written in

Isaiah may be fulfilled: "You have coals of fire, you shall sit upon them: they shall be for a help to you" (Isa. 47:14). And that is difficult, how when the coals and bones are consumed, with which even the Pharisees are full, to whom the Lord speaks in the Gospel: "Woe to you, Scribes and Pharisees, who are like whitened sepulchres: which within are full of uncleanness, and of the bones of the dead" (Matt. 23:27), it is now said that the rust and filths of the world have not been consumed, but even after the severity of judgment malice remains. Which is easily solved, if we understand that saying of the Apostle: "God has concluded all things under sin, that he might have mercy on all" (Gal. 3:22). For the creature is subject to vanity (Rom. 8:28). And the blood which has been shed is placed in the open view of the entire creature, so that the crimes of all may be patent. But the clearest rock we can accept as also the Lord Savior, who followed the people of Israel in the solitude, of whom it is written: "But they drank of the spiritual rock following them: but the rock was Christ" (1 Cor. 10:4): that in him all things may be revealed; and that which is written may be fulfilled: "Nothing hidden which shall not be revealed." And the Lord says that he does not have mercy, nor pass over the sins of the world; nor spare the impious, nor be appeased, so that the ways of the impious may perish, according to that which is placed at the end of the first psalm: "And the way of the impious shall perish."

(Verse 15 seqq.). And the word of the Lord came to me, saying: Son of man, behold I take

from you the desire of your eyes in a stroke, and you shall not lament, nor weep, nor shall your tears flow. Groan in silence, you shall not make a mourning for the dead. Let your crown be bound upon you, and your shoes shall be on your feet: nor shall you cover your face with a cloth, nor eat the foods of those who mourn. I spoke therefore to the people in the morning, and my wife died in the evening, and I did in the morning just as he had commanded me. And the people said to me: Why do you not indicate to us what these things signify, which you do? And I said to them: The word of the Lord came to me saying: Speak to the house of Israel: Thus says the Lord God: Behold I will defile my sanctuary, the pride of your empire, and the desire of your eyes, and that over which your soul fears, and your sons, and the daughters whom you have left, shall fall by the sword. And you shall do just as I have done: you shall not cover your faces with a cloth, and you shall not eat the foods of those who mourn. You shall have crowns on your heads, and shoes on your feet: you shall not lament, nor weep: but you shall waste away in your iniquities, and each one shall groan to his brother. And Ezekiel shall be for a portent to you, according to all that he has done, you shall do when this comes, and you shall know that I am the Lord God. And you, son of man, behold in the day when I shall take from them their strength, and the joy of dignity, and the desire of their eyes over which their souls rest, their sons and daughters. In that day when one who flees shall come to you, to announce to

you: in that day, I say, your mouth shall be opened with him who flees, and you shall speak, and you shall not be silent further, and you shall be for a portent to them, and you shall know that I am the Lord. LXX: And the word of the Lord came to me saying: Son of man, behold I take away from you the desires of your eyes in battle (or in preparation); you shall not lament, nor weep, nor shall tears come to you, the groan of blood, the mourning of the kidneys is. Your hair shall be 279 bound upon you, and your shoes on your feet, nor shall you be consoled in their lips, and the bread of men you shall not eat. I spoke to the people in the morning, just as he had commanded me, and my wife died in the evening, and I did in the morning just as it was commanded me. And the people said to me: Do you not announce to us what are these things which you do? And I said to them, the word of the Lord came to me, saying: Say to the house of Israel: Thus says Adonai the Lord: Behold I will contaminate my holy things, the pride of your strength, the desires of your eyes, and those which your souls spare. Your sons and your daughters whom you have left, shall fall in the sword, and you shall do just as I did. By their mouth you shall not be consoled, and the bread of men you shall not eat, and your hair upon your heads, and your shoes on your feet. You shall not lament nor weep, and you shall be consumed in your iniquities, and each one shall console his brother, and Ezekiel shall be for a portent to you. According to all that he has done, you shall do. And when these things come, you shall know that

I am Adonai the Lord. And you, son of man, will it not be in the day when I take away strength from them, the elation of their glorying, the desires of their eyes, and the elation of their soul, their sons and daughters. In that day he who has been made safe shall come to you: to announce in your ears. In that day your mouth shall be opened to him who shall flee, and you shall speak, and by no means further shall you keep silence, and you shall be for a portent to them, and they shall know that I am the Lord.

Above the kindling of the pot and cauldron had shown the siege of the city, now the prophetic word testifies that it has been captured and destroyed, and all the people either killed by the sword or led into captivity. And first according to our custom, let us lay the foundations of history. Son of man, he says, behold I will take away from the sight of your eyes whatever is desirable to you, and I will take it away in a stroke, or as the LXX translated, in preparation: namely that you may prepare yourself for not doing those things which are accustomed to be done in mourning. You shall not lament, nor weep, nor shall flowing tears 280 show the pain of the heart: but if by chance you should be overcome by excessive sadness, have a silent groan, nor let it break forth into words. You shall not make a mourning for the dead, or, as the LXX translated, the groan of blood, the mourning of the kidneys is. By which he shows that his wife is to die. For immediately follows: "And my wife died in the evening" (Prov. 19); which properly pertains

to the conjunction of the kidneys. For nothing is more amiable to a man than a good wife, who is provided by God to man, and to whom he is joined by the law of the Lord, and is made one body with her. And that which follows: "Let your crown be bound upon you, and your shoes shall be on your feet," this signifies: You shall have hair which is shorn in mourning, and shoes on the feet, which those who mourn are accustomed to cast away. Whence also David fleeing his son Absalom, and repenting over the death of Uriah, walks with naked feet (1 Sam. 12, 15, 18). The Hebrews say that until now the Babylonian masters, serving the precepts of the Law, surround their head with the decalogue written on parchments, and these are those things which are commanded to hang before the eyes and on the forehead, so that they may always see what has been commanded. And because Ezekiel was a priest, by no means ought he to lay down the crown of glorying, but to have it bound on his head. Let them have said this. But we, according to the LXX, let us understand the crown of hairs as the head of hair: although even their interpretation by no means expressed the force of the Hebrew word. Nor with a cloth, he says, shall you cover your faces, nor shall you take the foods of those who mourn, which are accustomed to be done in mourning, so that they cover the face, and which the Greeks call perideipna, they receive from the consolers. I spoke, he says, to the people in the morning, which things the Lord had commanded me, and in the evening my wife died, the desire of my eyes,

and the mourning of the loins and of blood. And immediately on the next day in the morning I did all things which had been commanded me: and the people asked me why I did against the custom of all. And to those seeking the causes of such patience, I responded: The word of the Lord which came to me, that I might speak to the people of Israel, commanded these things: Behold I, 281 that is, even now will defile my sanctuary, so that the temple may be burned and be open to all foreigners and profane men, and in which you had pride, that is confidence and hope and the desire of your safety, and at whose siege your souls were dreading: and also your sons and daughters whom famine and pestilence had left remaining to you, I will consume with the sword. Whatever I have done, you also shall do. When custom is kept in mourning, the pain is medium; but when such necessity of evils lies upon one that it is greater than all weeping, each one anxious for his own necessity, does not groan at the miseries of others although they are very near. You shall do nothing, he says, that is accustomed to be done in mourning: but with the city and temple burned, you shall be stunned at the magnitude of evils. You shall not shave, nor shall you walk with naked feet, nor shall you lament, nor shall you cover your face with a cloth, nor shall you take foods from those consoling: but you shall waste away, and be consumed in your iniquities, and you shall scarcely have a free groan, lest you offend the pride of the victors, if you should be seen to weep publicly; so that Ezekiel the prophet may

be for a portent to you, and all things which he did not do in the death of his wife, you in the subversion of the city and temple may not do. And still more clearly: O, he says, son of man, in the time when I shall take from them their strength, the confidence of the temple, as we have said, and the joy of dignity, and in which they had hope alone, and the desire in which their souls rested, moreover their sons and daughters, it is understood from the superior things, I shall have taken away: at that time, he says, when there shall come to you one fleeing from Jerusalem, or one who shall have escaped, saying that the city has been subverted, then you who before had been silent and did not have a free groan, and were of such patience that in the death of your wife and the pain of your loins, you did not emit a tear, you shall open your mouth, and you shall speak, not to him who shall have come, but with him: so that whatever things you had predicted as to come, 282 he may announce as already perfected, and further you shall not be silent; but you shall argue them, and say that all things have provenly come to them by merit: so that you may be for a portent to them, according to that which is written in Zechariah: "The prophets are men who are portending" (Zech. 3:8). And the Lord speaks elsewhere: "In the hands of the prophets I have been likened" (Hosea 12:10). These things have been said according to history.

Let us come to the anagoge (if however it shall not have seemed violent to the prudence of the cautious reader). That the Son of man is called

the Lord Savior, is a doubt to no one, who at the last hour, that is, at the evening of this world, lost his former wife, nor wept for her, nor covered his face with a cloth, nor received any consolation of men, and predicted these things as to come in the morning, which were completed in the evening, and again in the morning at the second advent proved as done what he had predicted as to come, that the sanctuary of the Jews, and what they had as desirable in their eyes, and over which their souls trembled, have been defiled: that their sons also and daughters have fallen by the Roman sword. But that which is said: "You shall have a crown on your heads, and shoes shall be on your feet," we shall refer to that part, that they ought by no means to mourn, nor assume the signs of mourning, after they shall have received the truth instead of the shadow, and shall have been made certain Nazirites, and each one shall be consoled over his brother: so that Ezekiel whom God the Father strengthened, may be for a portent to them, announcing the things to come, and after Jerusalem shall have been subverted, and the temple burned, and the whole world shall have heard this, and the dispersion of Israel, which inhabits the ends of the world, then the words of the Lord completed by work, may have liberty, and with his sanctuary defiled, the Law being completed, or destroyed according to the killing letter, the glory of the Gospel may be opened, and Israel may know that he himself is the Lord and God, who predicted these things as to come in the morning, and proved them by his advent

to have been completed in the evening and in the consummation of the world.

BOOK EIGHT.

283-284 What profit our dictation on the prophets may bring to others is for the judgment of God and the conscience of those who, having omitted declamations and applause and the composition of words, desire to know what their speech either narrates of the past, or argues of the present, or predicts as to come. Meanwhile, it is profitable for us: for while we do this, and think of nothing else, we approach explanations in the manner of a theft, and compensate for the miseries of the days by the study of the nights: the soul is fed, and forgets the calamities of the age, which, now placed at the extreme end, groans together and is in labor (2 Thess. 2), until he who holds is taken out of the way, and the feet of the statue once made of iron are crushed by the fragility of the clay fingers. The world is falling, and the erect neck is not bent. Riches perish, and by no means does avarice cease. They hasten to gather what in turn will be occupied by others. Tears have dried up, all piety has been taken away. Many are they who seek, few they who give. Nor do we blush, preferring poverty with a cheap little cloak, to brood over the wealth of Croesus; and to keep for our treasures the hunger and destruction of very many, according to that purple-clad rich man, who though he may have

done nothing else—for neither does Scripture testify to his rapines and iniquities (Luke 16)—his cruelty and pride had no limit: to Lazarus lying before the doors and half-dead, he did not even command those things to be given which are cast to the dogs. How many Lazaruses now lie, and the purples of how many are protected by diverse colors of garments, not even turning to their own uses those things which they preserve as about to perish! These things, O virgin of Christ Eustochium, let the mouth have spoken from the abundance of the heart, and let us have said them a little more freely than befits our humility. For the rest, the eighth book on Ezekiel, which contains the rebuke of the sons of Ammon and of the other nations, and the prophecy of future things, will have this beginning.

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

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

Jerusalem being captured or besieged, after he who had been able to escape came to Babylon and announced that the city was even now to be captured, or had been subverted with the temple, according to the custom of all the prophets, the prophetic speech is turned against the other nations in the circuit, which had insulted the ruin of Jerusalem and the burning of the temple, and first against the sons of Ammon, who had a metropolis named Rabbath, which today by the king of Egypt Ptolemy surnamed Philadelphus, who held Arabia with Judea, is called Philadelphia. Son of man, he says, set, or strengthen your face against the sons of Ammon, who were generated from the stock of Lot, and you shall say to them: Thus says the Lord God (for they are not the words of the prophet, but of the Lord. Concerning the strengthening of the face, in this same prophet we have more fully disputed): Because you said: Euge, Euge, or you insulted, and rejoiced, because my temple and sanctuary

were defiled by the entrance of enemies, and over the land of Israel, because it is desolate, and specially over the house of Judah, that is, of the two tribes, which now have been led into captivity: therefore also I will deliver you to the sons of CEDEM, whom we have interpreted as Orientals. And it is a doubt to no one that the Midianites, and the whole vastness of the desert, lie adjacent to the land of Arabia, who have herds of camels, and multitudes of sheep and goats, and live on these riches. Which also history narrates to have happened to the land of Israel in the book of Judges (Judg. 6), when the Midianites came, and fed upon all their regions as far as Gaza. Metaphorically therefore through the Midianites, Ishmaelites and Hagarenes, who now are called Saracens, falsely assuming to themselves the name of Sarah, so that namely they may be seen to be generated from a free woman and mistress, Scripture signifies: and it is said of King Nebuchadnezzar and all his army, that he comes and captures the city Rabbath, which is either properly called by this name, or on account of its magnitude. For Rabbath is called greatest. And lest we doubt that Nebuchadnezzar subverted Arabia after Jerusalem was captured, above Scripture testifies: "And you, son of man, set for yourself two ways, Ammon 286 and Jerusalem, and the sword of the king of Babylon shall come." And again: "At the head of the way of the city he shall cast, and you shall set a way, that the sword may come to Rabbath of the sons of Ammon, and to Judah in Jerusalem most forti-

fied" (Above, 21:19, 20). And again: "Thus says the Lord God to the sons of Ammon, and to their reproach" (verse 28). Therefore the sons of CEDEM shall come, and place their folds, as shepherds, and fix their tents. They themselves shall waste your fruits, and drink the milk, and the abundance of the land, with herds of camels and of all peoples sent in: so that the sons of Ammon may be in a stable of cattle, and by the necessity of evils they may understand that he himself is the Lord who both predicted future things, and commanded that they be done. Nor did this suffice for the sons of Ammon, that they insulted, and said: Euge, euge over the temple and sanctuary of the Lord, which was defiled by the entrance of diverse nations; but so great was the wantonness of insulting, that all the people together clapped with hands and feet, and cried out from all the affection of the heart: because the land of Israel was desolate. Therefore not through Angels, nor through other ministries, but the Lord himself, extending his hand to strike, will deliver her for a spoil, by no means to camels and herds of sheep, but more manifestly to the nations, that from the number of peoples she may be utterly eradicated, and perish, and be reduced to nothing: and after she shall have been crushed, then she may understand that he himself is the Lord who judges all things, and has power over all lands. We can according to tropology understand the sons of Ammon, who were generated of the seed of Lot in a cave, and generated in drunkenness and incest, as all heretics, of whom Scripture says and the

Apostle John: "They went out from us, but they were not of us." For if they had been of us, they would certainly have remained with us" (1 John 2:19). For these have arisen from inclination, for this Lot is turned into our language: "Because all have declined, at the same time they have been made useless: there is none who does good, there is not even one" (Ps. 13:3). Against these is set, or strengthened, the prophetic face: so that he may crush them with his austerity, and says to them: Because you have insulted my Church in the time of persecution: because by the vice of diverse people my sanctuary was defiled, or by the vice of those who 287 served me, or by the cruelty of enemies, who persecuted mine: the land of Israel also, the senses seeing God, to be desolate of the chorus of virtues; and how the sons of the house of Judah, that is, of one confessing God, in which is true faith and right confession, have been led into captivity, and have ceased to serve the Lord: therefore, O every insulter, you shall be delivered to the sons of the East who have set forth from the true light, and you shall be delivered for an inheritance, that you also may learn to confess the Lord. And by a translation it is said, that the sons of the East shall place their folds over them, and fix tents, and drink milk, and eat fruits, and the city once of pride shall be for a dwelling of camels, who can, the burden of sins being laid down, enter through the eye of a needle (Matt. 19), and into a stable of cattle, which are ruled by the good shepherd (John 10), so that when they have done this, mixed and delivered to the shepherds

of the East, they may understand that he himself is the Lord. And again he reproaches them, why they insulted with excessive affection of heart the ruins of the people of God, and thought the land of Israel altogether deserted: for which they deserve the hand of an avenging God, so that those who had exceeded the measure of exultation and joy over the ruin of the house of Judah, should by no means be delivered to the sons of the East, but be for a spoil of all nations, and be killed from the peoples, and perish, and be crushed, and by no means from the stock of Abraham, but from all nations they are to be believed to be, and then by the magnitude of evils they may know, and by their own contrition, and the killing of the people, that he himself is the Lord. What we have understood generally of the Church, can be understood of each one of the saints, at whose ruin the men of the age rejoice, and the adverse powers, if they have lost the chastity of a long time: while the evil think it a consolation of their crimes, if they have more consorts of crimes and of punishment: and no one does this, unless he shall have been a son of Ammon, that is a son of the people, who was generated in inclination.

(Verses 8 seq.) Thus says the Lord God: Because Moab and Seir have said, Behold, the house of Judah is like all the nations: therefore behold, I will open the shoulder of Moab from its cities, I say, 288 and from its borders the renowned of the land, Beth Jesimoth, and Beelmeon, and Cariathaim: to the sons of the East with the sons of Ammon, and I will give it for an inheritance, so

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

The Hebrews tell a ridiculous story in this place. After the city was opened and the temple unlocked, and the sons of Ammon, and Moab, and Seir entered the temple, they saw the Cherubim protecting the propitiatory, and they said: Just as all nations worship idols, so also Judah has the idols of its religion; and therefore, they say, the Lord was angry and delivered them to captivity. But we shall say this, that these also insulted the house of Judah when it was captured by the Chaldeans, thinking that just as in the rest of the nations, there was no help of God there, and therefore the kingdom of Judah and Jerusalem, being destitute of God's protection, lay open to the power of Babylon. Therefore, not a long time after, but presently, the Lord threat-

ens that He will dissolve or open the shoulder, namely the strength and fortitude of Moab, from its cities, so that the Babylonian victor may also enter into them, and they may cease to be cities in Moab, and in its borders and boundaries the renowned cities may be destroyed: of which He places the names, Beth Jesimoth, and Beelmeon, and Cariathaim: for which the LXX, meaning I know not what, have interpreted as the house of Beth Iasimuth, since this name signifies "a deserted village": Beelmeon also is even today a very large village in Moab, which they turned as "above 289 the fountain," and Cariathaim as "the maritime city": and it is also delivered with the sons of Ammon to the sons of the East, namely the Babylonians, according to that sense which we interpreted against the sons of Ammon. And I will give, He says, Moab for an inheritance, so that just as there is no more memory of the sons of Ammon among the nations, so also in Moab I will perform vengeances and judgments: so that they may know that I am the Lord, who delivered Judah for sin, and will exist as an avenger against the sons of Ammon and against Moab. Until today, however, Moab, which is interpreted as "from the father," and Seir, which is turned into "hairy" and "shaggy," despises and contemns the house of Judah, in which is the true confession, and thinks that it can be as easily subverted as the fortifications of the rest of the cities are subverted. Whence also the Lord threatens that He will open, or dissolve, all the strength of the Moabites: so that they may cease to have cities,

and by no means trust in the dialectical art: but all its boundaries, which they call promontories on account of the dashing of the waves, may be destroyed; and the renowned and chosen lands of Beth Jesimoth, which is interpreted as "the house of solitude" and "desert," and Beelmeon, which itself is turned as "having a fountain," or "above the fountain," and Cariathaim, which the LXX translated as "the maritime city," may perish. For although they have the strengths of fighters, and proceed to battle with renowned art of fighting, and walk about hedged in and fortified on every side: nevertheless their renowned land is not a house of habitation, but a house of solitude. And because they think they have the fountain of knowledge, and a maritime city, which can sustain all the tempests of the age, promising patience and fortitude to themselves: nevertheless they shall be turned thither, so that they also may be delivered to the sons of the East, of the true light in Christ; just as the sons of Ammon were delivered, who trusted in the heretical multitude. And let us consider the progress, and in the very threat the clemency of God, that they may be delivered with the sons of Ammon to the sons of the East for an inheritance: and by no means let any heresy be named among the nations; but through the judgments performed in Moab, and the vengeances for arrogance, they may know at the end of things that it is the Lord who 290 dispenses all. Moreover, to approve that Moab in the present place is understood over the pride of the Philosophers, of whom it is said: "I will destroy

the wisdom of the wise, and the intelligence of the intelligent I will reprove" (1 Cor. 1:19), a few examples from the prophets must be repeated. Amos speaks: "Thus says the Lord: For three impieties of Moab, and for four I will not turn him away, because he burned the bones of the king of Idumaea into ashes" (Amos 2:1). For truly whatever of perverse dogmas is in the age, whatever belongs to earthly knowledge and is thought to be robust, this is subverted by the dialectical art, and is dissolved like a fire into ashes and embers; so that it may be proved as nothing, which was thought to be very strong. But Isaiah reproves the pride of Moab, saying: "We have heard the contumely of Moab: he is exceedingly contumelious: I have taken away his pride" (Isa. 16). Jeremiah also, prophesying against all nations, speaks specifically to Moab: "Because you trusted in your fortifications" (Jer. 48:7). And after a little: "You shall have confidence in your glory." And again: "How do you say, We are strong?" And then: "Near is the day of Moab that it should come, and its malice is exceedingly swift" (Ibid. 14, 10). And more manifestly: "Say how the glorious staff is broken, the rod of magnificence" (Ibid., 20)? And again: "The horn of Moab is broken." These things, moreover, are said so that under the name of Moab, the foolish pride of the age lifting itself up to heaven may be crushed.

(Verses 12, 13, seqq.) Thus says the Lord God: Because Idumaea has performed vengeance, so as to vindicate itself over the sons of Judah: and has sinned by offending, and has sought

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

Above they proposed two, because Moab and Seir said this, and afterwards being silent about Seir, he spoke only against Moab: now he returns to the problem begun, what Seir, that is, Idumaea has done. That Esau and Seir, and Edom, and Idumaea, and Duma are called one nation, he who has knowledge of the Scriptures will not doubt. And to be silent about the rest of the prophets, Isaiah, Jeremiah, Amos, who prophesied against Idumaea, and Duma, and Edom: Abdias the prophet directs his whole prophecy

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

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

my ignorances do not remember" (Ps. 24:7). And yet it must be known that Jacob received the first blessing, Esau the second. And what is said of him at the end: "You shall be the servant of your brother" (Gen. 27:40), signifies this, that after the flesh shall have been subjected to the spirit, and joined to it, it ceases to be flesh, and Idumaea passes over into Judea.

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

After the sons of Ammon, Moab, and Seir, who are themselves also Idumaeans, and through Lot and Esau are associated by kinship to the people

of Israel and the house of Judah, he comes to the Philistines, whom the Seventy translated as "allophylous," that is, "foreigners," not by the general name of all nations which are not of the race of the Jews, but by the special name of their own nation, which is now called Palestine, the letter PHE being changed, according to the custom of the Greeks, into PI (π), just as among us for the Hebrew PHASE (), the Greek and Latin "pascha" is celebrated. Philistines are interpreted as "falling by the cup," who themselves also have been inebriated from the golden cup of Babylon, and they rage, and with all their heart insult, remembering old enmities against Israel, by which they were divided from the people of God. And although the Lord says: "Vengeance is mine, and I will repay" (Deut. 32:35), they avenge themselves by killing, and fulfilling ancient hatreds. On account of which they shall feel the hand of the Lord extended over them, which shall kill the killers. For which the LXX, meaning I know not what, have interpreted as "Cretans," although both Aquila and Symmachus, and Theodotion have turned the Hebrew word itself CHORETHIM (), either as "killers" or as "killing," not only in the present place, but also in Zephaniah, where these things are said against the Philistines: "Gaza shall be spoiled, and Ascalon into perdition, and Ashdod and Ekron shall be eradicated. Woe to the inhabitants of the maritime cord, dwellers of the Cretans, the word of the Lord is over you Canaan, the land of the foreigners, and I will destroy you from your habitation, and Crete shall be for a

pasture of shepherds, and a fold of sheep" (Zeph. 2:4 seqq.). For here also although the Seventy translated as "Crete," the other translators have interpreted as "olethron," that is, "killing" or "perdition." Concerning which, in the aforementioned prophet, God granting what seemed to us, we have spoken. Whence also of the two legions of David, of which one was called Phelethi and the other Cerethi (2 Sam. 15), the latter from the fact that they killed and slaughtered, received the name of 294 Choretim, that is, of the killed. And the Lord destroys all the remnants of the maritime region, which is beaten by the salty waves, and will perform vengeances not small, but great in fury, so that His fury may have an end of mercy, and after He shall have performed vengeance, reproving with fury, then the Philistines may know that He Himself is the Lord.

(Chapter 26.) And it came to pass in the eleventh year, on the first day (or one) of the month, the word of the Lord came to me, saying: Son of man, because Tyre (or Sor) has said of Jerusalem: Aha, the gates of the peoples (or nations) are broken: she is turned to me, I shall be filled, she is desolate (or she who was full is desolate); therefore thus says the Lord God: Behold I am against you, Tyre (or Sor): and I will make many nations to come up over you, as the fluctuating sea comes up. And they shall dissipate the walls of Tyre, and destroy her towers, and I will scrape (or winnow) her dust from her, and I will give her into a most clear (or most polished) rock. The drying of nets shall be in the midst of the sea,

because I have spoken, says the Lord God, and she shall be for a spoil to the nations. Her daughters also who are in the field (or in the plain) shall be killed by the sword, and they shall know that I am the Lord.

The order of the prophecy follows consequently. He had spoken against the sons of Ammon and Moab and Seir, who are themselves Idumaeans, and the Philistines who are on the shore, and hold the same limit in the cord of the sea. For after the Palestinians succeeds the region of Phoenicia, whose metropolis is the city of Tyre, which is called in the Hebrew and Syrian language SOR (). And because Jerusalem was captured, she also rejoiced, and insulted and said: "The gates of the peoples are broken," I have a most safe harbor, and she being subverted, to me all the multitude is turned, which was ruled by her judgment, and because she is desolate, therefore I shall be filled, or she who was full before shall be reduced into solitude. Because therefore you have said these things, and have insulted the ruins of Jerusalem, which by the judgment of God on account of her sins was subverted, therefore not through messengers, nor through any others, but I myself will be against you, Tyre, and like the waves of the sea I will make the Babylonians come up against you with very many nations, by whose 295 assault your walls and towers shall be destroyed, in so much that they may fall even to the ground, and her dust may be scraped, or winnowed into various parts, and thus she shall be humbled, so as to be compared to a most polished

rock: and so great shall be the solitude in the city, once most frequented, that the nets of fishermen may be expanded and dried in its midst. For I the Lord have spoken, whose words cannot be void, and I will deliver her for a spoil to the nations. Her daughters also, who are in the field or in the plain, that is, in the shore of Phoenicia, the cities and towns, villages and fortifications shall be killed by the sword: metaphorically, because he called them daughters, he places the killing of the sword, so that at the end of things they may know that I am the Lord, who commanded these things to be done. It can be according to tropology, because the Hebrew name SOR is turned into "distress," every soul which is occupied by perturbations can be called Sor, which when it shall have seen Jerusalem subverted by the judgment of God for its vices and sins, in which was the temple and the vision of peace, it exults and thinks the empire of the once renowned city is to be transferred to itself. Which is received both in contrary dogmas, and in men of the age, when they shall have seen a holy man fallen through negligence, and they rejoice and exult, as if the ruin of others were their own resurrection. Therefore the Lord threatens that He Himself fights against men of this kind, and makes very many nations come up against them like the waves of the sea, which destroy in them whatever seems most fortified and firm, and so subverts all their arguments that they are reduced to dust. The nets also and the snares with which they previously fished for the deceived multitude, He makes to cease, and in

the ground of the deserted city, to be expanded and dried, so that for them other fishermen may succeed, whom the Lord has sent to fish. But also her daughters, who were previously kept as if in a bedchamber, and on account of mystic and more secret doctrines were easily believed by no one, shall come forth and be dragged out into public, and be truncated by the Ecclesiastical sword, so that they may understand that He Himself is the Lord, who both left Jerusalem for a little while for sins, and destroyed the fortifications of Tyre for her insult and joy.

296 (Verses 6 seq.) Because thus says the Lord: Behold I will lead to Tyre (or to you SOR) Nebuchadnezzar king of Babylon from the North, king of kings, with horses, and chariots, and horsemen, and a great assembly and people. Your daughters, who are in the field, he shall kill with the sword, and he shall surround you with fortifications, and shall carry together a mound in a circle, and lift up a shield against you, and shall temper vines, and battering rams (or spears) against your walls, and shall destroy your towers in his armor. By the inundation of his horses their dust shall cover you, by the sound of horsemen, and wheels, and chariots your walls shall be moved, when he shall have entered your gates as if through the entrance of a dissipated city (or as if entering a city from the field). With the hoofs of his horses he shall tread down all your streets: your people he shall slaughter with the sword, and your noble statues shall fall to the earth (or he shall lead down the substance of your strength

into the earth). They (or he) shall waste your riches, they shall spoil your negotiations (or he shall despoil your substance) and destroy (or he shall destroy) your walls, and subvert (or he shall subvert) your famous (or desirable) houses and your stones and your woods and your dust they shall place in the midst of the waters (or he shall cast into the midst of the sea.) And I will make the multitude of your singers (or songs) to rest, and the sound of your harps (or the voice of your instruments) shall be heard no more. And I will give you into a most clear (or most polished) rock. It shall be a drying of nets in the midst of the sea, because I have spoken, says the Lord God, and she shall be for a spoil to the nations.

I have joined both editions according to custom, and where they differ, I have coupled them from the side, providing for the brevity of the volumes. Therefore what he had said, "I will make many nations to come up to you as the sea comes up fluctuating," and "Tyre shall be for a spoil to the nations," then he places more manifestly, that the Lord leads Nebuchadnezzar king of Babylon from the North, king of kings, with horses and chariots, and with an infinite multitude of an army, who first subverts the cities and castles subject to Tyre on the shore, and afterwards 297 makes Tyre to be besieged, and hedges her in with an army, and a mound, and fortifications, and attacks the walls with vines (and shields) and battering rams and destroys them, and so great is the multitude of his horsemen, that by the dust of the cavalry, and the sound of

the howling army, and the noise of the wheels and the neighing of the horses, the foundations of the city are moved, and thus he enters the city with dissipated walls, as if entering securely from the field, and so great is the security of the winning army, that the hoofs of the horses tread down the streets of Tyre, and all the people in the midst of the city fall, and the once noble statues, or the whole substance falls to the earth, and nothing of the ancient riches is kept in the expugnated city, but with the walls the noble houses also are destroyed, and so great is the cruelty of the victors, that the woods and stones, which were residue from the fire, are projected into the midst of the sea, and either Nebuchadnezzar or the Lord Himself makes all the joy of the city to rest, with which it previously resounded in songs and psalteries, and being subverted even to the ground, it is a drying of nets. And what follows: "You shall not be built any more," seems to make a question, how it is not built, which today we discern as the most noble and most beautiful city of Phoenicia. From which some wish that in the last time Tyre is to suffer these things, which afterwards is not to be built. But how will they be able to keep the person of Nebuchadnezzar: especially since we read in the following that Nebuchadnezzar fought against Tyre, and did not receive the reward of his labor: and therefore Egypt is delivered to him, because he served the sentence of God in the siege of Tyre? They say that they have read the histories of the Greeks and Phoenicians and especially of

Nicolaus of Damascus, and other histories of the Barbarians, who contradict this history, and have found nothing over the siege of the Tyrian city by the Chaldeans, although we can prove many things to be said in the Scriptures as done, which are not found in the Greek volumes; nor ought we to acquiesce to their authority, whose perfidy and lies we detest. It can therefore be accepted what is said, "nor shall you be built any more," thus, that by no means any more is she the queen of peoples, nor has she her own empire, as she had under Hiram and the rest of the kings; but is to serve either Chaldean, or Macedonian, or Ptolemaic, and at the end Roman kings. To no one however is it ambiguous according to anagoge that Nebuchadnezzar king of Babylon, who comes from the North, is understood as the devil, who although he is a most hard and sinister wind, is called by the name "right," 298 presuming to himself the dignity of the name, and is the king of kings and of all kingdoms, which he showed to the Lord, and said to him: "All these have been delivered to me, which I will give to you if falling down you will adore me" (Matt. 4:9). He has horses and chariots, of which it is written: "The horse is fallacious for salvation" (Ps. 32:17). And: "All who mounted horses have slept" (Ps. 75). And in another place: "He cast the horse and the rider into the sea" (Exod. 15:1). He kills the daughters of Tyre, souls placed in distress and in a certain prison of sins, in the field and the widest plain, and surrounds Tyre with his fortifications, so that he may hold her closed,

and no one from her can escape the empire of the Babylonian king. He shall destroy the walls and subvert the towers, and whatever she perchance had in dogmas, she shall tremble at the inundation of his horses and the sound of horsemen and the noise of wheels and chariots, and he shall enter her gates, with no one prohibiting, and the streets of the city: "Because wide and spacious is the way which leads to death" (Matt. 7:13), the hoofs of his horses shall tread, and the whole substance or noble statues, with which they had feigned for themselves images of falsehood, of which it is written: "Lord, in your city you shall dissipate their images" (Ps. 72:20), he shall cast down to the earth, and the walls being destroyed, the noble houses also shall be subverted, which she had prepared for herself, and in which she exulted, and she shall come into so great desolation, that her stones and woods with which she had built walls, and constructed cements, they project into the deep, and her songs and music, with which she trusted in herself in the wisdom of this age, and all sound of harps shall be heard no more, and her fishing shall cease, and she shall be humble, so that a drying of nets, and she may not be built any more, because delivered to Nebuchadnezzar at the sentence of the Lord, she is altogether subverted, according to what also the Apostle says: "Whom I have delivered to Satan, that they may learn not to blaspheme" (1 Tim. 1:20). The places are difficult, and the prudent and diligent reader ought to pardon my labor. Or if he shall have been able to find anything better,

I also shall pass over into his sentence: provided he knows the pardon which he shall attribute to me, he shall receive from others.

(Verse 15 ff.) Thus says the Lord God to Tyre: Shall not the islands be shaken at the sound of your ruin, and at the groaning of your slain, when they shall have been killed in the midst of you? And all the princes of the sea shall descend from their thrones: and they shall take off their spoils, and shall cast away their various garments, and shall be clothed with stupor. They shall sit upon the ground, and astonished at your sudden fall they shall marvel, and taking up a lamentation over you, they shall say to you: How have you perished, you who dwell in the sea, O illustrious city, who were strong in the sea with your inhabitants whom all feared? Now the ships shall be stupefied in the day of your terror, and the islands in the sea shall be troubled, because no one goes forth from you. LXX: Because thus says the Lord God to Sor. Shall not the islands be shaken at the sound of your ruin when your wounded shall have groaned, when the sword shall have been drawn in the midst of you, and all the princes of the sea shall descend from their thrones, and shall remove their crowns, and shall be stripped of their various garments? They shall go mad with fury: they shall sit upon the ground, and shall dread their own destruction, and shall groan over you, and shall take up a lamentation over you, and shall say to you: How have you perished and been scattered in the sea, O praised city, who were strong in the sea, you yourself and

your inhabitants, who gave their terror to all their dwellers? And the islands shall dread in the day of your ruin, and the islands in the sea shall be troubled at your departure. First let us lay open the very words of the history, opening the sense of what is said with a very brief paraphrase. Thus says Adonai the Lord to Tyre, which in Hebrew is called SOR: Shall not in the day of your ruin, when you shall have fallen under the assault of Nebuchadnezzar, and in the groaning of the wounded or the slain who shall have been killed in the midst of you, the islands be shaken? And all kings shall descend from their seats or their thrones, and the princes of the sea who rule over various islands, and they shall remove the diadems from their heads, laying aside all the glory of their reign, and their most precious garments, shining with incredible variety, they shall cast away from themselves, and by the magnitude of their stupor they shall be turned into madness, and cast down in humility they shall sit upon the ground, and when they have seen you fallen, they shall dread similar things for themselves: and they shall think nothing in earthly goods to be permanent; but on the contrary they shall take up a lamentation over you, and shall recall a mournful song, saying: How have you perished, you who dwell (or: used to dwell) in the sea, O illustrious or praised city? For we read in Greek, Latin, and Barbarian histories that Tyre was an island and had no entrance from the land: but afterwards, by Nebuchadnezzar king of the Chaldeans, or, as some affirm, by Alexander, king of the Macedo-

nians, mounds were cast up, and the place was prepared with siege-works, movable shelters, and battering rams, and from an island it was made into a peninsula. You therefore, O Sor, O Tyre, who once were the mightiest among all the islands, or praised by the voice of all among cities, with your inhabitants whom all feared, how have you suddenly fallen? Now the islands shall be stupefied or terrified over you, and, as it is better held in the Hebrew, the ships, in the day of your terror and ruin, and the islands in the sea shall be troubled. Whence it is more consistent to read 'ships' above, lest 'islands' be placed a second time; because no one goes forth from you, or, as the Seventy translated, in the day of your going forth: when you shall have been led captive. Let these things in the meantime be cast as certain foundations of history: now let us strive to impose a spiritual summit. Imagine someone who, having long preserved chastity, had flourished with many virtues, and afterwards collapsed in some grave and mortal sin: shall not at the sound of his ruin and of his slain virtues all the islands be shaken: that is, those who are battered by the salt and bitter waves of this world? And all who seemed princes in the brine of this world shall descend from the throne of their pride, and cast down in humility they shall remove the diadems from their heads which they seemed to possess by good works, and shall cast away the various garments of the diversity of virtues and shall be clothed with stupor, or by the magnitude of their fear they shall seem in some way insane; and

they shall sit upon the ground, and stupefied at his sudden fall they shall marvel: so much so that all shall take up weeping and lamentation over him who has fallen, and shall say: How have you perished, you who were formerly saved? How have you fallen, you who had stood for so long a time, who among all the illustrious ones in the sea of this world were esteemed, who were by the opinion of all thought robust? And your inhabitants, that is, the mightiest thoughts resisting all the fiery darts of the devil, which formerly were a terror to all adversaries, have been turned into stupor. But also the ships, that is, all the saints who pass through the waves of this world, shall be stupefied when they have seen you fall. In the day of your terror and ruin the islands shall be troubled, lest they themselves also endure similar things. For the ruins of others are examples for the righteous, while we all dwell in this world in an infirm and weak state and with wavering footstep, and our victory is never certain nor secure: when those who formerly stood shall go forth from you; or at your departure; at your end and consummation. For we are not judged by past things, but by present ones. And we must beware and always fear, lest the storm of a single hour overturn our ancient glory and solid firmness.

(Verses 19 seq.) Because thus says the Lord [Vulg. adds God]: When I shall have given you a desolated city like the cities which are not inhabited. And when I shall have led over you the abyss, and many waters shall have covered you. And I shall have drawn you down with those who

descend into the lake (or to those who descend into the pit) to the everlasting people. And I shall have placed you in the last land (or in the deep of the lands) like the ancient solitudes, with those who are led down into the lake (or descend into the pit), so that you may not be inhabited. And [Vulg. Moreover when] I shall have given glory in the land of the living (or so that you may not rise again in the land of the living). I will reduce you to nothing (or I will give you perdition) and you shall not be. And being sought you shall not be found [Vulg. adds further] forever, says the Lord God. Join what has been said with the above. When I shall have given you, O Tyre, as a city desolated forever, like other cities are which are not inhabited at all. And I shall have led over you the abyss, and many waters shall have covered you, either the infinite multitudes of enemies. Or certainly he who speaks to the island and to the city situated in the island tropologically compares the frequency of adversaries to the waves of the abyss. And I shall have drawn you down with those who descend into the lake, or into the pit, to those who are in hell. Of whom we read also in the Psalms: They shall enter into the lower parts of the earth: they shall be delivered into the hands of the sword, they shall be the portions of foxes (Ps. 62:10, 11). To the everlasting people, where there is weeping of eyes, and gnashing of teeth, and I shall have placed you in the last land, in which the ancient dragon is situated. And like the ancient solitudes and deserts, where there is no remembrance of good things, but the punish-

ments shall be everlasting. Nor shall I make you to be raised up in the land of the living, of which it is written: "Blessed are the meek, since they themselves shall possess the land" (Matt. 5:4). And in another place: I will please the Lord 302 in the region of the living (Ps. 114:9). Then you shall be reduced to nothing, or you shall perish forever, and further you shall not be, according to that which is written in another psalm: "Forgive me that I may be refreshed before I depart, and further I shall not be" (Ps. 38:14).

Not that he who is in everlasting punishments ceases to be: but because he who does not live for God is said in the Holy Scriptures not to subsist. Whence also Esther speaking against idols: "Do not deliver," she says, "your scepter to those who are not" (Esther 14). Certainly there were those to whom she prays that it not be delivered; but to God they were not, who by their virtues and to the living God had ceased to be. And this is to be noted, that Tyre is sought by Him who came to seek and to make safe what had perished, and the ninety-nine sheep having been left in the mountains, seeks one erroneous sheep (Luke 19). The woman also who had lost one drachma seeks, and finds, and 302 calls the neighbors to the society of joy (Ibid., 15). But if Tyre being sought is not found, it is not the fault of the seeker, but of him who shall have fled the hand of the good shepherd. And further, he says, you shall not be forever; or as it is written in Hebrew LOLAM, and in Greek Aion, it signifies one age, according to that of Isaiah, who after seventy years says that

Tyre is to be restored into its integral state (Isa. 23). Moreover they say that one age, that is, the time of human life, is computed by the number of seventy years, the Psalmist saying: "The days of our years, in them are seventy years." But if in powers, eighty years, whatever is above is labor and sorrow (Ps. 89:10). We have said this briefly in a paraphrase (metaphrasticos) concerning Tyre.

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

(Chapter XXVII) And the word of the Lord came to me, saying: You therefore, son of man, take up a lamentation over Tyre, and you shall say to Tyre which dwells in the entrance of the sea,

in the negotiation of peoples to many islands (or from many islands). Thus says the Lord God.

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

Tyre, or SOR, therefore dwells, according to the letter, in the entrance of the sea: either because it was previously an island, or because it receives ships coming from the deep in a most safe port, and is the negotiation of peoples to many islands, or from many islands. Which indeed perseveres even until today, so that commerce of almost all nations is exercised in her. Following however the interpretation begun, whatever is said of Tyre, let us refer to the synochē, that is,

the distress (angustias) of this world, which is placed in the wicked one, and is coarctated and struck by various perturbations as if by waves. Concerning negotiators of this sort it is narrated also in the mystical discourse of the psalm: They who descend to the sea in ships, making operations in many waters, they themselves have seen the works of the Lord, and His wonders in the deep (Ps. 106:23, 24).

(Verse 3.) O Tyre, you have said, I am of perfect beauty (or you have said, I have surrounded myself with beauty) and situated in the heart of the sea. The first crime of Tyre is, if she seems to have anything of good, not to think it of God, but her own, and 304 to estimate all beauty, which comes to her from various regions, as belonging to her own diligence and virtue. For she said: I am of perfect beauty, or I have surrounded myself with beauty, although she is situated in the heart, that is, in the midst of the sea, and is moved as if an island, and fluctuates, and is broken by the collisions of the waves. Moreover that the heart of the sea signifies the middle, that prophetic discourse also demonstrates: Therefore we shall not fear when the earth shall be disturbed, and the mountains translated into the heart of the sea. Their waters sounded and were disturbed (Ps. 45:2, 3). But also our Lord is said to have descended into the heart of the earth, that is, into the midst, to the lower regions. Moreover true and perfect beauty is in none of men, except in the body of Christ, which is interpreted as the Church, and is gathered by the virtues of many

saints. Whence also He Himself speaks to the spouse: You are all beautiful, my neighbor, and there is no spot in you (Cant. 4:7).

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

O therefore Tyre, who said through pride, I am of perfect beauty, or I have surrounded myself with beauty, since you are situated in the midst of the sea, hear how great things have been conferred on you by the bounty of God. Your neighbors and those who border you, who are not from far away but from neighboring regions, they themselves have filled your beauty, and do you think that to be yours which is another's? And he speaks as if to a ship tropologically (tropicos), signifying the beauty of the city, and the abundance of all things, so that after he shall have described its universal furniture, the mast,

the yards, 305 the oars, the sails, the prow, the keel, the ropes, the coverings, the skins, and the rest which the use of the best-instructed ships needs: then he may announce a tempest coming to it, and a south wind, by which the greatest waves shall be moved, and it shall be subject to shipwreck. By which things he signifies the eversion of the Tyrian city by king Nebuchadnezzar, or, as many think, by Alexander king of the Macedonians, who is narrated to have besieged and taken the city itself for six months, after he conquered Darius in Lycia.

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

(Verse 6.) The oaks from Bashan they have hewn for your oars: your benches they have made for you from Indian ivory, and little cabins from the islands of Italy. LXX: From Bashan they have

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

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

We can call the silvan houses from ivory from the islands of Chettiim, which the heretics try to fabricate not in the house of God, but in the Tyrian ship. And they themselves having their ivory of discourse, and of tongue building temples

contrary to the temple of God, and silvan houses, the habitations of beasts, although Scripture says that in the house of God groves, and woods, and thickets are not to be planted (Deut. 12).

(Verse 7.) Varied fine linen from Egypt was woven for you into a sail, that it might be placed on the mast: hyacinth and purple from the islands of Elishah, were made into your covering. LXX: Fine linen with variety from Egypt was made for you into a bed, so that it might surround your glory, and cover you with hyacinth, and purple, from the islands of Elishah were made your coverings. Because Tyre had said, I am of perfect beauty, or I have surrounded myself with beauty, she is argued as to what she received from each region, according to that of Scripture: What do you have that you have not received? But if you have received, why do you glory as if you have not received (1 Cor. 4:7)? It is described therefore what each province sends, according to that Virgilian saying (Georgics, book 1): "India sends ivory: the soft Sabaeans their frankincense: But the hard Chalybes iron, and Pontus the poisonous Castoreum," and the rest. Fine linen (byssus) is born especially in Egypt, from which the sail of the Tyrian ship is woven, which is suspended from the mast, and its covering, which in the heat of the sun and in the calm provides a shade to the sailors and passengers, is made from hyacinth and purple; which are from the islands of Elishah, thus calling the islands of the Ionian sea. Furthermore according to the Septuagint, from fine linen for a bed, and for the rest of the Tyrian ship, veils

are woven, so that covered by these she may be more glorious, and being surrounded she may have a more beautiful garment. Moreover that fine linen is referred to the earth, because it arises from the earth, and hyacinth to the air, purple to the sea from which it is made, with the addition of scarlet twice-dyed, with which the garments of the High Priest 307 are woven, we have often advised that they signify the four elements: earth, fire, air, and water, from which all things consist, which Tyre assumes to herself, so that she does not use the creatures of God with grace, but says: I am of perfect beauty: or, I have surrounded myself with beauty.

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

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

He had said above: Your neighbors who built you have filled your beauty: before they come to those who dwell far off, he describes the aids of the neighboring provinces. Your inhabitants, he says, or the princes of Sidon and Arvad, which is

a neighboring island, are your rowers. Your wise men, O Tyre, have been made your pilots. For to the wise properly belongs the piloting, as Scripture says: Those for whom there is no piloting shall fall like leaves (Prov. 11, according to the LXX). The old men or elders of Byblos and her prudent men provided sailors for your service, or they strengthened the counsel of Tyre, and provided various furniture: and all the ships of the sea and their sailors were among the people of Tyrian merchandise, or into the West of the West.

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

(Verse 10.) Persians and Lydians [Vulg. Lydia] and Libyans were in your army, your warriors: they hung shield and helmet in you for your ornament (or shields, and helmets they hung

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

(Verse 11.) The sons of Arvad with your army were upon your walls round about: but also the Pygmies who were in your towers, hung their quivers upon your walls round about, they them-

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

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

(Verses 13, 14.) Greece, Tubal, and Meshech, these were your merchants; they brought slaves and vessels of bronze to your people: from the house of Togarmah they brought horses and horsemen, and mules to your market. LXX: All Greece, and its adjacent parts, these were your merchants in the souls of men, and they gave bronze vessels for your market: from the house of Thorgama, they gave horses and horsemen, and mules to your fairs. The Ionians, he says, who are called Javan in Hebrew, and Tubal, that is, the Eastern Iberians, or the Spaniards from the parts of the West, who are called by this name from the river Ebro, and Meshech, whom we understand to be the Cappadocians, whose metropolis, which was later called Caesarea by Augustus Caesar, is until today called Mazaca in their own language: these made precious commerce for Tyre, bringing slaves and bronze vessels from Corinth to Tyre, and from the house of Togarmah, that is, from Phrygia, horses, horsemen, and mules, of which that province once had the greatest abundance. The Hebrews say that Greece, that is, Javan, is interpreted as "it is, and it is not": which properly refers to secular wisdom, in which if they find anything rightly, it is called "it is"; if in the contrary part, "it is not." For they themselves discuss many things by natural good concerning duties, concerning continence, concerning the contempt of wealth: which the Stoics properly claim for themselves, and they seem to gain the souls of men whom they have deceived; and they have bronze vessels, with which they

counterfeit the likeness of gold, which they bring to the peoples of Tyre, so that they may supplant them by the opinion of false doctrine. From the house also of Togarmah, which is interpreted as "stranger" and "sojourner," horses will be brought to her market and fairs, and horsemen and mules, of whom it is written: "The horse is deceptive for safety" (Ps. 33:17). And in another place: "All who mounted horses have fallen asleep" (Ps. 76:6). And in the Psalms: "Do not become like the horse and the mule, which have no understanding" (Ps. 32:9). For which reason also Doeg, the accuser and killer of the priests, was prefect of many, and these are from the house of the sojourner and stranger, who do not eat the flesh of the lamb, of whom it is written: "The sojourner and the mercenary shall not eat of it" (Exod. 12:43); so that all the fairs of Tyre are filled with these wares.

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

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

(Verses 15, 16.) Many islands were the merchandise of your hand: they exchanged ivory tusks and ebony for your price. Syria was your merchant, because of the multitude of your works, they proposed stacte, purple, and checkered garments, and fine linen and silk, and Chodchod in your market. LXX: From the islands they multiplied your merchandise: elephant tusks, and to those who were brought in you gave your rewards. Men were your merchandise from the multitude of your market: in Aphek, stacte, and embroidered garments from Tarshish and Ramoth and Chodchod they gave into your fairs. The Septuagint edition differs much from the Hebrew in the present place; therefore a few things must be said according to both: lest being occupied in the wares of Tyre, we pass more slowly to the remaining prophecies. The sons of Dedan were merchants of Tyre, from many islands they multiplied her merchandise, so that they gave elephant tusks to those who came to her commerce, and they had men in the fairs because of the multitude of merchandise. But they had in Aphek, which was added in the Septuagint from the edition of Theodotion: for which Symmachus translated, embroidered garments. Also stacte, for which all others interpreted purple,

which in Hebrew is called ARGAMAN: and varieties from Tarshish, for which in Hebrew it is called BUS, which was translated by all into fine linen (byssus). But Tarshish in the present place is not found at all. And they say Ramoth and Chodchod they gave in your fairs; which is so held in the Hebrew, except that for Ramoth, Aquila interpreted silk, or subtle things. But all the interpreters translated Chodchod just as it is placed in the Hebrew. Therefore, according to the Septuagint, the sons of the Rhodians were merchants of Tyre, from very many islands they multiplied her merchandise: according to the Hebrew, after the sons of Dedan her merchants, the islands also of diverse nations increased in her merchandise, bringing ivory tusks from India, and ebony wood, which are most precious of a black color, and they exchanged them with other wares of Tyre. Syria also was a merchant of Tyre: for which ARAM is placed in the Hebrew, in whose place the Septuagint interpreted men, reading ADAM for ARAM, deceived by the similarity of the letters RES and DALETH, as above. But until today there remains in the Syrians an innate ardor for merchandise, who run about through the whole world from greed for gain, and have such a madness for trading that, the Roman world being now occupied, they seek riches among swords and the slaughters of the wretched, and flee poverty through perils. Men of this kind are the merchants of Tyre, who trade in embroidered garments, purple, and checkered garments: they also propose fine linen and silk, and Chodchod in her market. For purple,

which all interpreted, the Septuagint translated stacte, that is, a drop. But what Chodchod signifies, I have not been able to find until the present time. The Hebrews say that all the most precious wares are signified by this name, or that it is a certain kind of precious wares which the Roman speech does not resonate, or by a common name the trash of those who sell.

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

to destruction; and Chodchod, whatever that is which is understood, proposing in the fairs of Tyre. But Dedan from these wares which are said to be brought by her merchants and the islands, either the region of India is to be understood, or of the Edomites and the vast solitude, as some estimate, and it sounds like "kinship," so that we may recognize the likeness of divine dogmas in the heretics.

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

And since the letter is manifest, we shall speak according to the spiritual sense, that the land of confession, and the sense of one seeing God which is referred to the Church, ought not to bring to Tyre the first wheat, which falling into the earth is multiplied, and is taken for the word of God: For man does not live by bread alone, but by every word of God (Deut. 8:3). Then the

balsam which is born in the vineyards of En-Gedi, or the ointment, of which it is written: Like the ointment upon the head, which descends into the beard, the beard of Aaron (Ps. 132:2). And the honey about which Solomon also speaks: You have found honey, eat as much as is enough. For if you eat more, you will vomit it (Prov. 25:16), while from too much satiety honey is turned into wormwood. Also the oil from which the lamp is lit in the tabernacle of God, lest that prophetic word be fitted to us: You were selling oil in Egypt (Hosea 12:1). For if it should be in Egypt, and in Tyre, it will be turned into the contrary, and it will be said of it: But let not the oil of the sinner fatten my head (Ps. 140:5). But resin also is smooth [Al. light], fit for bodies, and is taken for medicine. Whence also it is written in Jeremiah: Is there no resin in Gilead: or is there no physician there? Why has the healing of the daughter of my people not gone up (Jer. 8:22)? This resin Jacob also had, which he sent to his son Joseph with honey, and turpentine, nuts, incense, and stacte (Gen. 43). The Ishmaelites also who bought Joseph from the land of Israel, were carrying these same things from the land of Gilead to Egypt.

(Verse 18.) Damascus was your merchant in the multitude of your works: in the abundance [Vulg. multitude] of various riches: in rich wine, in wools of the best color. LXX: Damascus was your merchant in the multitude of your works, from the multitude of all your strength: wine from Helbon, and wools from Miletus. For "rich wine," which Symmachus interpreted, both in

Aquila and Theodotion, and in the Hebrew itself it has "wine of HELBON." And again where we placed "wools of the best color," or "shining," both Aquila and Theodotion translated "in the wools of Soor." Moreover, it signifies that among the other trades of Tyre, most rich wine and special wool were brought from Damascus to her markets: which we see even to this day. But if Damascus is interpreted as "drinking blood," and there is a true tradition of the Hebrews that the field in which Abel was killed by the parricide Cain (Gen. 4) was in Damascus, whence also the place is marked by this name, justly also Paul, after the killing of Stephen the first martyr in Christ, proceeded to Damascus, so that he might lead those believing in Christ bound to Jerusalem: and by the mercy of God, who made the seeing and the blind, he lost the eyes of the flesh so that he might receive those of the mind: and the scales of the dragon fell from his eyes, by which he had lost the light of truth, so that he might go to the street which is called Straight, and find Ananias, who in our language is interpreted as "obedient" (Acts 9). From this land, therefore, to which it was said: Cursed is the earth which opened its mouth and drank the blood of your brother (Gen. 4:11). The markets of Tyre are gathered, and rich wine and shining wools: or wine of Helbon which is interpreted as "milky." The Seventy, instead of "wools of the best color," understood "wools from Miletus," or "Soor." Miletus is not found in the Hebrew; but because special wools are brought from there, for SOOR

they interpreted "Miletus." From which it is clear that Tyre is fed on the milk of infancy, and has no garments of her own, but they are collected from elsewhere and from various provinces. That which Damascus is interpreted as "blood of hair-cloth," and "blood of a kiss," [presents...]

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

a wheel which is turned by the composition of words, and has the course of a speech.

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

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

(Jer. 49). But it is also a most fertile region for camels because of the breadth of the desert pastures [Al. pastures], and the temperance of the air, in which this animal delights. Arabia, moreover, is interpreted as "evening": and Kedar, as "darkness." Of which it is also said in the Psalms: "I dwelt with those inhabiting Kedar" (Ps. 119:5). Which regions bring to Tyre camels, weighed down with most heavy burdens of sins, or lambs, and rams, and goats, which they sacrifice on their altars, which they have fashioned from an iniquitous and rebellious heart. But also in this same prophet in the vision of the shepherds, we read of rams disturbing the most pure waters, and pushing the sheep with their sides, and fighting with their horns (Infra 34): and goats also, who are accustomed to stand at the left, and lambs who lie about being the lamb (Matt. 25): concerning which it is written: "Behold the Lamb of God, behold Him who takes away the sins of the world" (John 1:29). In a good part, however, Isaiah writes that camels (Isa. 60), from Midian, which is interpreted as "judgment of the Lord," come to Jerusalem, and Ephah, and rams from Nebaioth, and Sheba bringing gold and incense: the last two of which are also offered by the Magi to the Lord (Matt. 2). And these camels, having laid down the burden of sins, can enter the narrow and tight way which leads to life (Matt. 7 and 19).

(Verse 22.) The sellers of Sheba and Raamah [Al Rema], they were your merchants with all the chief spices, and most precious stone [Vulg precious], and gold which they set forth in your

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

(Verses 23, 24.) Haran, and Canneh, and Eden, were your merchants; Sheba, Assur, Chilmad, were your sellers: they were your merchants in

many ways in wrappings of hyacinth, and of embroidered garments and of precious treasures, which were wrapped and bound with cords. LXX: Charran, and Canneh, and Eden, these were your merchants: Sheba, Assur, and Chilmad, were your merchants, bringing merchandise + in Machalim, and in Galima ** hyacinth, and + embroidered garments ** chosen treasures bound with cords. And these nations containing the names of various places. But as for what was added from Theodotion in the Seventy, "in Machalim and in Galima," Symmachus interpreted as "in precious wrappings." Embroidered garments also, which Theodotion interpreted as "various," we have added from Aquila and Symmachus. Moreover, such precious garments were carried in the wrappings of the merchants, that they were bound with hyacinth cords. Haran, or, as the Seventy said, Charran, in our language sounds as "openings": Canneh, "preparation": Eden, "delights": for which among the Seventy is "Edne," which is not found in the Hebrew, and we know not what it sounds like: and we ought not to seek the etymology of a fictitious name. In the merchandise of Tyre, therefore, through the fleshly senses which are indicated in the openings, is the whole preparation of the men of the world, who think only delights if they increase the trades of the Tyrian city. 320 Concerning Sheba we have spoken above. Assur is interpreted as "directing": Chilmad, or as it is contained in certain copies, "Cherma," is translated into "vineyards": no doubt those of the

Sodomites, who come into the market of Tyre, that they may direct perverse things, or rather argue with punishments, and correct what had been depraved, according to that which is said in the Psalms: "That you may destroy the enemy and the avenger" (Ps. 8:3). And they have multifaceted furniture, and distinguished with incredible variety, which is bound in wrappings of hyacinth; or their treasures are bound with cords, which they have treasured up for themselves on earth, according to that which is written: "Each one is bound by the cords of his sins" (Prov. 5:22). Nor did they have free trade, but they bound all things with the bonds of sins. They also had cedars in your merchandise. Ships of the sea (or as it is contained in the Hebrew, Tarshish), were your princes in your merchandise. For "cedars," the Seventy translated "cypresses." And because we have spoken of both above, it is superfluous to increase the disgust of the reader.

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

(Verse 26.) Into many waters your rowers have brought you. Above we read that the rowers of

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

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

Your riches and your treasures, and your multiple equipment. Many read it thus: "In the heart

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

(Verse 27). Your sailors (or rowers), and your pilots, who were holding your furniture, and were presiding over your people: and your men of war who were in you, with all your multitude which is in the midst of you, shall fall into the heart of the sea in the day of your ruin. We read that the rowers or sailors of the Tyrian city were Sidonians and Aradians, concerning whom it has already been said; and according to the edition of the Seventy, the counselors of Byblos, which in Hebrew is called GEBAL: also her men of war, Persians, Lydians, and Libyans, who all shall fall, and shall be shown to be as nothing, when Tyre shall fall, and all her glory shall have the end of ruins. Moreover, the multitude which the Seventy translated as "mixture," except for the princes, signifies the common people; who with-

out the name of dignities, 322 shall be crushed by a similar judgment. And the prophecy is mixed between the city and a ship, so that from the one you may understand the other: and yet both pertain to the consummation of the age, and into shipwreck.

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

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

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

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

"And they shall weep for you," he says, "in bitterness of soul with most bitter weeping." For it is better to enter the house of mourning than

the house of feasting (Eccl. 7): so that they may lament Tyre, and redouble the mournful song, which the following Scripture subjoins. But that we may know the progress of those who lament the one falling, and who previously were occupied in the heart of the sea and in its midst, let the example of the prophet teach us: who himself is commanded to lament Tyre, so that, the time of penance being completed, she may be restored to her ancient state (antiquum statum), and, taking up the lyre, may sound to the Lord. Read Isaiah.

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

(Vers. 33 seqq.) Who is like Tyre, which has been silent (or has become still) in the midst of the sea? (Which is not found in the Seventy.) Who in the exit of your negotiations (or what reward you found) from the sea, you filled many peoples. In the multitude of your riches and of peoples, you enriched many kings. Now you are crushed by the sea (or in the sea) in the depths

of the waters; your wealth (or your negotiation) and all your multitude, which was in your midst, have fallen. All the inhabitants of the islands were astounded (or were crushed) over you, and all their kings, struck by the tempest (or turned into madness), changed their countenances (or wept). The merchants of the nations (or of the peoples) hissed over you; you have been reduced to nothing (or you have become perdition: and you shall be no more until the age (or forever).

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

But now you are crushed in the sea, and in the depths of the waters, according to that which is written of Pharaoh: "He cast the chariots of Pharaoh and his strength into the sea" (Exod. 15:4). Who was submerged into the deep like a stone, and could say: "I have come into the

depth of the sea, and the tempest submerged me" (Ps. 68:3). All the islands, or inhabitants of the islands, which are beaten by the waves of this age, shall be amazed over you, and their kings, struck by the tempest, shall feel their destruction, and imitating the voice of the serpent, shall hiss and say: "You have been reduced to nothing, or you have become perdition"; so that you did not have the nature of perdition, but the will.

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

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

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

BOOK NINE.

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

(Chap. XXVIII.---Vers. 1 seqq.) "And the word of the Lord came to me, saying: Son of man, say to the prince of Tyre: Thus says the Lord God: Because your heart has been lifted up, and you have said: I am a god, and I have sat on the chair of God in the heart of the sea: since you are a man, and not God, and you have given your heart as the heart of God: behold, are you wiser than Daniel? No secret is hidden from you. In your wisdom

and your prudence you have made strength for yourself and have acquired gold and silver in your treasuries. In the multitude of your wisdom, and in your negotiation, you have multiplied strength for yourself, and your heart has been lifted up in your vigor. Therefore thus says the Lord God: Because your heart has been lifted up as the heart of God: therefore behold, I will bring upon you strangers, the most robust of the nations, and they shall strip their swords upon the beauty of your wisdom, and shall pollute your decor. They shall kill and deliver you, and you shall die in the destruction of the slain in the heart of the sea. Will you saying speak: I am a god, before those who kill you, since you are a man and not God, in the hand of those who slay you? By the death of the uncircumcised you shall die in the hand of strangers, because I have spoken, says the Lord God. LXX: And the word of the Lord came to me, saying: And you, son of man, say to the prince of Tyre: Thus says the Lord God: Because your heart has been exalted, and you have said: I am a god, I have inhabited the habitation of God in the heart of the sea: but you are a man, and not God, and you have given your heart as the heart of God, are you wiser than Daniel? Wise men did not instruct you by their discipline: have you in your erudition, or your prudence, made strength for yourself, and made gold and silver in your treasuries, or in your much erudition, 327 and your negotiation have you multiplied your strength? Your heart has been elated in your strength, therefore thus says the Lord God: Because you have given

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

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

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

It is written in Isaiah (Isa. 14) to the king of Babylon, Nebuchadnezzar, that he equaled himself to the power of God, and was lifted up into such great arrogance that he dared to say: "Above the stars of heaven I will ascend, and I will be like the Most High." And precipitated from his

throne, he deserved to hear: "How has Lucifer fallen who was arising in the morning?" And concerning Pharaoh in this same prophet: "Mine are the rivers, and I made them" (Below 29:9). And concerning the prince of Tyre, that with an elated heart he said arrogantly: "I am a god, and I sat on the chair of God," or "I inhabited the habitation of God," since he is a man, and not God.

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

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

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

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

And at the same time, because you boast of wisdom, to such an extent that the men of your kingdom challenged Solomon with enigmas: are you wiser than Daniel, who by the grace of God conquered all the magi and soothsayers, 329 and is now most wise in Babylon? Or it is to be understood thus: Even if you are wiser than Daniel,

who by the confession of all is most wise, and by the magnitude of riches and power you desire to equal yourself to the power of God: yet you shall be captured by adversaries, and with the city lost, you shall be pierced by many wounds: and you shall no more say, I am a god: but taught by destruction, you shall know yourself to be a man, not God.

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

(Vers. 11 seqq.) And the word of the Lord came to me, saying: Son of man, take up a lamentation over the king of Tyre, and you shall say to him: Thus says the Lord God: You are the seal of resemblance, full of wisdom, and perfect in beauty: you were in the delights of the paradise of God. Every precious stone was your covering: sardius, topaz,

and jasper, chrysolite, onyx, and beryl, sapphire, carbuncle, and emerald. Gold was the work of your beauty, and your holes were prepared in the day that you were founded. You are the extended and protecting Cherub, and I set you on the holy mountain of God. You walked in the middle of fiery stones: perfect in your ways, from the day of your founding: until iniquity was found in you. In the multitude of your business your interiors were filled with iniquity, and you sinned, and I cast you out from the mountain of God, and I destroyed you, O protecting Cherub, from the middle of the fiery stones. And your heart was lifted up in your beauty: you lost your wisdom in your beauty [Vulg. *your wisdom in your beauty*], I cast you onto the earth: I gave you before the face of kings, that they might behold you. In the multitude of your iniquities and the iniquity of your business you polluted your sanctification. Therefore I will bring forth a fire from the middle of you, which shall devour you, and I will give you into ashes upon the earth, in the sight of all who see you. All who see you among the nations shall be astonished over you. You are made into nothing, and you shall not be forever. LXX: And the word of the Lord came to me, saying: Son of man, take up a lamentation over the prince of Tyre, and you shall say to him: Thus says the Lord God: You are the seal of resemblance, full of wisdom, and a crown of beauty: you were in the delights of the paradise of God. You were surrounded by every good stone: sardius and topaz, and emerald, and carbuncle, and sap-

phire, and jasper, and silver, and gold, and ligure, and agate, and amethyst, and chrysolite, and beryl, and onyx, and with gold you filled your treasures, and your storehouses in you, from the day that you were founded, they prepared with the Cherub anointed by God, and dwelling in the tabernacle, I gave you on the holy mountain of God: you were made in the middle of fiery stones. You were immaculate in your days, from the day that you were created: until iniquities were found in you, from the multitude of your business you filled your cellars with iniquity, and you sinned, and you were wounded from the mountain of God, and the overshadowing Cherub led you out from the middle of the fiery stones: Your heart was lifted up in your beauty: your discipline was corrupted with your beauty. On account of the multitude of your sins I cast you onto the earth: I gave you in the sight of kings, that you might be honored. On account of the multitude of your sins, and the iniquities of your business I contaminated your holy things. And I will bring out a fire in the middle of you, this shall devour you. And I will give you into ashes upon the earth in the sight of all who see you, and all who knew you among the nations shall be saddened over you. You are made into perdition: and you shall be no more forever.

Since we have said who the prince of Tyre is, and how he fell through pride, let us learn his lamentations over his former glory. First he is reminded of what he was, so that he may grieve that he has lost what he had. You, he says, are the

seal of resemblance; according to that which John the Evangelist says properly of the Savior: "For him the Father God has sealed" (John 6:27). And concerning men: "He has sealed, because God is true" (John 3:33). And in the Psalms: "The light of your countenance, O Lord, is sealed upon us" (Ps. 4:7). And in another place: "Beloved, now we are sons of God, and it has not yet appeared what we shall be. We know that when he appears, we shall be like him" (1 John 3:2). Whence also it is said to God: "Who will be like to you?" (Ps. 35:10). For resemblance is one thing, equality another. Whence it is a most cruel heresy which confesses only the resemblance of the Father in Christ, and takes away the nature. We, however, say in the Son not only resemblance, but equality. For on this account the Jews persecuted him: because he not only broke the sabbath, but also made himself equal to God (John 5). But where there is equality, there is the same nature and one substance. This is that which the Apostle also speaks concerning resemblance: "My little children, for whom I labor in birth again: until Christ be formed in you" (Gal. 4:19), so that you may receive, namely, his resemblance, which you lost by your own vice. And because in the Latin codices resignaculum is read for signaculum, while with bad zeal (kakozelos) expressing word for word, he who interpreted according to the Septuagint translation put aposphragisma, that is, resignaculum. Whence some understand it thus, that the king of Tyre unsealed (resignavertit) and lost the seal of God and the figure which was expressed

as if in the softest wax, so that instead of a seal he made an unsealing, by no means having the image and resemblance of God, according to which also the first man was founded, God saying: "Let us make man according to our image and resemblance" (Gen. 1:26). And it is to be noted, that the image was made then only, but the resemblance is completed in the baptism of Christ. And consequently to him to whom it was said: You are the seal of resemblance, is joined, full of wisdom, perfect in beauty, or, a crown of beauty. For where the resemblance of God is, there is also the fullness of wisdom, and perfect beauty, or as if adorned with diverse flowers, and a crown of virtues composed, which the diligent one increases by his own study, while industry nourishes the good of nature, and the negligent one diminishes it, according to that which is said in Proverbs under the figure of a beautiful woman of bad character: "As an earring in the nostrils of a sow, so is beauty to a woman of bad character" (Prov. 11:22). It follows: You were in the delights of the paradise of God: for which in the Hebrew is held EDEN which the history of Genesis also relates. Eden, however, is turned into delights. And beautifully he names the paradise of God for distinction; so that he may show that there is also a contrary paradise, not of God, among those who change the truth into a lie (Rom. 1), and boast that they have a paradise. By which speech he demonstrates, that it is by no means a man of whom it is written, but a contrary power, which formerly dwelt in the paradise of God: al-

though the Jews think this is prophesied through the trope which is called hyperbole, concerning Hiram king of Tyre. But to him to whom it is said: You were, or were made, in the delights of the paradise of God, he shows what he had, or what he lost. Furthermore, that which is coupled to the habitation of paradise, every precious stone was your covering, or your binding, and surrounding, sardius, topaz, and jasper, chrysolite, and onyx, and beryl, sapphire, and carbuncle, and emerald, or, as in the LXX, in a different order and with other names, twelve stones are contained, this is to be observed, that the king of Tyre was not surrounded or covered with every precious stone, and as Symmachus translated, bound and constricted: but every stone which the prince of Tyre had was precious. Otherwise there are many precious stones which the Scripture does not name in the present place, chalcedony, sardonyx, chrysoprase, hyacinth, also crystal, and the most precious pearl. But both Aquila and Symmachus and Theodotion in the present place differ much among themselves, and from the LXX Interpreters not only in order, but also in number and names. In the Apocalypse of John also, where the Jerusalem built of living stones is remembered, with the order changed a little in the extreme parts, the same stones are placed in its foundations, so that its gates are written to be built with the light of crystal (Apoc. 21). But also on the breast of the priest, through four orders in the Rational (Exod. 28), the same stones are described, and on his shoulders two onyx stones,

in which the names of the twelve patriarchs are written, which the true priest, of whom it is written: "You are a priest forever according to the order of Melchizedek" (Ps. 110:4), carries on his breast, carries on his shoulders, so that in the twelve stones he may show the number of the apostles; and in the two the sacraments of both Testaments, of whom one, John the Evangelist, lay on his breast, so that he might draw forth the flows of wisdom, and could say: "In the beginning was the Word, and the Word was with God, and the Word was God: this was in the beginning with God" (John 1:1, 2). These are the living stones, from which the Church is built, and concerning which the Apostle Peter writes: If you have believed, because the Lord is sweet: approaching whom as a living stone, rejected indeed by men, but chosen by God and honorable, you yourselves also as living stones are built up into spiritual houses for a holy Priesthood, to offer spiritual victims pleasing to God through Jesus Christ: since the Scripture says (Isa. 28:16): Behold, I place in Sion a cornerstone, chosen, precious, and he who believes in him shall not be confounded" (1 Pet. 2:3 seqq.). Upon which also the vessel of election agrees with a like voice, saying: "built upon the foundation of the apostles and prophets, Christ Jesus our Lord being the cornerstone itself, in whom every building constructed grows into a holy temple of God" (Eph. 2:20). These are the stones, concerning which we read in another place: "Holy stones are rolled upon the earth like wheels" (Zech. 9:16), touching

the ground a little, and by their volubility hastening to celestial things. Concerning which also the Scripture commemorates: "Behold I prepare your carbuncle stone: and your foundations sapphire, and I will place your bulwarks jasper, and your gates crystal stone, and your wall chosen stones: and all your sons taught by God, and in much peace your sons, and in justice you shall be built" (Isa. 54:11-13). Upon which what seemed to us, we have said in the explanations of the same prophet. Of this kind of stones the twentieth psalm also sings: "Lord, in your strength the king shall rejoice, and over your salvation he has exulted vehemently. You have given him the desire of his soul, and you have not defrauded him of the will of his lips. For you have prevented him with blessings of sweetness: you have placed on his head a crown of precious stone" (Ps. 21:1 seqq.). These are the pearls of the prophets and apostles which, in comparison with Christ, are all sold in the Gospel (Matt. 13), so that the most precious pearl may be bought, and the stone of which Zechariah writes, that it has seven eyes, that is, the seven graces of the Holy Spirit (Zech. 3 and 4). Read Isaiah. And it is placed by the apostle Paul in the foundation of the Church, upon which are built gold, silver, and precious stones (1 Cor. 3): whose colors and natures and efficiencies of each, it is not of this time to discuss; but they require a volume of their own: so that in Ezekiel, and in Exodus, and in the Apocalypse, and in Isaiah, all the stones and orders of stones compared among themselves, make a great question both for the

reader and the discusser. Upon which also the holy man Epiphanius the bishop handed over to me in person a volume of his own. And the 37th book of Pliny the Second, Natural History, after a multiple science of all things, disputes concerning gems and stones. To whose notice the diligent reader is to be sent by us. Furthermore, the interpretation of Symmachus writes that this prince of Tyre was distinguished as if with a most precious necklace of stones. Finally he calls it a drum (tympanum) of gold, in which the stones are fixed. Whence also according to the Hebrew it follows: Gold was the work of your beauty, and your holes were prepared in the day that you were founded. For which the Seventy put: With gold you filled your treasures and your storehouses, referring to the sense and mind, that his thought lay open to divine sacraments, and he gathered for himself spiritual riches, concerning which the Lord commanded: "Lay up for yourselves treasures in heaven: where neither rust nor moth destroys, and where thieves do not dig through and steal. For where your treasure is, there is also your heart" (Matt. 6:21). This is the hidden treasure, concerning which also he speaks in the Gospel: "The kingdom of heaven is like a hidden treasure in a field, which when a man finds, he hides, and for joy of it he goes and sells all that he has, and buys that field" (Ibid., 13). The storehouses, however, or barns, are those concerning which it is written in another place: "Blessed are your storehouses, and your remains" (Deut. 28:5). After these things it is said, according to

the Hebrew: You are the extended and protecting Cherub, the ark of God and the propitiatory is understood, or according to the Seventy, that he himself was anointed and created with the Cherub. From which it is shown that this cannot pertain to the man who was prince of the Tyrian city: but to a formerly holy and principal power, which was placed as prince of the Tyrian city. And I set [you], he says, on the holy mountain of God; without doubt he signifies paradise, to which after the third heaven Paul the apostle says he was caught up (2 Cor. 12). Cherub, however, in the masculine gender, singular number: and in the plural they are called Cherubim, which are interpreted multitude of knowledge: upon which God rests and sits, and uses this chariot, the prophet saying to him: "You who sit upon the Cherubim, manifest yourself" (Ps. 80:1). And in another place: "He ascended upon the Cherubim, and flew: he flew upon the wings of the winds" (Ps. 18:10). This Cherub, however, or one created with the Cherub, extended and protecting the sacraments, was placed on the holy mountain of God, of which we have often spoken. And Paul the apostle speaks, if anyone however receives the Epistle to the Hebrews: "You have approached Mount Sion and the city of the living God, the celestial Jerusalem, and thousands of angels" (Heb. 12:22). Or certainly the holy mountain of God is to be understood as paradise (as we said). He also walked in the middle of fiery stones, concerning which it is written: "Who makes his angels spirits, and his ministers a burning fire" (Ps. 104:4).

And not only God, who is called a consuming fire, consumes hay, wood, and stubble (Deut. 4): but also the angels, who are called fiery stones, and fervent in spirit. Whence also the Lord: "I have come," he says, "to send fire upon the earth, and how I wish that it were kindled" (Luke 12). And that which follows: Perfect in your ways from the day of your founding (for which the LXX put: You were immaculate in your days, from the day that you were founded), until iniquity was found in you, shows that every creature was founded good by God, and had perfect virtue, and through this the prince of Tyre also was immaculate, so that henceforth the stain is not of nature, but of the will. Until iniquity was found in you. Found by God, which was held included in the treasures of your breast through pride and abuse of the power which you had received. Also in the multitude of his business his interiors were filled, or his cellars, with iniquity. For while he seeks many things, and is not content with the knowledge which he had received, nor with the power over which he was placed, he filled the cellars and the interiors of his breast: so that saturated and fattened he kicked against his Creator. For Jacob ate, and was saturated, and the beloved kicked, fattened and gross and dilated, and he left the God who made him (Deut. 32:15). And from the heart proceed worst thoughts (Matt. 15:19): on account of which God says: You sinned, and I cast you out from the mountain of God, or you were wounded from the mountain of God, which reading, we are compelled to fear. For if the extended and

protecting Cherub, placed on the holy mountain of God, and perfect and immaculate in the middle of fiery stones, on account of the multitude of business filled his interiors with iniquity, and sinned, and was cast out from the mountain of God, that is, from the habitation of paradise, or wounded by the mountain of God, who is clearly understood to be Christ, or certainly established and dwelling on the mountain of God, was wounded by himself, and compuncted by the evil of conscience, while he understands himself unworthy of the habitation of the mountain: what is to be thought of us? On account of which it is said to him: And I destroyed you, O protecting Cherub, from the middle of the fiery stones: so that by no means would you consist among the fiery stones, but would perish. O Cherub itself, or the Cherubim that protected you, I led you out from the middle of the fiery stones: according to that which is also written of Adam: "He cast out Adam, and established him [or the Cherubim] against the paradise of delights" (Gen. 3:24). And he renders the causes why he was led out, or cast forth from the middle of the fiery stones. For your heart was lifted up in your beauty: while you think that which is God's to be yours. Whence also the apostle says that he received a sting of the flesh and an angel of Satan, who should buffet him, lest he should be proud in the magnitude of revelations, and fall into the judgment of the devil (2 Cor. 12). And therefore your doctrine was corrupted, he says, with your beauty, or, you lost your wisdom in your beauty: so that while you

wish to be more than you were founded, and to know more than you had received from God, you would even lose that which you had, and instead of beauty and doctrine, deformity and foolishness would possess you: whence onto the earth you were cast forth, who before dwelt on the mountain of God. Of which also Isaiah writes: "How has Lucifer fallen, who rose in the morning" (Isa. 14:12)? And the Savior in the Gospel: "I saw," he says, "Satan falling from heaven like lightning" (Luke 10). Which also Jeremiah speaks to Jerusalem: "How has the Lord obscured in his anger the daughter of Sion: he has cast forth from heaven onto the earth the glory of Israel" (Lam. 2:1)? You were cast forth, however, in the sight of all kings, that they might be terrified by your example, either of good kings, whose heart is in the hand of God (Prov. 21), or of bad kings, whose kingdoms the devil showed to the Savior (Matt. 4): who met the Babylonian king, saying: "And you are captured as we are, and are reputed among us." For which reason also he polluted his sanctification which he had had, when he dwelt on the mountain, and conversed in the middle of fiery stones. It follows: I will bring forth a fire in the middle of you which shall devour you. He had kindled this fire in the heart of the king of Tyre, he whose darts are fiery, and of whom it is written: "All adulterating like an oven their hearts" (Hosea). Of which fire Isaiah also speaks: "Walk in the light of your fire, and in the flame which you have kindled" (Isa. 50), so that going out doors, it may devour the possessor, according

to that which is written in the same Isaiah: "He has devoured the matter like hay" (Isa. 5). In that day the mountains and hills and forests shall be extinguished, and he shall devour from the soul even to the flesh. This fire which is called strange, Nadab and Abihu had offered at the altar of the Lord, and therefore were consumed by divine fire (Lev. 10). Whence also Moses says: "This is the word which the Lord spoke: In those who approach me I will be sanctified." For the sanctification of God is the punishment of those who sin. After these things it is said: And I will give you into ashes, so that the fire may consume all things which you built upon your bad conscience. Who when you ought to have rested on the sabbath, and by no means to have done servile work, collected wood on the sabbath: so that the fire might have what to devour in your breast. It shall also lose all evil works, turning them into ashes, so that the noxious fire may be inwardly extinguished, so that all may behold and be astonished that the Tyrian king has perished, and has been made into nothing, not in many ages, but in one, or certainly forever, so that that which is written may be fulfilled: "I will not spare you, and I will not have mercy." The Hebrews are accustomed, among their other fables and genealogies and interminable questions, to understand these things spoken against Hiram king of Tyre, although from Solomon until Ezekiel there are very many years, which it is clear that men did not live at that time: and thus to pronounce, as if through irony the prophet speaks to him: Are you

indeed the seal of the resemblance of God, full of wisdom, and perfect in beauty: you adorned with all stones, you the Cherub, or created with the Cherub: when on the contrary you have sinned, and are to be dissolved into ashes? They add also to their fable a miracle, so that against the Scripture, or rather without the authority of Scripture, they say that Hiram lived a thousand years. But how violent this interpretation is, the prudent reader understands without our judgment.

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

which I gave to my servant Jacob, and they shall dwell in it secure (or in hope): and they shall build houses, and plant vineyards, and they shall dwell confidently (or in hope) when I shall have done judgments on all who oppose [Vulg. adds *them*] all around (or have done insult to them): and they shall know that I am the Lord their God.

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

travel from the Lord, and walk by faith, not by sight (2 Cor. 5); and we save ourselves in hope: for hope which is seen is not hope (Rom. 8:24). according to that which is read in Isaiah: "You who are weaned from milk, who are drawn away from the breast, expect tribulation upon tribulation, and hope upon hope" (Isa. 28:9 seqq.). They shall build houses, however, which also he builds in the Gospel, who does not establish foundations upon sand, but upon rock (Matt. 7). Concerning which it is written: "Unless the Lord build the house, those who build it have labored in vain" (Ps. 127:1). And in Exodus, according to the Septuagint: "Because the midwives feared the Lord, they made houses for themselves" (Exod. 1:21), and many things of this kind. When however the Lord shall have done judgment against those who oppose, or affect Israel with insults all around: then every creature shall know that he himself is the Lord, whose judgments are true, and justified in themselves. Whence also the Canaanite woman, whose daughter was vexed by a demon because she had gone out from the borders of Tyre and Sidon, obtained what she had asked (Ibid., 15).

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

and you shall speak concerning all Egypt, and you shall say: Thus says the Lord God.

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

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

(Vers. 3 seq.) Behold I am against you, Pharaoh king of Egypt, great dragon, who lie (or sit) in the middle of your rivers, and say: The river is mine, and I made myself (or them). And I will set a bridle (or a snare) in your jaws, and I will glue the fish of your rivers to your scales (or wings), and I will extract you from the middle of your rivers: and all your fish shall adhere to your scales. And I will cast (or depose) you quickly (or into the desert): and all the fish of your river, you shall fall upon the face of the earth (or of your field). You shall not be collected, nor shall you be gathered;

I have given you to be devoured by the beasts of the earth and the birds of heaven. And all the inhabitants of Egypt shall know that I am the Lord: because you have been made (or you were) a staff (or a reed rod) to the house of Israel, when they took (or it took) you with their hand [Vulg. silent *their*], and you were broken, and you tore all their shoulder, and as they leaned upon you, you were crushed, and you dissolved (or broke) all their kidneys.

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

in your jaws: or I will constrict with snares your mouth, with which you spoke magnificently, and all your associates and leaders, who are called fish of the rivers, I will glue to your scales, that is, to your pride, by which you think you fly. For the dragon has wings, or rather he had them when he was in the paradise of God and in the middle of fiery stones, of whom Isaiah says: "The Lord will bring a sword upon the dragon, the flying serpent" (Isa. 27:1). There are also other rivers, which Pharaoh claims for himself, concerning which David sings: "The impulse of the river gladdens the city of God" (Ps. 46:4): without doubt he signifies the Church. Let us consider therefore, what is the dragon's punishment, or what is his supplication. It follows: And I will set a bridle, or a snare in your jaws. To which that of Job is similar: "But you shall draw out the dragon with a hook, and you shall set a halter around his nostrils. He trusts that the Jordan enters into his mouth: in his eye he shall receive him. A bracelet shall pierce his nostrils, and his lips" (Job 40:19 seqq.). The Lord sets a bridle in the jaws of this dragon, and pierces his lips and constricts them with the circle of a bracelet, when through Ecclesiastical men, who are learned in the holy Scriptures, he imposes silence on him, and all the dogmas of perversity are dissolved. And he glues the fish of his rivers to his wings, or scales, by which heretics through pride hasten to the heights, so that they themselves being bound with the dragon, may effect one body with him, and be coupled to him either in the consort of

error, or in the resemblance of punishment: just as "he who adheres to the Lord, is one spirit" (1 Cor. 6:17). Nor indeed does the Egyptian dragon have one river, but many rivers, with which he irrigates Egypt, humble and dejected, having nothing of mountains in itself: nor the waters of Shiloah, which go with silence, but turbid and muddy (Isa. 8). Whence also the Lord extracts him from the middle of his rivers, so that he may by no means lie upon them, nor sit in them: and all the fish adhere to his scales, adhering according to the quality of vices through the whole body of the dragon, either to the head, or to the belly, or to the tail, and extreme parts: so that the dragon being extracted, the fish also, who adhere to him, may be extracted likewise. And: I will cast you, he says, into the desert, so that you may by no means find those whom you may deceive. Or certainly I will depose you from the summit of your pride, and I will depose you quickly, according to that of the Apostle: "May the God of peace crush Satan under your feet quickly" (Rom. 16:20); so that the dragon being crushed and deposed, the fish also of that river may be deposed, and the author of crimes may fall, who before thought that he stood, and ran through the whole world. Let him fall, however, upon the face of his earth, to which he was precipitated from heaven, so that he may by no means be collected more in the Churches of heretics, nor be gathered, or be buried in those who shall have believed in him, when they shall have been liberated from him, but be given to be devoured by the beasts of the earth, and the birds

of heaven. The beasts, concerning which it is written: "Do not hand over to the beasts the soul confessing to you" (Ps. 74:19). And the birds of heaven, which eat the seed along the way, and are interpreted by the Savior to be devils (Matt. 13). For not only the prince of malice, but also his disciples, are named devils, according to that which is said of Judas: "Did I not choose you twelve, and one of you is a devil" (John 6:71)? They are called birds of heaven, however, because they promise sublime things to themselves, so that after the dragon with his fish shall have been deposed and cast forth, and handed over to be devoured by the beasts of the earth, which have nothing of mildness in them, and by those who are carried around by every wind of doctrine (Eph. 4), then all the inhabitants of this age may understand, that he himself is the Lord. But the whole cause of punishments is, that in vain he promised help to the house of Israel, and was to it a rod, or a reed staff, empty and vain, and having nothing of fullness in itself, because he could not say: "But we have all received of his fullness" (John 1:16); since the Scripture commanded: "You shall not appear in the sight of the Lord your God empty, or vain" (Exod. 23:15). That we ought not to ask help from Egypt, the Scripture also testifies elsewhere: "Woe to those who descend into Egypt for help" (Isa. 31:1). Concerning this kind of reed staff Rabshakeh also in vain reproaches Hezekiah king of Judah saying: "Behold you trust in that reed staff and broken one, upon Egypt: upon which: he who has leaned, it enters into his hand. So is

Pharaoh king of Egypt to all who trust in him" (Isa. 36:6). And he indeed was lying concerning the just king, commemorating these things, who is interpreted "much in cup" (*multus poculo*). For he was inebriated from the golden cup of Babylon, and therefore what things were his own, he was pressing upon the people confessing the Lord. Here however Pharaoh is reproached, because he was to the house of Israel a rod, or a reed staff, promising them a vain and fragile help and one soon to be crushed. That we may be able to know, however, who is the reed staff, upon which the house of Israel ought not to trust, we will be able to understand from the contrary staff and rod of the Lord, concerning which it is said to the Lord: "Your rod and your staff, they have comforted me" (Ps. 23:4). This rod Aaron also had, which devoured the Egyptian dragons, and when it struck the embankments of the Nile, and gnats were generated in all Egypt (Exod. 7, 8). Moses also, according to the LXX, extended this rod, and lifted it to heaven, and the Lord brought a south wind upon the earth all that day and all that night, and in the morning the wind lifted, and brought locusts upon all the land of Egypt. Concerning this rod I think it is written also in the book of Numbers, that it flourished, and germinated nuts or almonds (Num. 17). This the Apostle also had when he said: "What do you wish, shall I come to you in a rod" (1 Cor. 4:21)? And those who celebrated the Passover, held staffs in their hands, without which supporting the imbecility of the human body, they could not

eat the flesh of the lamb. This is the rod from the root of Jesse, upon which seven spirits rested. But not such is Pharaoh, nor the staff of Egypt and the reed rod which deceives those taking hold of it, and tears their shoulders, that is, their strength. And whoever shall have leaned upon it, his loins are dissolved and he cannot stand: nor girded in his kidneys celebrate the Passover. Which suits those, whose hearts and kidneys God searches.

(Vers. 8 seqq.) Therefore thus says the Lord God: Behold I will bring upon you the sword, and I will kill from you man and beast. And the land of Egypt shall be in a desert (or perdition) and a solitude: and they shall know that I am the Lord: because he said (or you said) the river is mine, and I made it (or the rivers are mine, and I made them). Therefore behold I am against you and against your rivers: and I will give the land of Egypt into solitudes, dissipated by the sword (or destroyed) from the tower of Syene (or from Migdol and Syene) even to the border of Ethiopia. The foot of man shall not pass through it, nor shall the foot of beast walk in it, and it shall not be inhabited for forty years. And I will give the land of Egypt deserted in the middle of deserted lands, and its cities in the middle of subverted cities shall be [Vulg. and shall be] desolate for forty years. And I will disperse (or disseminate) the Egyptians among the nations, and I will fan them into the lands. Because thus says the Lord God: After the end of forty years, I will gather Egypt (or the Egyptians) from the peoples (or nations) in which they had been dispersed. And

I will bring back the captivity of Egypt, and I will place them in the land of Pathros, in the land of their birth (or in the land from which they were assumed). And they shall be there in a humble kingdom (or principate), among the rest of the kingdoms it shall be the humblest. And it shall not be lifted up more over the nations, and I will diminish them, lest they rule over the nations (or lest they be more among the nations). Nor shall they be more for the house of Israel in confidence (or in hope) teaching iniquity, that they may flee, and follow them (or bring them back into the memory of iniquity that they may follow them) and they shall know that I am the Lord God.

Join to the prior things those which follow. Because you were a reed staff to the house of Israel, and not only were you broken in its hand, but according to Isaiah (Isa. 36), you pierced its hand, and now you have torn the shoulder, and you yourself were crushed, and you dissolved the loins of those leaning upon you: therefore I will bring upon you the sword of the enemies, and with men I will lay waste the beasts, and the land of Egypt shall be reduced into solitudes, and for a second time they shall know that he himself is the Lord. And then men and beasts and the destroyed land shall know that he himself is the Lord: in that sense in which it is written in the seventy-seventh Psalm: "When he was killing them, then they sought him" (Ps. 78:34). For everyone who seeks, shall find. It is indeed of God's mercy, that the abundance of this world should perish, and the flows of Egypt be dried

up, or rather their land be in solitudes, and the sentence of the Lord be dissipated from the tower of Syene, which is interpreted "circle" (*gyrus*): so that it has nothing of right in itself, even to the land of the Ethiopians, who are called humble: namely that all pride which had erected itself against the knowledge of God, may be destroyed, and be humbled for its own salvation. Nor may the foot of man, that is, anything rational, pass through Egypt, nor the foot of beast walk in it: so that he may not hold any of the simple ones, whom Pharaoh was desiring to hold in Egypt, the men having been dismissed, Moses contradicting, and wishing the beasts also to be liberated from the captivity of Egypt. And it shall not, he says, be inhabited for forty years, which number is always of affliction and punishment. Whence also Moses, and Elijah, and the Savior himself, fasted for forty days and nights, and for forty years the people were in the solitude, so that afterwards circumcised in Gilgal, they might be liberated from the reproach and ignominy of Egypt (Exod 34; 1 Kings 19; Matt 4; Num 14). In the sacrament of which number, also this same prophet sleeps on his right side for forty days for the tribe of Judah, and the people are announced to serve in Egypt for four hundred years (Gen. 15): which make forty decades, or four hundreds (*hekatontadas*). The rains of the flood also bring shipwreck to the world for forty days. For it was just, that he who offends God through the four elements of the world, by which all things are said to consist, while he loves and cherishes

them, should be punished in the same number: and Israel who had sinned against the sabbath, should sustain the supplication of seven decades, that is, seventy years. And the land of Egypt is given deserted, and its cities in the middle of deserted lands and subverted cities, which were not built of stones, but of brick and chaff, so that Egypt which had been badly coupled to itself may be dispersed, and be fanned into the lands, namely by which the wheat may be separated from the chaff, and the end of forty years being completed, there may be a restitution of Egypt, and its captivity be brought back, and it be placed in the land of Pathros, which is interpreted "conculcated bread" (*panis conculcatus*); where that bread who had said: "I am the bread who descended from heaven" (John 6:51), was conculcated by heretical depravity: so that when they come to the Church, they may dwell in conculcated bread, and by no means be lifted up into pride, but be in a humble kingdom. And so that even when they shall have been restored into their former state, they may cast themselves down through humility, because they lived in Egypt, and built brick cities, and among the many kingdoms of the Church they may be humble, and know against whom they sinned, and Egypt may no more be lifted up over the Churches divided in the whole world, but be reduced into a fewness, and few remain in it among the nations, according to that which is written: "Give to them, Lord. What will you give to them? Give to them a sterile womb, and dry breasts" (Hosea 9:14):

so that by no means they may rejoice and extol themselves in the multitude of the deceived, but be reduced into few: "For many are called, but few chosen" (Matt. 20). And no more may they deceive the house of Israel, that is, the Church; nor promise them a vain hope and confidence, teaching iniquity, so that they may flee Ecclesiastical discipline, and follow Egyptian pleasures. These things however shall be done, so that for a third time the Egyptians may know, that he himself is the Lord. Which seems to me to be said for this reason, that the first knowledge of the Egyptians may be in the flesh, the second in the soul, the third in the spirit. First, upon the earth, second, the conversation of this world having been finished, third, after the resurrection.

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

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

because they labored [Vulg. he labored] for me, says the Lord God.

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

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

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

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

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

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

neighboring shore of the island continuous [Al. contiguous].

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

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

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

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

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

Which some say was completed under Nebuchadnezzar: others under Cambyses the son of Cyrus, who devastated Egypt as far as Ethiopia,

so that he killed Apis, and destroyed all their idols.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

From which we understand that it is a middle number and can be compared to both, since in

this both the wrath of God begins from the flood, and his clemency is shown in the seventh month in the same number of days.

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

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

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

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

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

the sons of the land of the covenant with them shall fall by the sword.

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

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

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

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

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

Thus says the Lord God: And I will destroy the simulacra, and will make the idols of Memphis to cease, and there shall be a leader in the land of

Egypt no more, and I will give terror in the land of Egypt.

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

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

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

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

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

For where the cultivators of this world have been killed, and their multitude taken away, and the foundations over which they had built

destroyed, then those who before were involved in darkness shall sustain the magnitude of dread.

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

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

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

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

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

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

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

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

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

For not good but evil Angels are set over torments.

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

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

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

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

For it is of the most clement Lord to subvert things badly fashioned, so that no resemblance which lies about the image of truth may remain in Egypt: let the optimates also perish from Memphis, which is interpreted "from the mouth"; from which they fashioned all the idols, so that

with heads truncated and the masters of the idols, there may be no prince in Egypt, and all Egypt be filled with terror and perdition.

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

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

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

(Vers. 20 seq.) And it came to pass in the eleventh year, in the first month, on the seventh day of the month, the word of the Lord came to

me, saying: Son of man, I have broken the arm of Pharaoh king of Egypt, and behold, it is not bound up that health might be restored to it, nor bound with cloths, nor patched with linen (or that it might receive a *malagma*): so that having received strength, it might be able to hold the sword.

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

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

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

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

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

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

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

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

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

seventh year, ought to have been pre-noted in individual prophecies.

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

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

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

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

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

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

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

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

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

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

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

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

BOOK TEN.

I would have wished, as I have already said before, to explain the prophecies against one province, or one king, in the same books, and by no means to divide the sense of the reader. But what shall I do about the length, which unless it be divided into parts, exceeds the measure of a volume; and an infinite mass is troublesome both to the one dictating and to the one reading? Therefore, after the discourse against Egypt and its lamentation, and the king of Egypt, concerning whose arm by no means bound up, nor restored to its former health, we spoke in the last part of the ninth book, we pass to the beginning of the tenth book against the same Pharaoh king of Egypt, who is compared to the Assyrian king, and after a very long prophecy, a lamentation over the same is assumed, and thereafter against all Egypt. In discussing which, O virgin of Christ, Eustochium, lift up your hands with Moses that our victory may be the fruit of your prayers. For it is not of him who wills nor of him who runs, but of God who has mercy (Rom. 9:16), who speaks to the prophet: Open your mouth and I will fill it (Ps. 81:10); the prophet responding to the Lord: I opened my mouth, and drew in my spirit (Ps. 119:131); who breathes where he wills. But where the spirit of the Lord is, there is liberty (John

3:8; 2 Cor. 3:17), with which liberty the Lord has endowed us. Which the Jews vainly boasted they had, saying: We are the seed of Abraham, and we have never served anyone (John 8:33), being subject to many vices and sins, and ignorant of that sentence: by whom anyone is overcome, to him he is also a servant (2 Pet. 2:19).

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

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

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

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

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

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

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

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

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

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

(Chap. 32.---Vers. 1 seq.) And it came to pass in the twelfth year, in the twelfth month (or the tenth), on the first day of the month, the word

of the Lord came to me, saying: Son of man, take up a lamentation over Pharaoh king of Egypt, and you shall say to him: You are likened to a lion of the nations, and to a dragon that is in the sea, and you did toss with the horn in your rivers, and did trouble the waters with your feet, and did trample their [Vulg. his] (or your) rivers. Therefore thus says the Lord God: I will spread over you my net in a multitude of many peoples, and I will draw you out in my dragnet (or I will draw you out in a hook). And I will cast (or draw out) upon the land: upon the face of the field I will cast you away (or your fields shall be filled): and I will cause all the birds of heaven to dwell (or to sit) upon you, and I will satiate the beasts of the whole earth with you, and I will give your flesh upon the mountains, and I will fill the hills [Vulg. adds your] (or the valleys) with your sanie (or with your blood) and I will water the earth (or the earth shall be watered) with the stench [Vulg. fetor; al. filth] of your blood (or with your dung) upon the mountains, and the valleys shall be filled from you. And when you shall be extinguished, I will cover the heaven, and I will make its stars to grow black: I will cover the sun with a cloud, and the moon shall not give her light. All the luminaries of heaven I will make to mourn (or they shall be darkened) over you: and I will give darkness upon your land, says the Lord God. And I will irritate the heart of many peoples when I shall bring in your contrition (or captivity) among the nations upon the lands (or in the land) which you know not. And I will make the

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

We mix both editions, at least in those things in which they differ. Otherwise, where there is

one sense, we follow the Hebrew. In many copies, according to the LXX, the twelfth year and the tenth month are placed; according to the other interpreters, however, the tenth year and the twelfth month, so that either Jerusalem has already been captured, and the joy of Pharaoh, with evils imminent upon himself, is taken away: or certainly it is about to be captured, and he grieves more at his own miseries than he rejoices in the captivity of others. And in the meantime briefly laying down certain foundations of the history, let us run through what the Hebrews understand concerning this place. Pharaoh is compared to a lion, not of one nation, but of many nations; or to a dragon in the sea, so that he who was raised up in pride by the irrigation of the rivers might possess the land and the waters, which pride is called a horn, and by the multitude of his army, passing through all the waters, he was able to trouble them: therefore He says that He spreads His net over his multitude, and draws him out with His dragnet or hook, and casts or extends him upon the land, who like a serpent had been involved in many coils, so that he may be devoured by all the birds of heaven. And when not only the birds, but all the beasts of the earth shall have torn him, the rest of his flesh shall fill the mountains and the valleys and the fields, so that all things may swarm with worms. But he speaks this through a metaphor, so that after the birds of heaven and the beasts of the earth shall have been satiated with his flesh, that is, his army, and the whole remaining multitude, the remaining part may be

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

his multitude, which, the Lord laying waste, has been deleted. Let it suffice to have said these things cursorily over the simple letter; let us come to the spiritual understanding.

Nor do I think we should labor greatly to know who is Pharaoh king of Egypt, since we have said more fully above, namely, that power to which Egypt was entrusted; either one province, or the Egypt of the whole world, which was not created a lion, but by its own vice was likened to the lion of the nations. For man when he was in honor, did not understand; he was compared to the foolish beasts, and was made like to them (Ps. 48:13). Concerning this lion Peter also speaks: Our adversary the devil as a roaring lion goes about, seeking whom he may devour (1 Pet. 5:8). And in the ninth psalm (v. 9) it is written: He lies in wait in secret like a lion in his den; he lies in wait that he may catch the poor. And in Jeremiah the Holy Spirit says: A lion from the forest has struck them (Jer. 5:6). But that the devil is called a dragon (for which Aquila interpreted Leviathan, expounding the name of the dragon) I have shown by many testimonies according to the previous explanation, who had said: The rivers are mine and I made them. That dragon, therefore, with his rivers as with horns did toss very many nations: which we can understand concerning Marcion, Valentinus, Arius, Eunomius, and the rest of the princes of heresies, who imitate ecclesiastical men, saying to the Lord Savior: In thee we will toss our enemies with the horn (Ps. 43:6): and they do not toss for salvation, that they may

lift from the earth to heaven, but that they may cast down into the depth. Finally it follows: And you did trouble the waters with your feet; according to that of the Apostle: But he that troubles you shall bear judgment (Gal. 5:10). For he does not wish to drink the waters of Siloe, which go with silence (Isa. 8), but the troubled and muddy waters of Egypt, which before they were trampled by the feet of the dragon, were pure, and flowing in their own order: but after they were troubled by his feet, they lost the order of their course. For neither do the heretics use the testimonies of the Scriptures cohering to themselves, but they trouble all things. And because he is the enemy and the avenger, not only does the Egyptian dragon trouble the waters of others with his feet, but he tramples his own rivers, that he may not spare those whom he has once reduced into his power. Which the just man desiring to avoid, prays: Let not the foot of pride come to me (Ps. 35:12). And in another place, having been trampled, he asks that he may not be trampled again: Have mercy on me, O Lord, he says, for man has trampled me (Ps. 55:1). But the enemy man is the devil, of whom also another psalm speaks: That man may no more be magnified upon the earth. Therefore thus says the Lord God: I will spread over you my net, in a multitude of many peoples (Ps. 9:18). The net of the Lord, woven by the reason of the Old and New Testament, is sent over the dragon, who dwells in the multitude of peoples, and is always delighted by crowds and the multitude of peoples: that He may draw him out in His dragnet,

or in His hook. This is the dragnet which is sent into the sea of this world, and draws out many other fishes to be chosen, and others to be cast away (Matth. 13). Or this is the hook of which it is written in Job: But will you draw out the dragon with a hook, and will you put a halter about his nostrils (Job 40:19); for which Aquila interpreted: You shall draw out Leviathan with a hook, and with ropes you shall bind his tongue. But the dragon, or Leviathan, is drawn out from the sea by the hook or dragnet of the Lord, that he may be cast forth, or extended upon the land, and all his coils, by which he was hiding his snares, may be opened and brought forth into public, and be cast away upon the earth, and he may lie who had set his mouth in heaven, and was boasting that he was like the Most High. Whence it follows: And I will cause all the birds of heaven to dwell, or to sit upon you, and I will satiate the beasts of the whole earth with you, according to that which is written: You gave him as food to the peoples of the Ethiopians (Ps. 73:14). Who are called either birds or beasts of the earth (Matth. 13; Luke 8). The birds, which as we have said, snatch the seed by the way. The beasts of the earth, made wild by vices, which can be referred to heretics and gentiles.

But that which follows: And I will give your flesh upon the mountains, and I will fill your hills with your sanie; or, I will fill the valleys with your blood, has this sense: that the birds of heaven and the beasts of the earth, we should understand as the peoples of the deceived, and the cruelty of

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

But that which is joined: And I will cover when you shall be extinguished, the heaven, and I will make its stars to grow black: I will cover the sun with a cloud and the moon shall not give her light, all the luminaries of heaven I will make to mourn, or to be darkened over you, and I will give

darkness upon your land, says the Lord God, if we follow the letter, cannot be understood at all. For when, with Pharaoh or the dragon slain, did the sun, and the moon, and the stars not give their light, and the heaven was covered with darkness, according to that poetic saying (Virgil, 1 Georg.): "And the impious ages feared eternal night." Therefore this must be said, that with Pharaoh extinguished, who was transfiguring himself into an Angel of light, of whom it is written in another place: The light of the impious shall be extinguished (Job 18), the heaven or the heavens shall be covered with darkness. Concerning which also Paul speaks: And the spiritual things of wickedness in the celestials (Ephes. 6:12). And the Lord shall make his stars grow black, either of the dragon or of heaven. Concerning which also the Apostle Jude writes: Wandering stars, for whom the gloom of darkness is reserved forever (Jude 13). The sun also shall be covered with a cloud, the sun of iniquity, which is contrary to the sun of justice, but with a cloud, either the Lord Savior himself, who descended into Egypt upon a light cloud (Isa. 19), weighed down by no weight of sins, or the prophets and apostles, of whom we read: I will command the clouds that they rain no rain upon it (Isa. 5:6). And in the Psalms: Thy truth even unto the clouds (Ps. 35:6). But when the sun of iniquity shall have been obscured, the moon which we perceive as the Church of heretics, and which was thought to receive light from the sun of iniquity, shall not give her light, nor shall she deceive the believers

with the knowledge of a false name. All the luminaries also and whatever seems to be of doctrine in heretics, the dragon being extinguished, shall be dried up, or they shall mourn, the prince being lost, so that the Lord himself may cover the land of the heretics with darkness, namely, with ignorance of the truth, so that the blind may lead the blind into the pit, and the inhabitants of the earth may be sent into outer darkness, where there is weeping and gnashing of teeth.

After these things it is said: And I will irritate the heart of many peoples, when I shall bring in your contrition, or your captivity among the nations upon the land which you know not, so that those who before had served Pharaoh, may be angry against him, seeing his captivity led away to another land, which the dragon did not know to exist. Nor ought we to doubt that the lands are good, which Pharaoh knows not, namely, when the captivity of Pharaoh is changed by another captivity, of which it is said to the Savior: Ascending on high, he led captivity captive: he received (or, according to the Apostle (Ephes. 4:8), he gave) gifts to men (Ps. 67:19). And I will make, he says, many peoples to be astonished over you, so that those who before admired the power of Pharaoh, may afterwards admire that he has fallen from his summit. The kings also of the peoples shall dread with exceeding horror over him, whose kingdoms the devil showed to the Lord, and of whom it is said in the psalm: The kings of the earth stood up, and the princes convened into one (Ps. 2:2). But this shall happen

when the sword of the Lord shall begin to fly over their faces, it is understood of the kings, or of the peoples. But the sword of the Lord is to be understood as the living word of God, and effective, and sharper than any sword on either side acute, which flies and runs to and fro and brushes the eyes of those who behold it and deters the face, so that being astonished over the ruin of Pharaoh, they may see themselves to be cast down in him. And indeed the sword of the Lord, of which it is written: Behold, this one is placed for the ruin and resurrection of many (Luke 2:34), raises up those who lie, and those badly erected, He changes with humility.

But the sword of the king of Babylon shall come upon the Egyptian dragon, that by the swords of the strong, or of the giants, the Lord may cast down his multitude, which was following the king of Egypt. All these, he says, are unassailable, or pestilent ones from the nations, so that the evil may be delivered to worse ones for punishment, of whom it is written: An immission through the worst Angels (Ps. 77:49). And the Apostle: Whom I have delivered, he says, to Satan, that they may learn not to blaspheme, or for the destruction of the flesh, that the spirit may be saved (1 Tim. 1:20). But when by ministers of this kind the pride of Egypt shall have been cast down, and its multitude dissipated, all its beasts shall be destroyed, which were over many waters, and the foot of man shall not trouble them any more. For if he is blessed who sows upon the waters, where the ox and the ass trample (Isa. 32):

on the contrary, unhappy is he who will be able to retain the simple indeed in his error any more, so that the foot of man does not trample in them, by which not even a sign of wisdom and reason the Egyptian waters may seem to have in themselves. The hoof also of beasts shall not trouble them, so that from the most clear and shining he may make them troubled and muddy. Then shall be rendered not by another, but by the Lord himself, most pure waters, which had been troubled by the domination of the dragon: so that their rivers may glide as oil, and be the nourishment of the true light. But these things shall happen, when the Lord shall have given the land of Egypt desolate, and shall have destroyed its multitude, and all its inhabitants shall have been struck, so that by this progress they may be able to know that He is the Lord. But that which is joined: It is a lamentation, and the daughters of the nations shall lament him over Egypt, and over his multitude they shall lament him, says the Lord God, it is clear that the souls of all nations, which before had been oppressed or of those nations which by no means were dwelling in Egypt, but in the region of the living, lament the slain dragon, and all his multitude: not with hope of salvation, but because from so great power by his own vice and pride he has been cast down into eternal punishments.

(Vers. 17, seq.) "And it came to pass in the twelfth year, in the fifteenth of the month, the word of the Lord came to me, saying: Son of man, sing a mournful song over the multitude

of Egypt, and draw it down, even itself and the daughters of the robust nations, to the lowest earth, with those who descend into the pit. By as much as you are more beautiful, descend, and sleep with the uncircumcised. In the midst of those slain by the sword they shall fall: the sword is given: they have drawn it out, and all its peoples. The most powerful of the robust shall speak to him from the midst of hell, who with his helpers have descended, and have slept with the uncircumcised, and those slain by the sword. There is Assur and all his multitude, in his circuit are his sepulchres, all slain, and who fell by the sword, whose sepulchres are given in the farthest parts of the pit: and his multitude was made around his sepulchre, all slain and falling by the sword, who once had given dread in the land of the living. There is Elam and all his multitude around his sepulchre: all these slain and falling by the sword, who descended uncircumcised to the lowest earth: who set their terror in the land of the living: and they have borne their ignominy with those who descend into the pit. In the midst of the slain they have placed his bed in all his peoples: in his circuit is his sepulchre. All these uncircumcised, and slain by the sword. For they had given their terror in the land of the living, and they have borne their ignominy with those who descend into the pit: in the midst of the slain they are placed. There are Meshech and Tubal, and all their multitude around their sepulchres. All these uncircumcised, slain and falling by the sword, who gave their dread in the land of the

living. And they shall not sleep with the strong, and the falling, and the uncircumcised, who descended to hell with their arms, and placed their swords under their heads: and their iniquities were in their bones, because they were made the terror of the strong in the land of the living. And you therefore shall be crushed in the midst of the uncircumcised, and shall sleep with those slain by the sword. There is Idumea, and her kings, and all her leaders who are given with their army with those slain by the sword, and who slept with the uncircumcised, and with those who have descended into the pit. There are all the princes of the North: and all the Sidonians (or hunters) who were led down with the slain, fearing and confused in their strength, who slept uncircumcised with those slain by the sword, and have borne their confusion with those who descend into the pit. Pharaoh saw them, and was comforted over all his multitude, which was slain by the sword, Pharaoh, and all his army, says the Lord God. Because I have given [al. he has given] my terror in the land of the living, and he slept in the midst of the uncircumcised with those slain by the sword, Pharaoh and all his multitude, says the Lord God."

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

LXX. And it came to pass in the twelfth year in the fifteenth of the month: the word of the Lord was made to me: saying: Son of man, mourn over the strength of Egypt, and make her daughters, and the nations, cast down: and draw them down into the depth of the earth, to those who descend into the pit. Than whom are you better? Descend, and sleep with the uncircumcised. In the midst of those slain by the sword they shall fall with him: and all his multitude shall sleep. The giants shall speak to you, saying: Be in the depth of the pit. Are you better? Descend, and sleep with the uncircumcised, in the midst of those slain by the sword. There is Assur and all his multitude: all his slain are given there: and his sepulchres in the depth of the pit: and his multitude was made in the circuit of his sepulchre: all the wounded falling by the sword, who gave their fear in the land of the living. There is Elam, and all his multitude in the circuit of his sepulchre: all the slain, and falling by the sword: who descended uncircumcised to the depth of the earth: who gave their fear in the land of the living, and received their punishment with those who descend into the pit. In the midst of the slain a bed is given to him with all his multitude in the circuit of his sepulchre: all the slain falling by the sword: because they gave their fear in the land of the living, and received their punishment with those who descend into the pit: in the midst of the slain they are placed. There are Meshech and Tubal, and all their multitude in the circuit of their sepulchre: all the slain wounded and falling by the sword:

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

In this place again the same things are repeated, which the Hebrew word sounded above; except that for 'most powerful robust ones,' it places 'giants'; and for 'robust woman,' or 'nation,' 'giants' again; and for 'swords which are placed under the heads,' 'iniquities in the bones'; so that in these the giants may seem to have terrified. But if the giants had their iniquities in

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

I am not ignorant that such great discrepancy between the two editions will be fastidious to the delicate reader. But what shall I do to my calumniators, who if I subtract anything from the translation of the LXX interpreters, vociferate that I am sacrilegious and without fear of the Lord, especially those who since they disagree in

the truth of the faith, and follow the errors of the Manichaeans, in that they move the souls of the unskilful, if they can show anything changed from the old custom, desiring more willingly to err, than to learn anything true from a rival. And in the meantime the sense is manifest according to the history. For in the same twelfth year, and in the same, as we think, month, but not on the first day, as above, of the month, but on the fifteenth day, by no means over Pharaoh, but over the strength, or multitude of Egypt a lamentation is taken up, who is drawn down from his pride with all his daughters, or of the robust nations to the lowest earth, that is, into the depth of hell, and it is said to the king of Egypt: By what are you better, that you should deserve to escape death? For since Assur, and Elam, that is, the Persians, and Meshech, who are interpreted Cappadocians, and Tubal, whom some want to be understood as Iberians, others Italians: Idumeans also and princes of the North, and Sidonians with all their armies, by whose help they provided horror to all nations, are dead, and slain by the sword, and have placed their swords under their heads, which saying is to be taken more emphatically (ἐμφατικώτερον), can you alone not sustain the same things? Yea rather when you shall see such a great multitude of those sleeping with you among the infernals, and your sepulchre surrounded by the memorials of once most strong princes, you shall have consolation, estimating the torments lighter by the fellowship of very many. Let it suffice to have

said these things strictly according to the simple sense. Now with the same brevity, as much as the difficulty of the explanation suffers, let us pluck the highest points of the spiritual understanding. Above on the first day of the month the word of the Lord was made to the Prophet: here on the fifteenth. But on the first day, that is, on the calends, is the beginning of the month: on the fifteenth, when the whole orb of the moon is filled, and if indeed it was the first month, it is the first day of the Azymes; but if the seventh, of the Scenopegia, when the tabernacles are fixed (which solemnities among the Hebrews are especially great). But the lamentation is made over the strength of Egypt, so that it may cease to be strong in evil: and receive infirmity, and when it shall be weaker, then stronger. For 'strength' of Egypt, in the Hebrew it has 'multitude.' For broad and spacious is the way that leads to death, and many are they who enter through it (Matth. 7:13): as on the contrary it is said to Israel: But you are few among all nations (Deut. 28): for virtue is always rare, and narrow and strait is the way that leads to life, and few are they who enter through it. But that Egypt is lamented, and her dead daughters, according to the LXX, or of the robust nations are led down to the lowest earth into the lake, or into the deepest pit, those souls are signified dwelling in the Egypt of this world which have lost Him who says: I am the life (John 14:6): and dead in sins, by their weight they are drawn down to the infernal regions, the sinner saying: For my iniquities have gone over my head,

and like a heavy burden they are weighed down upon me (Ps. 37:5). These are they of whom it is written in another place: They shall enter into the lower parts of the earth, they shall be delivered into the hands of the sword, they shall be the portions of foxes (Ps. 62:10). For he that digs a pit, shall fall into it (Eccli. 27:29; Ps. 7:16). Whence we also read: He opened a lake, and dug it out, and fell into the pit which he made. And that which follows: 'Than whom are you more beautiful descend, and sleep with the uncircumcised,' the word is properly directed to Pharaoh king of Egypt, or as in the LXX from Theodotion it is added, to Egypt herself: 'From the most beautiful water descend, and sleep with the uncircumcised.' Which specially pertains to him, who reborn in the baptism of Christ, and hearing with the Church: 'Who is this that ascends whitened, leaning upon her cousin?' (Cant. 8:5) afterwards being defiled either by fornication or other vices, is cast out from the Church, and it is said to him: From the most beautiful water descend, and sleep with the uncircumcised, that is, with the unclean, according to that sense which the Apostle places: We are the circumcision (Philipp. 3:3), who in spirit serve God, and glory in the Lord, and do not trust in the flesh. All these shall fall in the midst of the wounded, or the slain with Pharaoh, by that sword which the Lord came to send upon the earth. For as the sword of Christ separates the good from the evil, saying: I came not to send peace upon the earth, but a sword (Matth. 10:34): so the sword of the heretics cuts off all peoples,

and leads the wounded down to hell. These are the most powerful giants, and rebels, and setting their mouth in the high place, and by how much through pride they lift themselves up to the heights, by so much they are drawn down to the depth of the pit, and the farthest parts of hell, who all were slain by the sword. And that either Pharaoh, or all the strength of Egypt, which has been drawn down to the infernal regions, might know whom he has as companions in punishments, the following word demonstrates: 'There is Assur, and all his multitude,' or his synagogue. For the prince of heretics is the devil, whose congregation truly is a synagogue, of which it is said in the Apocalypse: Who are of the synagogue of Satan (Apoc. 2:9). But the following verses, which are pre-noted with an obelus, I think are to be passed over, and it must be said what is had in the Hebrew: 'In his circuit, their sepulchres,' namely of those deceived by him. Who all were wounded, or slain by the sword, and therefore fell, whose sepulchres are given in the farthest parts of the pit. But that the infernal regions are called a lake, that psalm clearly demonstrates, in which the penitent speaks: I am likened with those who descend into the lake (Ps. 27:1). Which we ought by no means according to the property of the Latin word to understand as that which in Greek is called λίμνη, as is the lake of Tiberias, and lake Larius, and Benachus, and many others, but what we are not accustomed to call cisterns. Which lakes, because they cool the waters, and take away from them all heat of the spirit, sinners

and all heretics dig, and as much as is in my memory, the Scripture testifies that none of the saints dug a lake, that is, a cistern; but all the sinners, among whom was Uzziah the leprous king and who fell through his pride, of whom it is written that he was a man incubating over the works of the earth, and built many towers of pride in the corners, and dug lakes (2 Chron. 26). On the contrary it is said to the just man: Drink water from your vessels, and from the fountains of your wells (Prov. 5:15). And again: Let the fountain of your water be proper. Whence also the Lord speaks: They have forsaken me the fountain of living water, and have dug for themselves lakes, that is, cisterns, which cannot contain waters (Jer. 2:13). It follows: 'And his multitude was made around his sepulchre.' All these surround the Assyrian, and there is of them a very great multitude, who all were wounded and slain, and falling by the sword. For none of them can stand with Moses, nor hear: You who stand in the house of the Lord (Ps. 134:2); but all were wounded and slain, and falling who once had given dread in the land of the living, but dread to those who were set over the Churches, lest in the land of the living they should make peoples of the dead, and deceive all the simple ones. Whence also Paul said: But I fear, lest perhaps as the serpent deceived Eve by his malice, so your senses may be corrupted from the simplicity which is in Christ (2 Cor. 11:3). But this fear is mitigated by the hope of the Lord, the Ecclesiastical man saying: The Lord is my illumination, and my salvation, whom shall

I fear? The Lord is the protector of my life, from whom shall I tremble (Ps. 26:1, 2)? After these things it is said: 'There is Elam, and all his multitude around his sepulchre,' no doubt but the Assyrians. Elam is translated into our language, 'ascent of them.' For all who, having despised the humility of Christ, ascended the pride of the devil, and estimated themselves to be something in the knowledge of a false name, are to be called Elamites, who surround the sepulchre of the Assyrian king, and were slain and wounded by the sword. And although they set their mouth in the high place, yet they descended unclean, and uncircumcised to the lowest earth, so that by how much more sublimely they had been elevated, by so much more strongly they might fall. These set their terror not once, but a second time in the land of the living. For who of the Ecclesiastical men is secure from the terror of Elamites of this kind, and has not lost some of his flock? And beautifully the Church of Christ is called the land of the living, so that on the contrary the assemblies of heretics are believed to be the land of the dead. And they bore, he says, their ignominy, or their torment with those whom they drew down with them into the lake, and into the depth of hell: whose bed is in the midst of the slain: namely of those whom they jugulated with their own point, and they are surrounded by peoples of this kind. These peoples are the peoples of the Assyrian king, and although they boast themselves to be circumcised: yet they were uncircumcised and slain by the sword, and for the

third time gave terror and dread in the land of the living. Whence they bore their torment and their punishment in the midst of those whom they deceived by their frauds. There also is, that is, next to the Assyrian, Meshech, and Tubal, and all his multitude in the circuit of his sepulchre: all uncircumcised and slain, and falling by the sword, who had given their dread in the land of the living. For Meshech and Tubal, Symmachus and Theodotion interpreted 'their bed,' so that they might show the beds of the heretics, yea rather the eternal pits, to be the punishments of the Assyrian king. Meshech is interpreted 'insanity': Tubal, 'conversion,' not into good from evil, but from good into evil; or 'all,' so that he may offend all heretics to be insane, and by an equal zeal to be converted to worse things (Rom. 12). Nor is it a wonder if being insane, and heaped up into evil they have a multitude, since they are companions of the Egyptian king, who rejoices in a multitude. All these were slain by the sword who had given their dread, not once, nor a second time, but a third time in the land of the living, concerning whom we have spoken more fully above. It follows: 'And they shall not sleep with the strong, or the giants and the falling, and the uncircumcised, who descended to hell with their arms: and they placed their swords under their heads; and their iniquities were in their bones; because they were made the terror of the strong in the land of the living.' These, he says, who had existed as the princes of heretics, reached such a summit of malice and torture, that they do not deserve to

bear similar punishments even with the strong and the giants, who fell from the beginning. Who, by no means having acted penitence for their error, descended to the infernal regions with their arms, rebels against God, and His Church; carrying arms with them, concerning which it is written: The teeth of the sons of men are arms and arrows (Ps. 56:5); and they placed, he says, their swords under their heads, resting in a rebel mind; and for the highest victory, embracing the javelins of their own sentences: in so much that their iniquities were in their bones, that is, possessing most strong figments, and the dogmas of their own error. Because they were made the terror of the strong in their life, or in the land of the living. Which is said for the fourth time, so that they might terrify all the strongest ones, and those having the knowledge of the Scriptures, and who were of the region of the living, by their perversity, while they descend to hell with their arms, and place their swords under their heads, and their iniquities reach even to the bones. After these things it is written: 'And you therefore shall be crushed in the midst of the uncircumcised' (Rom. 16:20), which is said either to Pharaoh, or to the strength, or multitude of Egypt, and that she herself may be crushed, according to that which is written: But may God crush Satan under your feet quickly. And you shall sleep, he says, with those slain by the sword, in perpetual sleep. There with the Assyrian, and with the Egyptian multitude shall be Idumea, and her kings, all who served the works of the earth, or were

delighted by blood. For indeed Idumea sounds both 'earthly' and 'bloody.' All the kings and all the princes of whom the Apostle also frequently speaks (Phil. 3), incubating over the works of the earth, and daily pouring out the blood of those whom they have deceived by their fraud, slept with the uncircumcised and unclean, and with those who descended into the lake, of whom we have spoken above. In that same company shall be also the princes of the North, from whom evils blaze forth upon the earth. And from whom either in Jeremiah (Jer. 1), or in this same prophet (Above 22), that pot full of flesh and bones is kindled. And not only the princes of the North, but all the magistrates of Assur, for which in the Hebrew it is more truly placed, 'all the Sidonians,' whom we translate into 'hunters,' according to that which is written: Our soul like a sparrow has been snatched from the snare of the hunters (Ps. 123:7), for which in the Hebrew it is placed, 'of the Sidonians.' Which Sidonians, or hunters, shall be led down to the infernal regions fearing, having once trusted in their own strength, and shall sleep unclean, and shall bear their confusion or their torment, having perpetual penitence of an evil conscience: so that their fire shall not be extinguished (Isa. 66), and their worm shall not die (Mark 9). All whom when Pharaoh shall see, he shall be comforted, either having still his pristine malice, and seeing himself to have many companions of his punishment, or certainly he was comforted, seeing them also to be confused in their punishments and their terrors over all

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

(Chap. XXXIII.---Vers. 1 seqq.) And the word of the Lord came to me, saying: Son of man, speak to the children of your people, and you shall say to them: The land, when I shall bring in the sword upon it, and the people of the land shall take one man from their farthest parts (or one man from among them), and shall constitute him as a watchman over themselves; and he shall see the sword coming upon the land; and he shall sound the trumpet, and shall announce to the people. But whoever he is that hears the sound of the trumpet, and shall not observe himself: and the sword shall come, and take (or apprehend) him: his blood shall be upon his own head. He heard the sound (or the voice) of the trumpet, and did not observe himself, his blood shall be in himself: but if he shall keep himself, he shall save his soul. But if the watchman shall see the sword

coming, and shall not sound the trumpet; and the people shall not keep themselves, and the sword shall come, and take a soul from among them: he indeed is taken in his iniquity, but his blood I will require from the hand of the watchman. And you, son of man, I have given you as a watchman to the house of Israel. Hearing therefore the word from my mouth, you shall announce to them from me. If I saying to the impious, O impious man, you shall die the death, you shall not have spoken, that the impious man may keep himself from his way, that same impious man shall die in his iniquity: but his blood I will require from your hand. But if you announcing to the impious, that he may be converted from his ways, he shall not have been converted from his way, he himself shall die in his iniquity: but you have delivered your soul.

Again the word of the Lord is made to the prophet, who had been silent for some time, because the prophet cannot, nor can human fragility sustain a yoke and continuous prophecy to itself; and he speaks the same things which are contained in the previous parts. Son of man, I have given you as a watchman to the house of Israel, and you shall hear the word from my mouth, and you shall threaten them from me, in that which I shall say to the iniquitous, you shall die the death, and you have not announced to him, nor spoken that you might announce to the iniquitous, and he might be converted from his ways and live, that iniquitous man shall die in his iniquity, and I will require his blood from

your hand. And you if you shall have announced to the iniquitous, and he shall not have been converted from his iniquity, and from his way, that iniquitous man shall die in his iniquity, and you have delivered [al. shall deliver] your soul. Which if you inspect diligently, you understand to be indeed similar: but not the same, while in many things they disagree. And this we ought to observe in all the holy Scriptures, where there seems to be some similarity of sentence, that the same things are not said in all: but either many things are subtracted, or added, and one must have a reason for the individual words disagreeing among themselves. And in the meantime before we come to higher things, the short sentence must be explained. If a watchman shall have been constituted in the peoples, that he may announce the sword of the Lord and the coming wrath, and, he announcing it, the people shall have been unwilling to hear, the watchman shall be free, and he who was oppressed by the sword, he himself shall sustain the guilt of his own blood: but if he shall have heard, he shall save his soul. But if the watchman shall not have sounded the trumpet, and the people ignorant of the coming sword by no means shall have observed themselves, the people indeed shall die in their iniquity, yet I will require the blood of the dying man from the hand of the watchman. And that the prophet Ezekiel might know that the general disputation pertained most especially to himself. And you, he says, son of man, not by the land and by the people of the land, as I said above,

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

ens should happen, but therefore He threatens, that he to whom He threatens may be converted to penitence, and that which is to be may not happen if the words of the Lord are not despised.

But we can discuss this place in a threefold way: so that the land which constituted for itself a watchman, either according to the letter, may be the Judean land, or according to the spiritual understanding, the Church, which often from the farthest parts of her people chooses a watchman, him namely, whom also the Apostle writing to the Corinthians assumes as a judge (1 Cor. 15), or certainly the soul of the believer, which prepurposes the mind and reason to the people and crowd of its thoughts: so that it may not receive all the incentives of thoughts, but may judge and discern which are to be followed by itself, or which are to be fled. The watchman of the Judean land, either a king can be understood, or a prophet: but the watchman of the Church, either a bishop, or a presbyter, because he has been elected by the people, and knowing by the reading of the Scriptures, and foreseeing what things are to be, may announce to the people, and correct the delinquent. Whence it is greatly to be dreaded, lest we approach this office unworthy and assumed by the people, and give ourselves to negligence and sloth: and what is worse than these, serving delights and the belly and leisure, we should think we have received an honor, not a ministry. Since the Son of man came not to be ministered to, but to minister (Matth. 20:28): and washed the feet of the disciples (John 13), that He

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

"Be converted and return from all your impieties, and iniquities shall not be a torment to you" (Ibid., 8). For there the word is made to those who wish to act penitence, and to breathe again from their errors. But here it is said of those who die in their iniquity, and their blood is upon them, and is required from the hand of the watchman if he shall have been silent. Which watchman is not only elected by others, as we said above: but also every one ought to elect for himself as a watchman his own mind, which with reasonable vigilance may always dread the sword of the Lord, and announce to his own flesh and to sinful thoughts, that they keep themselves from vices, and by no means be overwhelmed by the allurements of the flesh and of this world. Which if he shall have done, although the body should not

hear, nor the fragility of the flesh be able to follow the will, he has delivered his soul.

(Vers. 10 seqq.) "And you, son of man, say to the house of Israel: Thus you have spoken, saying: Our iniquities and our sins are upon us, and in them we waste away: how then shall we be able to live? Say to them: As I live, says the Lord God: I do not wish the death of the impious, but that the impious be converted from his way, and live. Be converted, be converted from your most wicked ways: and why will you die, O house of Israel? And you, son of man, say to the children of your people: The justice of the just shall not deliver him in whatever day he shall have sinned: and the impiety of the impious shall not harm him in whatever day he shall have been converted from his impiety: and the just shall not be able to live in his justice in whatever day he shall have sinned. Even if I shall have said to the just that he shall live the life, and trusting in his justice he shall have done iniquity: all his justices shall be delivered to oblivion, and in his iniquity which he has wrought, in it he shall die. But if I shall have said to the impious: You shall die the death: and he shall have acted penitence from his sin, and done judgment and justice, and that impious man shall have restored the pledge, and returned the robbery, and walked in the mandates of life, nor done anything unjust: he shall live the life, and shall not die. Of all his sins which he has sinned, I will not remember: he has done judgment and justice, he shall live the life. And the children of your people have said: The way of the Lord is not

of equal weight: and their own way is unjust. For when the just shall have receded from his justice, and done iniquities, he shall die in them. And when the impious shall have receded from his impiety, and done judgment and justice, he shall live in them. And you say: The way of the Lord is not right. Every one according to his ways I will judge you, O house of Israel."

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

justices shall be delivered to oblivion: and in the iniquity which he has wrought, he himself shall die. And on the contrary the impious who before had heard that he was to die, if he shall have acted penitence, and done judgment and justice, shall live the life and not die.

And he renders the reason of what it is to do judgment and justice: "If he shall have restored the pledge," he says, "and returned the robbery, and walked in the mandates of life." A pledge is that which a debtor is compelled to give to a lender for money: which if he shall have returned before the sun sets (Exod. 22), he has done justice. But robbery is whatever is snatched by force: which itself also, according to the law of the Lord, ought to be restored with a fifth part (Lev. 6). But he who shall have walked in the mandates of life, and not done anything unjust, the Lord will not remember all his sins which he has sinned: but doing judgment and justice, he shall live the life. Because truly the Jews were murmuring, and saying: "The way of the Lord is not of equal weight," but unjust, who should punish the just if he shall have sinned, and deliver the impious if he shall have acted penitence: God responds to them, that their way is rather unjust, who are unwilling that every one be judged according to his present state, but according to the past time. For if it can happen, that he who before was good, should become evil: and he who was evil, afterwards become good: why should God either punish those remaining in good, or not damn those persevering in evil? Nor let us immediately

say: It is unjust that he who for a hundred years labored in good, should lose all his labor because of the sin of one day: and he who for as many years was in evil, should be delivered because of the penitence of one day. For every one according to his ways God judges: and in what state each one shall have been when he dies, in that he is either punished, or rewarded. Whence also in the psalm we read: "The Lord requires truth" (Ps. 30:24). For he who in the present time is good, and is confirmed in truth, by no means ought to be condemned by the just Judge for the past time. And he who is evil in the present, ought not to be made blessed for this, that before he was just.

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

the citizens of Jerusalem, who might announce the city captured and laid waste.

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

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

unless perhaps under the skin of sheep, that is, of Christians, Judaic wolves are hidden. What does the defender of the synagogue sound in the Churches of Christ?

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

(Vers. 23 seqq.) And the word of the Lord came to me, saying: Son of man, they who inhabit these ruins upon the ground of Israel speaking, say: Abraham was one, and he possessed the land: but we are many, the land is given to us in possession. Therefore you shall say to them: Thus

says the Lord God: You who eat with blood, and lift up your eyes to your uncleanness, and shed blood, shall you possess the land by inheritance? You have stood upon your swords, you have done abominations, and every one has defiled the wife of his neighbor, and shall you possess the land by inheritance? These things you shall say to them: Thus says the Lord God: As I live, for those who inhabit the ruins shall fall by the sword, and he who is in the field shall be delivered to the beasts to be devoured: but they who are in the garrisons and in the caves shall die of the pestilence. And I will give the land into solitude and into a desert, and its proud strength shall fail, and the mountains of Israel shall be desolated, because there is no one who may pass through them. And they shall know that I am the Lord, when I shall have given their land desolated and deserted, on account of all their abominations which they have wrought.

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

dicted shall come, for behold it comes: then they shall know that a prophet is in the midst of them.

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

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

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

doing these things, be able to retain the land by inheritance?

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

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

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

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

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

It follows: In the same day indeed, and at the same time, that is, in the twelfth year, in the tenth month, on the fifth of the month, when he who had fled from Jerusalem came. These were sitting beside the walls, and in the doors of the houses: by no means desiring to enter into the sense of the prophet; but they exhort one another

mutually and say: Come and let us hear what is the word coming forth from the Lord. Such as these seem to me like those who are mocked by theatrical songs: and hear either tragedians or comedians, and are there soothed with pleasure.

BOOK ELEVEN.

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

(Chap. 34.) And the word of the Lord came to me, saying: Son of man, prophesy concerning the shepherds (or to the shepherds) of Israel, prophesy, and you shall say to the shepherds: Thus says the Lord God: Woe to the shepherds of Israel who were feeding themselves. Are not

flocks fed by shepherds? You were eating the milk, and covering yourselves with the wool, and you were killing what was fat: but you were not feeding My flock. That which was weak you did not strengthen: and that which was sick, you did not heal: that which was broken, you did not bind up, and that which was cast away (or was erring) you did not lead back; that which had perished, you did not seek: but with austerity you were commanding them, and with power. And My sheep were dispersed, because there was no shepherd, and they were made a devouring for all the beasts of the field, and were dispersed.

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

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

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

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

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

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

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

These do not strengthen or consolidate that which is weak.

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

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

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

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

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

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

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

I will take away from it him that goes and him that returns (or men and cattle). And they shall know that I am the Lord: because you said: two nations and two lands (or regions) shall be mine, and I will possess them by inheritance, although the Lord was there.

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

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

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

Set, he says, or turn your face against Mount Seir. But the face not of the body, but of the

mind. But Mount Seir, which is interpreted as hispid and hairy, is to be accepted as the opposing strength which presided over the nation of the sons of Esau, and had erected itself against the people of Judah, that is, of confession and true faith.

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

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

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

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

(Chap. XXXVI.—Vers. 1 seqq.) "And you, son of man, prophesy over the mountains of Israel, and you shall say: Mountains of Israel, hear the word of the Lord: thus says the Lord God, because the enemy has said of you: Aha! the everlasting heights (or solitudes) are given to us in posses-

sion [Vulg. inheritance], therefore prophesy, and say: thus says the Lord God: Because you have been desolated, and trodden down on every side (or because you have been dispersed by those who are round about you), and made into an inheritance (or into a possession) for the rest of the nations, and you have ascended upon the lip of the tongue, and are a reproach to the peoples [Vulg. people] (or nations). Therefore, mountains of Israel, hear the word of the Lord God: Thus says the Lord God to the mountains and hills, to the torrents and valleys, and to the deserted ruins (or dissipated places) and to the forsaken cities which have been depopulated and mocked (or trodden down) by the rest of the nations round about. Therefore thus says the Lord God: For in the fire of My zeal I have spoken concerning the rest of the nations, and concerning all Edom, who [Vulg. which] have given My land to themselves as an inheritance with joy [Al. sword], and with all their heart, and from their soul, and have cast it out that they might waste it (or with hatred despising souls, that they might subvert them in devastation). Therefore he says [Vulg. omits 'he says'], prophesy over the land of Israel, and you shall say to the mountains and hills, to the ridges and valleys, thus says the Lord God: Behold I in My zeal and in My fury have spoken, because you have sustained the confusion (or reproaches) of the nations. Therefore thus says the Lord God (or Adonai Lord): I have lifted up (or I will lift up) My hand: that the nations which are round about you, they themselves shall bear their confusion

(or ignominy). But you, O mountains of Israel, shall shoot forth your branches (or your grapes), and yield your fruit to My people Israel: for it is near that he should come. For behold I am for you, and I will turn to you (or I will respect you), and you shall be plowed, and you shall receive seed, and I will multiply men in you, and all the house of Israel, and the cities shall be inhabited, and the ruinous places shall be restored (or the deserts shall be built). And I will fill you with men and cattle, and they shall be multiplied, and shall increase, and I will make you to dwell as from the beginning, and I will bestow better things upon you than you had from the start: and you shall know that I am the Lord. And I will bring (or I will beget) men upon you, My people Israel, and they shall possess you by inheritance (or you shall possess them), and you shall be (or they shall be) in possession [Vulg. inheritance], and you shall no more be without them (or and you shall no more cause them to be without children). Thus says the Lord God: Because they have said of you (or to you): you are a devourer of men, and one that suffocates your nation: therefore you shall eat men no more, and you shall no more kill your nation, says the Lord God: nor will I make heard in you (or in you all) any more the confusion (or ignominy) of the nations, and the reproaches of the peoples you shall by no means bear (or you all shall not bear), and you shall no more lose your nation (or your nation shall no more be without children), says the Lord God."

Above, the face of the prophet is set or turned against Mount Seir; here the son of man speaks to the mountains, or over the mountains of Israel, which are commanded to hear the word of God. And to defer the tropology for a moment, the sense of the whole prophecy to the mountains of Israel is briefly this: Because the enemy, that is, Mount Seir, has insulted you, and thought that he himself would possess you forever, and that the once-heights of the Lord, now deserted, had fallen to him as an inheritance, and not only said so, but possessed you for some time: so much so that he spoke proudly against you, that you were a reproach to all nations: therefore thus says the Lord God, not only to Mount Seir, but also to its mountains and hills, torrents, and valleys, and to the deserted and wasted places, and to the forsaken cities: because in the fire of His zeal, and indeed against all nations, but especially against Edom, He has spoken, which with the other nations, He says, held My land in possession, and possessed it with the sword, and possessed it with all their heart, so as to cast out the inhabitants from it, and waste the land. Therefore speak, he says, O prophet, over the land of Israel, and you shall say to the mountains, and to the hills, and to the ridges (for which the Seventy translated as *taîs nápaîs*, which we understand as "wooded places") and to the valleys. Thus says the Lord God: in My zeal, and in My fury, I will exist as the avenger of your reproach, and I will lift up My hand, that the nations which are round about you may bear their ignominy and confu-

sion: but you, O mountains of Israel, according to your ancient state, shoot forth your sprouts, and send out branches, or, according to the LXX, bring forth grapes, with which My people Israel may be satisfied. Because you should not think that it will be after a long time, it is near, it is at hand, and the time will come. And lest this seem difficult to you, I Myself will come to you, and I who had departed from you will turn to you, that you may receive your ancient cultivation, and all things may be filled with seed, so that there may be many men in you, and the cities may be inhabited, which before had been destroyed. And not only will I multiply men: but cattle also shall likewise be multiplied and increase, and I will make you to dwell as from the beginning, when under the leader Moses, across the Jordan two and a half tribes received their possession (Num. 32), and under Joshua the son of Nun, the other nine and a half tribes possessed the land of Judea (Josh. 1 and 13): and I will bestow much greater goods upon you than you had from the start before you felt various captivities. And when I have done this for you, then you shall know that I am the Lord. And you shall be filled, he says, O land of Israel, with My people, who is to hold you by inheritance, and you shall be a possession to them, and you shall no more be without children. But when your inhabitant has been multiplied, O mountains of Israel, then by no means shall your enemies say against you, that you devour men, and that your possession is without children; but on the contrary, you shall multiply men: and your

posterity shall shoot forth a most abundant offspring. Nor shall you hear, he says, anymore, nor shall you sustain the confusion of the nations, nor even lose your nation, so that you should at some time sustain captivity, because the Lord has spoken.

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

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

And because it is a long task now to speak in a brief explanation against the Jewish dogma, and the blessedness serving the Jewish belly and throat, who desire all earthly things, and say: "Let us eat and drink," of whom also the Apostle

speaks: "Meat for the belly and the belly for meats: but God shall destroy both it and them" (1 Cor. 6:13): now let us pass to the spiritual understanding, according to which we have also interpreted the last parts of Isaiah.

For neither according to the Jewish fables, which they call *deuterōseis*, do we expect a jeweled and golden Jerusalem from heaven: nor again are we to suffer the injury of circumcision, nor to offer victims of bulls and rams, nor shall we sleep in the leisure of the Sabbath. Which also many of our own, and especially the book of Tertullian, which is entitled "On the Hope of the Faithful," and the seventh volume of Lactantius's "Institutes" promises, and the frequent expositions of Victorinus, bishop of Pettau, and recently our Severus in the dialogue to which he gave the name "Gallus." And to name the Greeks, and to join the first and the last, Irenaeus and Apollinarius. We, therefore, shall say that the mountains of Israel are the prophets and apostles, who hear the word of God, and whom the enemy the devil insulted, saying: "Aha! the once-lofty mountains, of whom it is written: 'Mountains are round about her, and the Lord is round about His people' (Ps. 124:2), are given to me in possession," when they were desolated by the straits of persecution, and trodden down on every side, and made into an inheritance for the rest of the nations, and blasphemed by all.

Therefore the Lord speaks to the trodden down and desolated mountains, and not only to the mountains, but also to the lower ones and

those established through individual steps in the land of Judea, that is, in the mountain of the Church, of which it is written: "A city set upon a mountain cannot be hidden" (Matt. 5:14); and to the hills and torrents, whose faith is increased in the winter of persecutions and the tempest of pressure. Also to the valleys, those who are depressed in humility, and to the deserted Churches, and to the ruins, and to the forsaken conventicles of the Churches in the whole world: such as was the persecution under Diocletian and Maximian in the whole world, through which the Churches were proscribed and wasted: when all the nations of the gentiles and of the heretics round about mocked the Church, because He spoke in the fire of the zeal of His fury, and properly against Edom which by earthly works wished all, having laid aside the image of the heavenly, to bear the image of the earthly (1 Cor. 15). For they gave the land of God to themselves as an inheritance, and with all their heart and from their soul they persecuted the Church of the Lord, and cast her out of her seats, and wasted her. But what did it profit the nations, how did it help the nations of heretics to have insulted the land of the Lord: when the Lord speaks to her, and to her mountains and hills and ridges, or wooded places, which were green with the pleasantness of paradise: and to the hills, of which we spoke above, has spoken in His zeal and in His fury: and for the reproach of the nations He lifts up His hand against the adversaries, who persecuted the Church, that they may bear their confusion

and ignominy? Then, the persecutors having been slain, and peace restored to the Church, the mountains of Israel, namely the Apostles and Apostolic men, shall shoot forth their trees, and extend their branches, and bring forth grapes to be trodden in the winepress of the Lord, from which musts are poured forth, which may inebriate the peoples of the believers, and the wine is expressed which gladdens the heart of man (Ps. 103): so that all the fruit of the mountains, from which is made the bread descending from heaven, may be eaten by the people of God, Israel. And lest perhaps we despair in persecutions, it is added: "The time is near that it should come." "For he that comes shall come, and will not tarry" (Hab. 2:3). Whence He promises His own advent to the mountains, and to those who have endured in tribulations, and promises that after the heat of persecution the land first clipped by the plowshare of Christ may be cultivated, and receive all the seed of virtues, from which men may be born and multiplied, and all the house of Israel. And when the cities, that is, the Churches of the believers shall have been inhabited by returning crowds, then by no means only men who excelled [Al. will excel] in the knowledge of the Scriptures: but also cattle, even all the simple ones among the believers, shall be multiplied and grow, and the Churches shall be inhabited as from the beginning, that is, before there was persecution: and they shall flourish with greater goods than they had from the start, crowned with the victories of the martyrs. And then they shall know

that He Himself is the Lord, who restored His people to their ancient state, which may possess the Churches, and she herself may be the inheritance of the Churches, and by no means further be without children, whom she had lost in persecution. Whence it is commanded to the prophet, that he speak to the land of the gentle, and the land of the living, or to the mountains of Israel, and say: You shall no longer suffer the reproach of persecutors, nor shall they insult your slaughtered people, like sheep for the slaughter. For peace being restored, all reproaches shall cease, nor shall you sustain confusion and ignominy among the various nations round about, but you shall have your nation and people, because the truth of the promise, the Lord speaking, has been confirmed.

(Vers. 16 seqq.) "And the word of the Lord came to me, saying: Son of man, the house of Israel dwelt in their own land, and they defiled it by their own ways, and by their own studies (or idols): their way before Me became like the uncleanness of a menstruous woman. And I poured out My indignation (or My fury) upon them, for the blood which they had shed upon the land: in their idols they defiled it, and I dispersed them among the nations, and they were winnowed (or I winnowed them) into the lands (or regions) according to their ways, and I judged their inventions (or sins), and they entered into the nations, to which they went, and they defiled My holy name, when it was said of them: This is the people of the Lord, and they are gone out of His land.

And I spared My holy name (or I spared them for My holy name's sake) which the house of Israel had defiled among the nations, into which they entered. Therefore you shall say to the house of Israel: Thus says the Lord God: Not for your sake will I do this, O house of Israel, but for My holy name's sake, which you have defiled among the nations into which you entered. And I will sanctify My great name, which was defiled among the nations, which you have defiled in the midst of them, that the nations may know [Vulg. adds 'the nations'] that I am the Lord, says the Lord of hosts, when I shall be sanctified in you before them. For I will take you from among the nations, and will gather [Vulg. adds 'you'] from all lands, and will bring you into your own land. And I will pour out (or sprinkle) clean water upon you, and you shall be cleansed from all your defilements, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put in the midst of you (or I will give you), and I will take away the stony heart from your flesh, and will give you a heart of flesh. And I will put My spirit in the midst of you (or I will give you), and I will make you walk in My precepts (or My justifications), and keep My judgments, and work (or do) them [Vulg. omits 'them']. And you shall dwell in the land which I gave to your fathers, and you shall be My people, and I will be your God. And I will save you [Al. I will save you] from all your defilements (or uncleanness), and I will call for the wheat, and will multiply it, and I will not impose (or give) famine upon

you, and I will multiply the fruit of the tree, and the increase of the field, that you may bear no more the reproach of famine among the nations. And you shall remember your very wicked ways, and studies that were not good, and your iniquities and your crimes shall displease you. Not for your sake will I do this, says the Lord God, be it known to you. Be confounded and ashamed over your ways, O house of Israel. Thus says the Lord God: In the day that I shall have cleansed you from all your iniquities, and shall have made the cities to be inhabited, and shall have restored the ruinous places, and the deserted land shall be cultivated, which once was desolated in the eyes of every traveler, they shall say: That uncultivated (or deserted) land is become like a garden of pleasure, and the cities that were deserted, and destitute and [Vulg. whatever] undermined, have sat fortified. And the nations that shall be left round about you shall know that I the Lord have built up the dissipated places, and planted the uncultivated: I the Lord have spoken it, and done it. Thus says the Lord God: Still in this shall the house of Israel find Me (or I will be sought by the house of Israel) that I may do it for them [Vulg. in them]. I will multiply them like a flock of men (or like sheep men) as a holy flock (or like holy sheep) as the flock (or sheep) of Jerusalem in her solemnities: so shall the deserted cities be full of flocks (or sheep) of men, and they shall know that I am the Lord.

What is said is clear, and the whole sense of the mountains of Israel, which were first deserted

and afterwards restored, is now more manifestly set forth. And God renders the causes why He delivered the people of Israel to captivity, and because of His clemency He promises that He will bring them back into the land of Judea, and bestow much more than He had taken away. Which some of the Jews refer to the times of Zerubbabel, when, Cyrus the king of the Persians loosening their captivity, many from the tribe of Judah and Benjamin were brought back into Judea. But others refer it to the thousand-year reign, when under Christ, whom they think is to come, the city of Jerusalem may be built, and the temple built, of which we are to speak in the last part of this prophecy. And meanwhile, let us leave the Jewish fables and endless genealogies, and according to our custom, briefly run through the pericope (*perikopēn*) of this chapter, and discuss what seems to us according to ecclesiastical understanding. The house of Israel, that is, the people of the Jews, once dwelt in their own land, that is, in the land of Judea, when it was brought out of Egypt; but they defiled it in their ways and in their studies, or idols, and they stood out as so defiled that they are compared to the uncleanness of a menstruous woman. On account of which God poured out His indignation upon them, for the blood of the prophets and of the just, which they had shed upon the earth, the Savior saying in the Gospel: "Jerusalem, Jerusalem, you that kill the prophets, and stone them that are sent to you" (Matt. 23:37). And again (Vers. 35): "Amen, amen I say to you: the

blood which was shed by this generation shall be required, from the blood of Abel the just, unto the blood of Zechariah the son of Berechiah, whom they shed between the altar and the temple." And not only did they shed blood, but they also defiled the land with their crimes (2 Chron. 24). Wherefore He dispersed them, either under the Babylonian captivity or under the Roman: when they truly shed the blood of Christ, and were winnowed into the lands, as chaff is winnowed, and judged according to their ways and most wicked inventions, so that even in the nations to which they had been led captive, they defiled the holy name of God: because all nations said in mockery: "Behold, this is the people of God, who boasted that they uniquely knew the worship of God." When I had seen this, He says, not for their sake, but for My holy name's sake (for I am the Creator of all) I spared them, and sanctified them, and restored them to their ancient glory: so that over those believing and converted from error, I might pour out the clean water of saving Baptism, and cleanse them from their abominations, and from all the errors by which they had been occupied, and give them a new heart, that they might believe in the Son of God, and a new spirit, of which David speaks: "Create a clean heart in me, O God, and renew a right spirit in my bowels" (Ps. 50:12). And it is to be considered, that a new heart and a new spirit are given through the pouring and sprinkling of water. But when a new heart and a new spirit shall have been given, then all hardness shall be taken away from the Jewish heart,

which is compared to a stone, so that instead of a stony heart there may be a heart of flesh, soft and tender, which can receive the Spirit of God in itself, and be inscribed with saving letters. Then they shall walk in the precepts of the Lord, and keep His judgments, and dwell in the land of confession, which He had given to their fathers Abraham, Isaac, and Jacob, and to all the saints and prophets, and they shall be as the people of God, and the Lord shall be to them as God, which is proved in the present time. And when they shall have been saved, the Lord will call for the wheat, and will multiply it. For "unless a grain of wheat falling into the earth die, it remains alone" (John 12:24). And by no means shall they suffer famine (Amos 8:11): not a famine of bread and a thirst for water, but a famine of hearing the word of God, which he suffered who, having set out from the Father, dissipated all the substance which he had received: when, the necessity of famine compelling, he was fed with the husks of swine (Luke 15). Then the fruit of the tree shall be multiplied, that is, of wisdom, of which it is written: "It is a tree of life to all who seek it" (Prov. 3:18): and the increase of the field after the likeness of Jacob, whose odor was as the odor of a full field, which the Lord has blessed (Gen. 27:27). Nor shall they bear anymore the reproach of famine among the nations, which today the incredulity of the Jews suffers: but after they shall have obtained blessedness, they shall imitate the Apostle who says: "I am not worthy to be called an Apostle, because I persecuted the Church of God" (1 Cor.

15:9). And they shall remember their very wicked ways, and studies that were not good, by which they had offended God: and their iniquities and their crimes by which they had previously erred shall displease them. But the Lord is to bestow all these things, not for their sake who perished in their own error; but for His holy name's sake. Whence He provokes the house of Israel, that they may be confounded and blush over their former vices, and understand their Creator. But after He shall have cleansed the people of those believing from among the Jews from their iniquities, and shall have made the cities of the Church to be inhabited, and shall have restored the ruinous places which had fallen in the synagogues, and the land of confession shall have been cultivated with the ceremonies of God, which once seemed desolated to all the saints who pass by the works of earthly conversation: then all shall say: "How has the land of Judea, which once had been uncultivated, now the likeness of the paradise of God; and the cities of Judea, which had been deserted and destitute, and undermined by their own incredulity, are now erected and fortified in confession, and in the name of the Lord Savior?" so that every creature may know, and the multitudes of Angels, who surround the land of Israel, that the Lord has built up the dissipated cities, and planted the uncultivated regions, and what He had promised through the prophets, He has completed in deed. Nor will He be content with this gift of His liberality toward the people whom He shall have saved; but He shall provide much

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

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

Now by the same brevity the sense of the tropology is to be opened. Whoever is of the house of Israel, and discerns the peace of Christ, which surpasses all understanding, dwells in his own land, that is, the Church, or in the hospice of the flesh, which was delivered to him by God. But if he shall have defiled both lands in his very wicked ways, and shall have been compared to

the uncleanness of a menstruous woman: God pours out His indignation upon him, for the blood either of himself or of those whom he shall have scandalized, and shed upon the earth, and by the perverse thoughts with which he defiled it. Then he shall be dispersed among the nations, that he may be made equal to the incredulous, and shall be winnowed in the earth like chaff, that he may be separated from the wheat of the Church, and judged according to his ways. But if even so he shall not have felt his sin, but shall have defiled His holy name, all among whom he shall have dwelt will say: "Behold the people of God, behold him who has gone out from His land, or rather has been cast out." But if they shall have done penance, and I shall have been sanctified in the midst of them, then the whole crowd of the gentiles shall know that I take them from the lands in which they had been dispersed, and bring them back into the land of the Church, and I shall pour out upon them by no means the waters of saving Baptism, but the waters of doctrine and of the word of God: and I will cleanse them from all their defilements, and from all the idols and errors which they had feigned in their own heart. And I will give, He says, to them a new heart, which they had lost through sin, and I will renew a right spirit in their hearts. And I will take away the stony heart, namely the incredulous heart; and I will give a heart of flesh, soft and tender, which may receive the precepts of God; so that they may walk in My precepts, and do judgments, which they had

previously neglected, and dwell in the land which I had given to their fathers, namely the masters and teachers: and again there may be a people of God, and the Lord may be turned to them as God, whom they had previously offended. Then they shall be saved from all their defilements, and wheat shall be multiplied to them, from which the heavenly bread is made; and they shall no more suffer a famine of the word of God; and the tree of wisdom shall be multiplied in them, and the increases shall be completed in their breast. Nor shall they be anymore a reproach among the nations; but after God shall have had mercy on them, they shall remember their very wicked ways, and know where they were, and they shall be displeased with themselves in their iniquities. Because the Lord says He does it not for their sake, but for His own clemency. Whence He also exhorts the erring, that they may be confounded and blush in their ways, and be restored to the cities of the Church, which again may be inhabited by them, and all things which had fallen in them may be built up: and they may return to the ancient ceremonies, and the land once deserted, which to the inhabitants and pilgrims and those passing through the conversation of this world had seemed desolated, may return to its ancient state; and all may wonder, and say: "That uncultivated land, the deserted land, in which once all virtues perished, is now become as a garden of pleasure and a paradise of God; and the cities once deserted, which did not have God as a guest, and were destitute of the Holy Spirit, and

undermined by incredulity, shall be fortified in the faith of Christ:" so that all round about may know that the Lord has built up the dissipated souls, and planted in them and sown the trees of all virtues; and He Himself has provided in deeds what He promised in word. And again the prophetic word exhorts the penitent, that even when they shall have returned into the Church, they should always seek the Lord, and find Him: that the flocks of the Lord may be multiplied by the crowds of those returning: not of beasts and brute animals, but flocks of men, who are full of faith and reason, holy flocks, flocks of the city of Jerusalem, in all the solemnities which they received by the clemency of God; so that after the cities of the Lord shall have been filled by a multitude of such flocks, then all may know that He Himself is the Lord.

(Chap. XXXVII.—Vers. 1 seqq.) "The hand of the Lord was upon me, and brought me out in the spirit of the Lord: and set me down in the midst of a plain that was full of bones, and He led me about through them on every side [Vulg. in a circle]. And they were very many upon the face of the plain, and exceeding dry. And He said to me: Son of man, do you think these bones shall live? And I said: O Lord God, You know. And He said to me: Prophesy concerning these bones, and say to them: Dry bones, hear the word of the Lord: Thus says the Lord God to these bones: Behold, I will send spirit into you, and you shall live: and I will lay sinews upon you, and will cause flesh to grow over you, and will stretch skin over you, and

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

LXX: "And the hand of the Lord was upon me, and brought me out in the spirit of the Lord, and set me in the midst of the plain, and this was full of human bones, and He led me over them in a

circle round about, and behold very many upon the face of the plain and exceeding dry, and He said to me: Son of man, shall these bones live? And I said: Whence, Lord, Lord, You know these things. And He said to me: Son of man, prophesy over these bones and say to them: Dry bones, hear the word of the Lord: thus says the Lord God to these bones: Behold I will bring upon you the spirit of life: and I will give upon you sinews, and will bring upon you flesh, and will stretch upon you skin, and I will give My spirit upon you, and you shall live: and you shall know that I am the Lord. And I prophesied as He commanded me: and a voice was made when I prophesied, and behold a commotion, and the bones were approaching bone to bone to its joint. And I saw, and behold upon them sinews and flesh were arising, and skins were ascending upon them from above, and the spirit was not in them. And He said to me: Prophesy, son of man, prophesy over the spirit, and say to the spirit: thus says the Lord God: From the four spirits come, spirit, and breathe upon these dead and let them live. And I prophesied as He had commanded me, and the spirit entered into them, and they lived, and they stood upon their feet: an exceeding great congregation. And the Lord spoke to me, saying: Son of man, these bones are all the house of Israel. They say: Our bones are become dry: our hope has perished, we have despaired: therefore prophesy, and say to them: thus says the Lord God: Behold I will open your memories [tombs], and will lead you back from your sepulchers, My people, and

will introduce you into the land of Israel, and you shall know that I am the Lord, when I shall have opened your sepulchers, that I may lead you out from your sepulchers, My people, and I will give My spirit in you, and you shall live, and I will place you upon your own land, and you shall know that I am the Lord: I have spoken and I will do, says the Lord God."

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

Those therefore who think that the word of God is about the resurrection, which is believed by all both Jews and Christians, are accustomed to say these things: The hand of the Lord was upon the prophet, that is, the Lord and Savior, through whom the Father worked all things. For all things were made by Him, and without Him was made nothing that was made. And He brought me out, he says, in the spirit of the Lord, the hand of the Lord being understood. But He brought him out in the spirit: not in the body, but out of the body, and set him or dismissed him in the midst of a plain, which was full of human

bones: nor did He suffer him to rest, but made him go around all the bones, which were not covered with earth, but lying upon the plain: nor only many, but exceeding many, and because of the antiquity of time exceeding dry and parched, and having no moisture in them. And when the divine word had asked him whether he thought these bones could live? he replied: Lord God, You know, who have full knowledge of the future. And the Lord said to him: Prophesy concerning the bones, or over these bones, and you shall say to them: Dry bones, hear the word of the Lord. In which it is to be wondered how He spoke to dry bones, which before sinews, flesh, and skin, and the vivifying spirit, could hear the word of God. And first the bones are bound together with other bones by the bonds of sinews: then they are filled with flesh, and from above for the sake of beauty the skin is stretched, which may cover the foulness of the naked flesh; and then they receive the spirit, which may make them live, and after they have lived, then let them know that He Himself is the Lord. Therefore, the prophet saying what had been commanded him, immediately a commotion was made, and the bones were applied into their own structure, tightened by sinews, full of flesh, covered by skin: and the human bodies were lying without having spirit. Therefore the prophet prophesies to the spirit, and says: Thus says the Lord God: Come, spirit, from the four winds: from the four quarters of the world, namely, that as in the first condition of man, God breathed into his face, and he was made into

a living soul (Gen. 2:7): so also the second condition, that is, the resurrection of the dead, by the spirit breathing into it, may be vivified: which entered into the human bodies, and immediately they lived, and stood up upon their feet. Whence also the resurrection of the dead is called a great congregation, or Church (Ps. 103:30), and as it is held in the Hebrew, a great army; and it is completed at that time: "Send forth Your spirit and they shall be created, and You shall renew the face of the earth."

But what follows: "And He said to me: Son of man, these bones are all the house of Israel," seems to raise a question, because it is said not of the general resurrection, but properly of the resurrection of the house of Israel, which says: "Our bones are dried up, and our hope has perished, and we are cut off from our land," or we have altogether despaired: to whom saying these things, Ezekiel is compelled a third time to prophesy, and to say to the dry bones: "Thus says the Lord God: Behold, I will open your mounds." In which it is asked: If He opens the mounds, how did He say above: "And they were very many upon the face of the plain, and exceeding dry." And I will lead you out, He says, from your sepulchers, My people, according to that which is written in the Gospel: "The hour comes when they that are in the sepulchers shall hear the voice of the Son of God, and they that have done good shall come forth unto the resurrection of life" (John 5:28). And again: "They that hear shall live" (ibid.). And if, as some think, the divine word speaks of the general res-

urrection, what was the need specifically to say: "And I will bring you into the land of Israel," when in the whole world the dead ought to rise from those places in which they were buried? And when, He says, I shall have led you out from your mounds, and given My spirit in you, and you shall have lived, then I will make you to rest upon your own ground; so that after you have rested in the land of Israel, then you may know that I Myself am the Lord, who have completed my promises in deed.

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

But those who interpret these things in such a way, ought not to make us an object of hatred, because by expounding this place otherwise, we

seem to deny the resurrection. For we know that much more robust testimonies, and in which there is no doubt, are found in the Holy Scriptures, such as that of Job: "He will raise up [or You will raise up] my skin, which sustains these things" (Job 19:26). And in Daniel: "Many of them that sleep in the dust of the earth shall awake; these unto life everlasting, and those unto reproach and everlasting confusion" (Dan. 12:2). And in the Gospel: "Fear not them that kill the body, but are not able to kill the soul; but rather fear Him that is able to destroy both soul and body in hell" (Matt. 10:28). And the Apostle Paul: "Who will vivify your mortal bodies because of His spirit dwelling in you" (Rom. 8:11), and many other things. From which it is clear, that we do not deny the resurrection, but contend that these things were not written of the resurrection, and through the parable of the resurrection, the restoration of Israel is prophesied, which at that time was captive in Babylon. Nor shall we immediately give occasion to heretics, if we deny that these things are to be understood of the common resurrection. For never would the likeness of the resurrection be set down to signify the restoration of the Israelite people, unless the resurrection itself stood, and were believed to be future: because no one confirms uncertain things by things that do not exist. And our whole assertion tends to this, that just as it seems incredible that a future resurrection is promised to dry bones, and those consumed by much antiquity: and yet what is promised is to be; so also the restoration

of the people of Israel, who were led into captivity and dispersed in the whole world, seems indeed incredible to those who do not know the power of God, but yet it is future: "Because I," He says, "the Lord have spoken, and I will do as I have promised." Finally, also in the previous prophecy, in which the ancient state is promised back to the mountains of Israel, the Lord says to them: "And I will turn to you, and you shall be plowed, and you shall receive seed, and I will multiply men in you, and all the house of Israel" (Above 36:9, 10): and again, that the house of Israel is to dwell in their own land, which once uncultivated, afterwards shall be as a garden of pleasure, and the deserted and destitute cities shall be fortified; and the house of Israel shall be multiplied in them like a flock of sheep, and the rest which follow pertain to the same sense, which is now spoken under the tropology and parable of dry bones, and those having absolutely no moisture of life, that being fulfilled which is written in the Gospel: "Things which seem impossible with men, are possible with God" (Matt. 19:26). But they were cast out of their sepulchers, from the sepulchers of captivity, and from the bonds by which they were held bound in Babylonian servitude. But the Jews confirm that all these things were fulfilled either under Zerubbabel, as I said before, when a great commotion was made and the kingdom of the Chaldeans was transferred to the Medes and Persians: or in the presence of their Christ, whom they think is to come. We, however, record them as completed spiritually after the cross of

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

(Vers. 15, seq.) "And the word of the Lord came to me, saying: And you, son of man, take one stick, and write upon it: Of Judah, and of the children of Israel his companions: and take another stick, and write upon it: For Joseph, the stick of Ephraim, and for all the house of Israel, his companions. And join them one to the other into one stick; and they shall become one [Vulg. union] in your hand. And when the children of your people shall say to you, speaking: Will you not tell us what you mean by these things? You shall say to them: Thus says the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel that are joined to him: and I will put them together with the stick of Judah, and will make them [Vulg. adds 'into'] one stick, and they shall be one in his hand. And the sticks upon which you shall write shall be in your hand before their eyes: and you shall say to them: Thus says the Lord God: Behold, I will take the children of Israel from the midst of the

nations, to which they are gone: and I will gather them from every side, and will bring them to their own ground, and will make them one nation in the land on the mountains of Israel, and one king shall be ruling over them all. And they shall be no more two nations, neither shall they be divided any more into two kingdoms; neither shall they be defiled any more with their idols, and with their abominations [Vulg. adds 'their'], and with all their iniquities, and I will save them out of all their dwelling places [Vulg. seats] in which they have sinned, and I will cleanse them, and they shall be My people [Vulg. into a people], and I will be their God [Vulg. into a God]. And My servant David shall be king over them, and there shall be one shepherd for them all: they shall walk in My judgments, and shall keep My commandments, and do them. And they shall dwell upon the land which I gave to My servant Jacob: in which your fathers dwelt, and they shall dwell upon it, they and their children, and their children's children even forever: and David My servant, their prince forever. And I will make a covenant of peace with them: it shall be an everlasting covenant with them, and I will establish them, and will multiply them [Vulg. omits 'them'], and will set My sanctification in the midst of them forever. And My tabernacle shall be in them, and I will be their God, and they shall be My people. And the nations shall know that I am the Lord the sanctifier of Israel, when My sanctification shall be in the midst of them forever.

LXX: "And the word of the Lord came to me, saying: And you, son of man, take for yourself one rod, and write upon it: Judah, and the children of Israel who are applied to him, and you shall take for yourself a second rod, and write upon it: For Joseph, the rod of Ephraim, and all the children of Israel who are applied to him, and you shall join them to each other into one rod, that you may couple them, and they shall be in your hand. And it shall be when the children of Israel shall say to you, speaking: Do you not show us what these things are to you? And you shall say to them: Thus says the Lord God: Behold I will take into the tribe of Joseph by the hand of Ephraim the tribes of Israel which are joined to him, and I will give them all upon the tribe of Judah, and they shall be into one rod, and they shall be one in the hand of Judah. And the rods which you have inscribed thus shall be in your hand before them: and you shall say to them, thus says the Lord God: Behold I will take all the house of Israel from the midst of the nations, into which they have entered: and I will gather them from all who are in their circuit, and will bring them into the land of Israel, and I will give them into one nation in My land on the mountains of Israel, and one prince of all these shall be for a king. And they shall no more be in two nations: nor shall they be divided any more into two kingdoms, that they may not be defiled any more in their idols and in their stumbling-blocks, and in all their impieties. And I will rescue them out of all their iniquities, in which they have sinned, and I will cleanse them and they shall be

to Me for a people, and I will be to them for a God. And My servant David a prince in the midst of them, and one shepherd shall be of all these, because they shall walk in My precepts, and My judgments they shall keep, and do them. And they shall dwell in their own land which I gave to My servant Jacob, where their fathers dwelt, and they shall dwell in it, they and their children, and their children's children even forever. And David My servant, their prince shall be forever. And I will dispose for them a testament of peace, an everlasting testament shall be with them: and I will give them, and will multiply them, and will place My holy things in the midst of them forever, and My tabernacle shall be in them, and I will be their God, and they shall be My people. And the nations shall know that I am the Lord who sanctify them, when My holy things shall be in the midst of them forever."

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

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

The present prophecy therefore promises from the mouth of the Lord that both empires shall be joined to each other, that is, the kingdom of Judah and the kingdom of Israel; and the rod of Ephraim, who was begotten from the stock of Joseph, with the rest of the tribes that are associated with him, shall be taken up and joined to the rod of Judah, so that it may by no means be called Judah and Israel, but they may be called by one name, Judah: and under the figure of the prophet, who precedes in the type of the Lord Savior, they may be held by no means by two hands, but by one hand of Christ. For He says that He takes the children of Israel from the midst of the nations to which they were led captive, and will bring them back into the land and onto the mountains of Israel, of which we read above: and they shall be called one nation, and be ruled by the empire of one king: so that they may no longer be defiled in their idols and abominations; but when they shall have been delivered from the seats of captivity in which they sinned, they are to be cleansed from all vices, and become the people of God, so that the Lord may be their God.

And My servant, He says, David shall be king over them (Luke 1). Of whom also the Angel speaks in the Gospel, that he shall reign over the house of Jacob, and of his kingdom there shall be no end: and He shall be of such great clemency, that He shall be called not only king, but also shepherd, because He mitigates the proud name of empire with the name of shepherd. Who, after they shall have become one nation, and shall have dwelt in the land of Israel and on the mountains, shall walk in all the judgments of the Lord, and keep His precepts; and they shall dwell not in another land, but in that which He gave to His servant Jacob, in which their fathers dwelt, Abraham, Isaac, and Jacob, and the rest of the saints, and not only they themselves shall dwell, but also their children and grandsons according to that Virgilian line (Aeneid lib. 4): "And the children of children, and those who shall be born from them": and they shall dwell not for a short time, but forever. Do you wish, He says, to know who this king and shepherd is? He Himself is of whom I spoke above, My servant David. Who, being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, and became obedient to the Father unto death, even the death of the cross (Philip. 2:6 seq.). And when they shall be under such a king, I will make a covenant of peace with them: by no means as in the Old Testament of conflicts and wars, but a covenant of peace which surpasses all understanding, of which the Savior speaks to the Apostles: "My peace I give to you,

My peace I leave with you" (John 14:27). And the prophet says: "His place is made in peace" (Ps. 75:2). Whom when He shall have established and stabilized in the Church, so that they can say: "He set my feet upon a rock" (Ps. 39:3): then they shall be multiplied either in the number of believers, or by the multiplication of virtues. And I will set, He says, My sanctification, or sanctuary in the midst of them forever, which the Jews interpret of the temple which was built under Zerubbabel. But how can this stand which is said, *forever*: when that temple which was built by Zerubbabel and afterwards restored by many, was burned by Roman fire? All these things are to be referred to the Church, and to the times of the Savior, when His tabernacle was placed in the Church: where our God was made, and we His people. And the profit of all is, that they may know that He Himself is the Lord, and He Himself sanctifies Israel, not according to the flesh, but according to the spirit: when His sanctification was made in the midst of the believers forever. But that the Lord rejected the tribe of Ephraim, and chose the tribe of Judah, we also read in the Psalms, in which it is written: "And He rejected the tabernacle of Joseph, and chose not the tribe of Ephraim; but He chose the tribe of Judah" (Ps. 77:67, 68), of which it is written: "The prince shall not fail from Judah, nor a leader from his thighs, until He comes to whom it is laid up: and He shall be the expectation of the nations" (Gen. 49:10). For truly at the advent of the Lord Savior, the two rods, and as it is put in the Hebrew, the two sticks

were joined into one scepter, and in the baptism of Christ those lately separated are associated: so that they may become into one new man, and into one nation, and no more be defiled in idols and abominations; but by the washing of the world, they may be the people of God, and Christ may rule over them, and they may dwell upon the land of the gentle, the land of the living, which He had given to His servant Jacob, who supplanted the people of Israel in his mother's womb.

But if we wish according to the prophecy of Hosea, which is almost all directed to the ten tribes, that is, to Joseph and Ephraim, and Samaria, and Israel, to understand the science of a false name, and the various crowds of heretics, we shall say this, that in the last time when the fullness of the nations shall have entered in, and all Israel shall be saved (Rom. 11), then also the adversary peoples, who fought against the house of Judah and the confession of the Church, may deliver themselves to the ecclesiastical faith, and all errors being forsaken, and the princes of this world who are destroyed, and their patriarchs, who led them into the abyss of blasphemies, they may rise up, and leave their idols, and their abominations, which they had feigned from their own heart, and from all their seats in which they sinned, they may pass over to the ecclesiastical faith, and be cleansed, and be the people of Christ, and He Himself may be their God: which things I know I have dictated more fully in the prophet Hosea.

But if the Jews and Judaizing Christians wish to refer these things to the thousand-year reign, they are compelled by necessity to accept that all who shall be saved are to dwell in the land of Israel, Jerusalem is to be built, the temple to be constructed, all the ceremonies of the Law to be practiced, the Sabbath to be observed, the injury of circumcision to be received, eating and drinking, and the abundance of riches to be esteemed as the highest blessedness and all wealth, when the Apostle says: "Meat for the belly, and the belly for meats: but God shall destroy both it and them" (1 Cor. 6:13). But just as in the type of the resurrection the previous prophetic word showed the resurrection of the Jewish people, not carnal but spiritual: so also this prophecy pertains by no means to the happiness of the flesh, but of the soul, and to the faith of Christ, by which we are cleansed in baptism, whose kingdom is forever, that we may not expect things to come which have passed, and we know to be passed daily.

(Chap. XXXVIII.) "And the word of the Lord came to me, saying: Son of man, set your face against Gog, the land of Magog, the chief prince (or ros) of Meshech and Tubal, and prophesy concerning him. And you shall say to him: Thus says the Lord God: Behold, I am against you, O Gog, the chief prince (or ros) of Meshech and Tubal; and I will turn you around, and put a bridle in your jaws, and I will lead you out (or I will gather you), and all your army, horses and horsemen, all of them clothed with breastplates, a great

multitude, seizing spear and shield, and sword (or bucklers and helmets and swords): Persians, Ethiopians, and Libyans with them, all of them with shield and helmet: Gomer, and all his bands: the house of Togarmah, the sides of the North (or from the furthest North), and all his strength, and many peoples (or nations) with you. Prepare and instruct yourself, and all your multitude that is gathered to you, and be for a command to them (or and you shall be to Me for a guard). After many days you shall be visited: in the latter years you shall come to the land which has returned (or has been turned) from the sword, and has been gathered from many peoples to the mountain (or mountains/land) of Israel, which were deserted continually: this has been led out from the peoples, and they shall all dwell in it confidently. And ascending like a tempest you shall come, and like a cloud, that you may cover the land, you and all your bands, and many peoples (or nations) with you. Thus says the Lord God: In that day words shall ascend upon your heart, and you shall think an evil thought, and you shall say: I will ascend to the land (or over the land) without a wall (or cast down): I will come to those who are quiet and dwelling securely (or in peace): all [Vulg. adds these] dwell without a wall, they have no bars or gates: that you may seize spoils, and invade the prey: that you may bring your hand upon those who had been deserted, and afterwards restored, and upon the people who are gathered from the nations, who have begun to possess, and to be an inhabitant of the navel of

the earth. Sheba and Dedan, and the merchants of Tarshish (or the Carthaginians and all the lions of the village) and all its lions shall say to you: Are you come to take spoils? Behold, have you gathered your multitude to seize the prey, that you may take away silver and gold, and carry off furniture and substance, and seize infinite riches? Therefore, prophesy, son of man, and you shall say to Gog: Thus says the Lord God: Shall you not know in that day, when My people Israel shall dwell confidently? And you shall come from your place, from the sides of the North, you and many peoples with you, all of them riding upon horses, a great multitude, and a powerful army. And you shall ascend over My people Israel like a cloud, that you may cover the earth. In the latter days you shall be, and I will lead you over My land: that the nations may know Me, when I shall be sanctified in you before their eyes, O Gog. Thus says the Lord God: You therefore are he, of whom I spoke in the ancient days by the hand of My servants the prophets of Israel, who prophesied in those days and times, that I would lead you over them. And it shall be in that day, in the day of the advent of Gog over the land of Israel, says the Lord God, My indignation shall ascend in My fury. And in My zeal, in the fire of My wrath I have spoken: because in that day there shall be a great commotion over the land of Israel: and the fishes of the sea shall be moved before My face, and the birds of heaven, and the beasts of the field, and all the creeping things that move upon the ground, and all the men who are upon the face of

the earth: and the mountains shall be subverted, and the fences shall fall, and every wall shall fall to the ground. And I will call a sword against him on all My mountains, says the Lord God: every man's sword shall be against his brother. And I will judge him with pestilence, and blood, and overflowing rain, and huge hailstones: I will rain fire and brimstone upon him, and upon his army, and upon many peoples that are with him. And I will be magnified, and I will be sanctified: and I will be known in the eyes of many nations: and they shall know that I am the Lord."

(CAP. XXXIX.---Vers. 1 seq.) "But you, son of man, prophesy against Gog, and you shall say: Thus says the Lord God: Behold, I am against you, O Gog, the chief prince (or Ros) of Meshech and Tubal; and I will turn you around (or I will gather you); and I will lead you back (or lead you down); and I will make you come up from the sides (or from the furthest parts) of the North; and I will bring you upon the mountains of Israel. And I will strike (or destroy) your bow in (or from) your left hand, and your arrows from your right hand; and I will cast you down upon the mountains of Israel, and you shall fall, you and all your bands, and the peoples (or nations) that are with you. I have given you to be devoured by the wild beasts, the birds, and every winged creature, and the beasts of the earth. You shall fall upon the face of the field (or the plain): for I have spoken, says the Lord God. And I will send fire upon Magog, and upon those who dwell confidently in the islands (or and the islands shall be inhabited in peace):

and they shall know that I am the Lord. And I will make My holy name known in the midst of My people Israel, and I will no longer defile (or My holy name shall no longer be defiled) My holy name; and the nations shall know that I am the Lord, the Holy One of Israel. Behold, it is coming, and it is done (or and you shall know that it shall be), says the Lord [Vulg. adds God]: this is the day of which I have spoken. And the inhabitants of the cities [Vulg. of the cities] of Israel shall go out, and they shall kindle and burn the weapons, the shield and the spears (or bucklers and pikes), the bow and the arrows, the hand-staves [Vulg. hands]: and the pikes (or lances): and they shall burn them with fire for seven years. And they shall not carry (or take) wood from the regions (or from the fields), nor cut any from the forests: for they shall burn the weapons with fire, and they shall spoil those to whom they had been for a prey; and they shall plunder their plunderers, says the Lord God. And it shall come to pass in that day, I will give Gog a place named a sepulcher in Israel; the valley of the travelers to the East of the sea, which makes those passing through stand still in astonishment [Vulg. will make] (or the *polyandrion* of those who shall come to the sea, and they shall build around the mouth of the valley; and they shall bury Gog there and all his multitude; and it shall be called the valley (or GE) of the multitude of Gog. And the house of Israel shall bury them, that they may cleanse the land, for seven months. And all the people of the land shall bury them, and it

shall be for a named place to them, in the day in which I shall be glorified, says the Lord God. And they shall appoint men for a continual task [Vulg. of the land] to go through the land, and to bury those who have remained upon the face of the earth, that they may cleanse it: after seven months they shall begin to search. And they shall go about passing through the land: and when they shall see the bone of a man, they shall set up a sign near it, until the buriers bury it in the valley of the multitude of Gog. For the name of the city is Amona (that is, Multitude): and they shall cleanse the land."

(Vers. 17 seqq.) "And you, son of man, thus says the Lord God: say to every bird, and to all the fowls, and to all the beasts of the field (or the plain): Assemble yourselves and make haste: run together from every side (or from all around) to My victim which I have slain [Vulg. I slay] for you, a great victim upon the mountains [Vulg. mountain] of Israel, that you may eat flesh, and drink blood. You shall eat the flesh of the mighty (or of the giants), and you shall drink the blood of the princes of the earth: of rams, of lambs, and of goats, and of bullocks fed for slaughter and of all fat ones. And you shall eat fat until you are full, and you shall drink blood until you are drunk, of the victim which I have slain [Vulg. I will slay] for you. And you shall be filled at My table with horse, and with the mighty horseman (or giant): and with all the men of war, says the Lord God. And I will set (or I will give) My glory among the nations (or among you): and all the nations

shall see My judgment which I have done, and My hand which I have laid (or brought) upon them. And the house of Israel shall know that I am the Lord their God from that day and forward. And all [Vulg. omits all] the nations shall know that the house of Israel was led captive for their iniquities, because they forsook Me, and I hid (or turned away) My face from them, and I delivered them into the hands of the enemies (or of their enemies) and they all fell by the sword. I did to them according to their uncleanness and their crimes (or iniquities), and I hid (or turned away) My face from them. Therefore thus says the Lord God: Now I will lead back the captivity of Jacob, and I will have mercy on all the house of Israel: and I will take up zeal for My holy name, and they shall bear their confusion (or ignominy), and all the prevarication by which they have prevaricated against Me, when they shall dwell in their land confidently (or in peace), fearing no one, and I shall have led them back from the peoples (or nations); and shall have gathered them from the lands of their enemies (or from the regions of the nations), and I shall be sanctified in them in the eyes (or in the sight) of many nations. And they shall know that I am the Lord their God, because [Vulg. in that I caused them to be led away among the nations; and I have gathered them together unto their own land, and have not left any of them there. And I will no more hide My face from them, for I have poured out My spirit upon all the house of Israel, says the Lord God."

BOOK TWELVE.

My trepidation in the explanation of the temple of Ezekiel, or rather my perseverance in keeping silent, has been overcome by your prayers, O daughter Eustochium, and by the promises of the Lord, who says: "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened to you" (Matt. 7:7). And the excuse we used, saying at the end of the previous volume that it is better to say nothing than to say too little; you have turned it into the contrary, so that you think it is better to report even a little than to say nothing: because in the one there is a ready will, in the other the desperation of the whole work: and you remind me that the nature of such men is that they do not have as much gratitude for what you have given, as they have grief over those things which you have denied. For we praise virtues with less zeal than we rebuke vices: and however beautiful bodies may be, they become more notable by the crookedness and deformity of a single limb. I will therefore comply with your will, and with the Holy Spirit blowing, I will hoist the sails, not knowing to what shores I shall arrive, and crying out with this same prophet: "Come, spirit, from the four winds"; and to the fastidious reader, or rather to the hostile mind that will read our words, I announce with all

liberty in the explanation of the temple, that if he desires the truth, let him seek it from others. We, however, simply confess and dictate those things which we can suspect in a most difficult work, being about to give thanks to the Lord if He should open the doors of knowledge to us, if not in all things, which is impossible, but in most. For first, as the sublime orator says, "To one who follows after each thing, it is honorable to stand even in the second or third place."

(CAP. XL.---Vers. 1 seq.) "In the five and twentieth year of our transmigration (or captivity), in the beginning of the year (or in the first month), on the tenth of the month, in the fourteenth year after the city was struck (or captured): in this very day (or in that day) the hand of the Lord was upon me, and He brought me thither. In the visions (or in the vision) of God, He brought me into the land of Israel, and set (or placed) me upon an exceedingly high mountain, upon which there was as it were the building of a city, verging towards the South (or from the opposite region). And He introduced me thither: and behold a man, whose appearance was like the appearance of brass (or of shining brass); and a line of flax (or of the masons) was in his hand, and a measuring reed was in his hand. And he stood in the gate: and the same man spoke to me: Son of man, see with your eyes, and hear with your ears: and set your heart upon all that I shall show you (or set in your heart all that I shall have shown you): because you are brought (or have entered) hither that they may be

shown to you: and announce (or you shall show) all that you see to the house of Israel."

If in the fifth year of the captivity, or of the transmigration of King Jehoiachin, in the fourth month, on the fifth of the month, the heavens were opened to the prophet Ezekiel by the river Chebar, and he saw visions of God, now however it is said, that in the five and twentieth year of the transmigration of the same Jechoniah, in the beginning of the year, on the tenth of the month, the hand of the Lord was upon him, and he was brought into the land of Israel, and placed upon an exceedingly high mountain, that he might see the building of a city verging towards the South, there is no doubt for anyone, but that nineteen years, and nine months and five days of the twentieth year being completed, all his prophecy is contextualized. But if according to Theodotion, who in that place where we put *in the beginning of the year*, interpreted *in the new year, on the tenth of the month* (for the new year among the Hebrews is called the seventh month, which among them has the name Tishrei, so that on the Kalends of the seventh month is the sounding of trumpets, and the tenth day of the same month is the day of fasting and atonement; but the fifteenth day on which the Feast of Tabernacles is celebrated, is the tenth day of the month), let us see what the beginning of the year or the new year is.

(Vers. 5 ff.) "And behold, there was a wall on the outside round about the house on every side, and in the man's hand a measuring reed of six

cubits and a palm: and he measured the breadth of the building with one reed, and the height with one reed. And he came to the gate which looked toward the East, and went up the steps thereof: and he measured the threshold of the gate with one reed in breadth, that is, one threshold with one reed in breadth, and one chamber was one reed long, and one reed broad: and between the chambers were five cubits: and the threshold of the gate by the porch of the gate within was one reed. And he measured the porch of the gate of eight cubits, and the front thereof of two cubits: and the porch of the gate was within. Moreover, the chambers of the gate toward the way of the East, were three on this side, and three on that side: the three were of one measure, and the fronts on both sides were of one measure. And he measured the breadth of the threshold of the gate of ten cubits, and the length of the gate of thirteen cubits. And the margin before the chambers was one cubit, and one cubit was the limit on both sides: and the chambers were six cubits on this side, and on that side. And he measured the gate from the roof of one chamber to the roof thereof, a breadth of five and twenty cubits, door against door. LXX: And behold, there was a wall outside the house round about, and in the man's hand a measuring reed of six cubits, and a palm [palaestes], and he measured the wall, the breadth equal to the reed, and the height thereof of the same measure. And he entered the gate, which looked toward the East, by seven steps, and he measured the *thee* [chamber] six on this

side, and six on that side ** the *aelam* [porch] of the gate equal to the reed in length, and equal to the reed in breadth, and the *aelam* in the middle of *theelath* of six cubits, and the second *thee* equal to the reed in breadth, and equal to the reed in length, and the *aelam* of five cubits. And the third *thee* equal to the reed in breadth of three, and equal to the reed in length of three, and the *aelam* of the gate which was by the *aelam* of the gate of eight cubits, and the *aelam* of two cubits, and the *aelam* of the gate within, and the *thee* of the gate from the opposite region, three on this side, and three on that side, and one measure of the three: one measure of the *aelam* on this side and on that. He measured the breadth of the entrance of the gate of ten cubits, and the breadth of the gate of thirteen cubits, and one cubit was reduced in the sight of the *theer* of one cubit, and the boundary of one cubit on both sides, and the *thee* of six cubits on this side, and six cubits on that side. And he measured the gate from the wall of the *thee* to the wall of the *thee*, a breadth of twenty-five cubits. This gate was against the gate." While I was a boy at Rome, and was being educated in liberal studies, I used to go about with others of the same age and purpose, on Sundays, to the tombs of the apostles and martyrs. and frequently to enter the crypts, which, dug deep into the earth, have the bodies of the buried along the walls on both sides of those entering. and all things are so dark that almost that prophetic word is fulfilled: *Let them go down alive into hell* (Ps. 54:16). and

rarely is light admitted from above to temper the horror of the darkness, so that you would think it not so much a window as a hole of lowered light. and again one approaches step by step, and surrounded by blind night that Virgilian line is proposed (Aeneid, Book II):

Horror everywhere terrifies the minds, at the same time the very silences.

Let this be said by me, so that the prudent reader may understand what opinion I hold concerning the explanation of the temple of God in Ezekiel, of which it is written: *Cloud and darkness are under his feet* (Ps. 96:2). And again: *He made darkness his hiding place* (Ps. 17:12): whence also Moses entered the cloud and the darkness, that he might be able to contemplate the mysteries of the Lord. which the people placed far off, and remaining below, could not see (Exod. 24 and 34). Finally, after forty days, the ignoble common people, with darkening eyes, did not see the face of Moses, because it was glorified, or as it is contained in the Hebrew, the face of Moses was *horned*. So it happens to me reading the description of the mystic temple, wherever the eye of the heart is opened, and I shall have estimated that I see something and hold the bridegroom. (which the Jews according to the letter think is to be built at the coming of their Christ, whom we prove to be Antichrist, and we refer to the Church of Christ, and daily see built in His saints) and rejoicing have said: *I have found him whom my soul sought, I will hold him, and I will not let him go* (Cant. 3:4);

again the divine word deserts me, and the bridegroom flees from my hands. and my eyes are closed in blindness, so that I am compelled to say: *O the depth of the riches of the wisdom and of the knowledge of God! how inscrutable are his judgments, and unsearchable his ways* (Rom. 11:33)! And as it is written elsewhere: *The judgments of the Lord are a great abyss* (Ps. 35:7). And: *Out of the depths have I cried to thee, O Lord, Lord, hear my voice* (Ps. 129:1): and that of Elisha, who followed with the eyes of his heart the master snatched from him, saying: *Father, father: the chariot of Israel and the driver thereof* (4 Kings 2:12). Simply therefore it must be confessed that I do not wish to discuss with temerity the temple of the blessed Ezekiel, which all ages have kept silent. but by faith and fear of God, I desire to demonstrate the conjecture of my mind to the readers. so that if I shall have offered to the tabernacle of God skins of goats and hairs, from which the thorns and stings of sins may be protected, and rains and tempests may be kept away. another who is rich, according to the quality of his merits, may offer either iron, or bronze, or silver, gold and most precious stones. and may not despise our things because they are smaller; but may rejoice in his own riches. For unless there were lowest things, there could not be highest: and so that greater things may be praised, they grow by comparison with the lesser. Let us see therefore, what Ezekiel, having entered the building of the city verging toward the South, first saw, then heard: *And behold*,

he says, *a wall on the outside round about the house on every side.* For *wall*, which Aquila and Theodotion interpreted, Symmachus and the Seventy put *peribolon* [enclosure]. The wall therefore, or *peribolos*, surrounded the house on every side, that is, the temple of the Lord. and the man had, whose appearance was like the appearance of bronze, not only a geometric cord and that of masons, but also held a reed in his hand. whose measure was silent above, and now is put at six cubits and a palm, which is more correctly called in Greek *palaistÄ“*, and is the sixth part of a cubit. Otherwise *palmus* [span] sounds like *spithamÄ“n*, which some for distinction call *palmam*: moreover they were accustomed to call *palaistÄ“n* a *palm*. With this reed therefore he measured the breadth and height of the wall, and both, that is, breadth and height, were of one reed, that is, six cubits and one palm. And since there were many gates, he did not wish to enter through other gates, but through that which looked to the Oriental region. And because the place was not level, for both the wall round about, and the house of God itself was built in higher places, therefore he enters by steps, or rather ascends. which the Seventy alone name as *seven*, since both in the Hebrew, and in the other translators we read only *steps* without number. And having entered the gate, he immediately measured the threshold of the gate, which the Seventy name *thee*: for which in the Hebrew is written SEPH. And I think the diligent and studious reader should be admonished: if how-

ever he is led by the knowledge of the Scriptures, and not by the vain declamations of orators. that he should know almost all Hebrew words, and names, which are placed in the Greek and Latin translation, are corrupted by excessive antiquity, and depraved by the vice of writers. and while from uncorrected things more uncorrected things are written, from Hebrew words they have been made Sarmatic, or rather of no nation. while they have ceased to be Hebrew, and have not begun to be foreign. The threshold therefore of the gate, or *thee*, or rather *seph*, which Symmachus interpreted as *oudon* [threshold]: Aquila and Theodotion *prothyron* [front door/porch], had one reed, that is, six cubits and a palm in breadth. for which I know not what the Seventy wishing added of their own, *six on this side and six on that side*. But after the threshold of the gate, according to the Hebrew, he measured the chamber or bedroom, as Symmachus translated, *parastadas*, that is, *posts* on both sides of one reed, as much in length as in breadth. Which itself the Seventy translated *aelam* (Ailam), which in the following things Symmachus interpreted as *anteliminare* [before the threshold]. Between two chambers however, or bedrooms, and *parastadas*, there were five cubits, and another *prolimen* [front threshold] of the gate by the vestibule within of one reed. The third vestibule also of the gate had eight cubits, and in the front of the same, or in the margins, two cubits. Which vestibule lest anyone think it is the same as above, he added: *But the

vestibule was of the inner gate*: for which the Seventy translated first, and second, and third vestibule. But the chambers, that is, bedrooms, which were built after the Oriental gate in the vestibules, looked toward the Oriental way. And so that we may know how many chambers there were, it is joined, *three on this side, and three on that side*: looking namely to the North and to the South, and to the Oriental way. and there was one measure of the fronts on both sides. He measured also the measure in breadth of the threshold of the gate, and found ten cubits, and in length thirteen cubits. and the extremes of the chambers were narrowed to one cubit, or as Symmachus translated, of the *parastadÅ n*, and both fronts had individual cubits. The chambers however, or *parastades*, and as the Seventy put of their own *theelath*, had six cubits on both sides. And he measured the gate from the roof of the chamber, or *parastados*, to the roof or to the wall thereof: and found between roof and roof, a breadth of twenty-five cubits. For there was so much space between door and door, or between gate and gate. These things briefly we shall have said by the mind rather of one divining than explaining, wishing to adumbrate a picture according to the obscure and almost non-apparent letter. Otherwise the few things which we can suspect, we shall place strictly and doubtingly [or: with hesitation]. The apostle Paul, wishing the Ephesians (Chapter 3) to know more sacred things, prays for them, that they may be filled with the wisdom and charity of the Lord. so that

being rooted and grounded, they may be able to know and comprehend what is the breadth, and length, and height, and depth of His riches. and to the same he speaks: *Therefore you are in no way strangers, but citizens of the saints, and domestics of God, built upon the foundation of the apostles and prophets*. with the same cornerstone Jesus Christ, in whom all the building compacted grows into a holy temple in the Lord: in which you also are built up into a habitation of God and in the Holy Spirit* (Ephes. 3:2). Peter the apostle also speaks in his Epistle in almost the same words, because by the same spirit: *If indeed you have believed that the Lord is good*. approaching whom as a living stone, indeed rejected by men, but by God chosen and honored. you yourselves also as living stones are built up a spiritual house into a holy priesthood, offering spiritual victims acceptable to God through Jesus Christ* (1 Peter 2:3 ff.). From which it is clear that the Lord Savior, who is the true architect, proves the stones which can be placed in the foundations of the temple. which in the middle, which in the higher places, and of lower measure, or not of such solid firmness in the wall, and to be placed outside the temple in the circuit of the *peribolou*. For it is not of small strength nor of minimal firmness to sustain the stones placed from above. Whence the Apostle writes to the believers: *Bearing one another's burdens* (Gal. 6:2). And in another place it is written: that we ought not to assume a weight which we cannot bear. But the measuring reed, which had six cu-

bits and one palm, signifies this, that our conversation is known to God. which is contained in the six days in which the world was made, and the reason of individual works is known, so that one pertains to works, another to the mind. Whence also the breadth is equal to the height: of which the breadth refers to works, as we said; the height refers to the mind, which hastens to high things. Let it suffice however to have warned once: that I know *cubitum* and *cubita* are called of the neuter gender. but for simplicity and ease of understanding, and the custom of the common people, I put them also in the masculine gender. For it is not our care to avoid the vices of words, but to discuss the obscurity of holy Scripture with whatever words. The man therefore, whose name is the Orient, enters through the Oriental gate, that He may illuminate those whom He shall find in the first front of the vestibule, or in the very entrance of the gate. not by one, but by many steps, whose number is silent, so that the difficulty of the ascent may appear. and however many steps you propose to yourself, you may know it is less than that which is left in doubt. I think this is the gate of which it is sung in the Psalms: *This is the gate of the Lord, the righteous shall enter through it* (Ps. 117:20). And he measured the threshold of the gate, so that we may be able to know that all things lie open to the knowledge of God. Which threshold is said to be of the breadth of one reed, and the height and length are silent. For it is the way and entrance, and through it one must proceed to the inner

parts. (although in this place the Seventy superfluously said *length*, or as it is contained in many codices, *height*); but the chambers, that is, rooms and *parastades*, as much in length as in breadth, have individual reeds. but between chamber and chamber, there are only five cubits, so that the inner parts of the bedrooms may have the full measure of the reed, that is, of six cubits, and one palm, while the works and reason equally agree. But those things which are on the outside, that is, between chamber and chamber, are five cubits; for they have not yet penetrated the secrets of Christ, nor can they say: *The king has brought me into his bedroom* (Cant. 1:3). And elsewhere: *All the glory of the king's daughter is within* (Ps. 44:14). But with the disciples staying at home with Christ, they cannot hear His mysteries, and they desire the word of God to go out to them outside. and therefore the measure of five cubits is placed in them, so that they may be taught to refer all things to the five senses. The threshold also of the other gate, or as it is contained in the Seventy, of the second and third vestibule, is of the same measure of one reed. After which its vestibule, that is, the threshold of the gate, in the entrance eight cubits are placed. so that the inner parts of the vestibule by no means hold the number seven, and six cubits, and one palm, but the number eight, which pertains to the sacrament of the resurrection and of the Lord's day. And in the front, he says, of the same vestibule there were two cubits, which either pertain to both Instruments [Testaments], or to

the letter and the spirit. or to the mystery of the tongs, with which in Isaiah the coal is taken from the altar and brought to purge the prophet's lips. And so that we may know what this vestibule is, which is terminated by eight and two cubits, he puts more manifest: *But the vestibule of the gate was within*, through which we arrive at the temple of God. The chambers also, and bedrooms which were toward the way of the Oriental gate, for which the Seventy write *Elau*, were three on this side, and three on that side, of one measure. that is, of one reed, which had six cubits and one palm, of which it was said above: *And the ailam of one reed in length, and one reed in breadth, and between the chambers five cubits.* Lest therefore we should think there were only two chambers, he put three on each side: so that he might demonstrate the number six. which is also indicated in the water jars of the Gospel (John 2), in which the waters were changed into wine. and daily the Jewish waters are turned into wine, which gladdens the heart of man: and becomes sweeter by the blood of Christ. He measured also the breadth of the threshold [or limit] of the gate of ten cubits, which is a perfect number, and either is contained in the Decalogue, or in the sacrament of the four Gospels. Which beginning from one, so arrives at four, that it fills the number ten. Whose length had thirteen cubits: for which in the Seventy again the breadth is put, which seems to me depraved by the negligence of writers. For the Scripture would not have said in one place breadth, and again breadth of ten or

thirteen cubits. But the gate of the threshold, in which the number of the old and new Testament is consecrated, can be understood either as the Lord Himself, who says: *I am the door* (John 10:9). or certainly all the saints, through whom we enter to the knowledge of God, of whom the apostle Paul spoke: *My mouth is open to you, O Corinthians; and: Be you also enlarged* (2 Cor. 6:11). But thirteen cubits after the number eight, contain the sacrament of the books of Moses, which are also shown in the five loaves (Matt. 14), and in the Samaritan woman of the Gospel (John 4). who is argued because she had five husbands, and the sixth whom she thought she had, she did not have. and yet the number eight and five, in one cubit, that is, at the fourteenth, is consumed: because in Christ all things are recapitulated. Whence it is said: *And one cubit was the limit on both sides:* while both the old and new Testament one measure of Christ embraces, and the height of thirty cubits of the ark of Noah one cubit includes. But the chambers, he says, or as the Seventy put *thau*, or *thee*, turning and changing through individual places, as they wished the Hebrew names, were of six cubits on both sides. which is said, *on this side and on that*, and by no means had the palm nor the reason added from above. which would provoke the present conversation to future beatitude, but only six cubits. Whence follows: *And he measured the gate from the roof of the chamber to the roof, or wall thereof: and found a breadth of twenty-five cubits.* which number itself, al-

though it is square, yet is referred to the senses. For if you arrange five cubits against themselves five times, you will effect the number twenty-five: which is between the roof of the chambers and the roof. and yet both placed from the opposite region of themselves, have door against door from the highest parts. Let these things not seem to be frivolous to the reader, although they displease me myself who say them, feeling that I am knocking at a closed door; but they are to be read with pardon. otherwise I could have simply confessed ignorance, and cut off all the desire of the studious. For as we are far from perfect knowledge, we estimate it to be of lighter fault at least to say a little, than to say nothing at all.

(Vers. 14 ff.) "And he made fronts of sixty cubits, and to the front was the court of the gate on every side round about. And before the face of the gate, which reached even to the face of the porch of the inner gate, fifty cubits, and oblique windows in the chambers, and in their fronts which were within the gate on every side round about. And likewise there were windows in the porches round about within: and before the fronts was the picture of palms. LXX: And under the open air [sub divo] the *aelam* [porch] of the gate of sixty cubits, and the *theim* of the court of the gate round about. And under the open air of the court outside the *aelam* of the inner gate fifty cubits: and hidden windows upon the *theim*, and upon the *aelam* within the gate of the court round about. And likewise the *elamoth*,

and windows round about within, and upon the *aelam* palms on this side and on that side."

Symmachus interpreted this place thus: *And he made peristaseis*, which we can call *circumstances* [surroundings/posts]: for which in the Hebrew it has ELIM, which Aquila interpreted *krioma*, and we turn into *fronts*. Again where the Seventy put *theim* of the court, in the Hebrew it has EL in the singular number, which Symmachus translated *near the court*, Aquila *krioma*, that is *the front of the court*. Also *under the open air* [sub divo] *the aelam of the gate*, Aquila translated *before the face of the posts of the gate*: Symmachus, *against the face of the porch of the gate*. The *hidden windows* which in Hebrew are called ATEMOTH, Symmachus translated *toxikas* [arrow-like]. And where the Seventy said, *upon the theim*, and *upon the aelam*, the same Symmachus put *posts*, and *circumstances*; Aquila, *chambers*, and *their fronts*: for which in the Hebrew is written THEIM and ELE. Moreover ELAMOTH, which the Seventy and Theodotion likewise translated; Symmachus interpreted *circumstances*, Aquila *fronts*. But *aelam*, for which in the Hebrew is written EL [or UL], is called *door* or *portico*. For palms also in the Hebrew is written THAMARIM, in the plural number: because the singular number, *palm*, calls THAMAR.

I know these things will be troublesome to the fastidious reader: but I wished briefly to show how much the ancient translation, by length of

time, or rather by the vice of writers, and to speak more clearly, by unskillfulness, discreps from the Hebrew truth. and especially in the Hebrew names, which we have expressed from the editions of others into the Latin speech, indicating not so much an explanation of the words, as simply our suspicion.

I think however that between the wall of the temple on the outside round about, and the house itself in the court, that is, in the middle, there were certain things placed for ornament, which Symmachus interprets *circumstances*. that is, certain standing things, and erected from the ground of the earth into the high, and that these obtain a space of sixty cubits. And again for those going out from the inner gate to the face of the porch, which looked to the outer gate, a place of fifty cubits was obtained, in which there were oblique windows, which the Seventy call *hidden*, Symmachus *toxikas*. And these windows were in the chambers, that is, in individual bedrooms, and in the porticos which were stretched out before the bedrooms, obtaining fifty cubits. Which oblique windows or *toxikai*, therefore received their name from arrows [sagittis], because like arrows they admit a narrow light into the houses, and are dilated within. and all things round about were full of such windows.

And before the fronts, he says, of the porticos, a picture or engraving of palms: through which it is shown in the entrance of the gate, and immediately to those entering the wall, sixty cubits occur with various ornaments. which are referred to the

condition of the world, so that from the creatures the Creator may be understood. and all things running in order, and by reason, show the variety of the world, which among the Greeks is called *kosmos*, received its name from *ornament*: and was made in six days. so that for individual days, individual decades are reckoned, which perfect number we mentioned above.

After these things, as we enter the inner court, there occur before the very porch of the inner gate chambers with oblique windows, holding a space of fifty cubits, which number itself is also consecrated. And after seven full weeks of festivity and joy, the first day of the Ogdoad begins, which is of the resurrection, and introduces us to the vicinity of the temple. For when we have done all things, acting the penance of our prior error: then we are made neighbors and near to God. so that in the outer court, the order and constancy of creatures may teach us the knowledge of the Creator, and in the inner court the true Jubilee, in which all things owed by us are forgiven, may instruct in *theology*, and introduce to the Holy of Holies.

It should also be noted that the inner court has more windows, not direct and equal, but oblique, and narrow on the outside, and dilating themselves within. so that through certain small holes we may be able to penetrate to the inner parts, and arrive at the fullness of the clearest light, which is turned in the temple. Finally after sixty and fifty cubits, and the chambers, and porticos, and fronts of the porticos, and many windows round about, the engraving or picture of palms is

shown to us, so that possessing victory over the world, we may be made worthy to see the palms of virtues.

(Vers. 17 ff.) "And he brought me into the outer court, and behold, there were gazophylacia [treasuries/chambers], and a pavement paved with stone in the court round about: thirty gazophylacia in the circuit of the pavement. And the pavement before the front of the gates according to the length of the gates was lower. And he measured the breadth from the face of the lower gate to the front of the inner court on the outside, a hundred cubits to the East, and to the North. LXX: And he introduced me into the inner court, and behold, there were chambers, and intercolumniations of the court round about, thirty chambers by the columns, and a porch after the doors in the length of the doors before the columns below. And he measured the breadth of the court from that place which was under the open air [sub divo] of the outer gate to the inner part: under the open air of the inner gate which looked toward the outer things, a hundred cubits, and it verged toward the East."

For the thirty chambers, which the Seventy turned, or the gazophylacia and cellars, as Aquila interpreted, Symmachus put *exedras*. And for the hundred cubits of the outer space, which reached even to the Oriental gate, in the Hebrew the same number of cubits is said to reach toward the North: but in the Seventy the name of the North [Aquilonis] was taken away.

That man therefore who had the mason's cord in his hand, and the measuring reed, and stood in the gate, among the other things which he showed to the prophet's sight. after the court of sixty cubits, and the other vestibule of the inner gate which held fifty cubits, brought out the prophet to the outer court, or as it is contained in the Seventy, introduced him to the inner court. And I wonder enough according to the letter and the Seventy, how after the outer parts of the court, holding sixty and fifty cubits, the court should be inner, which is stretched out in spaces of a hundred cubits in breadth. unless perhaps according to mystic understandings, and the progress of those entering, those things which are inner in doctrines are broader.

Having been introduced however into the inner court, or led to the outer court, as it is contained in the Hebrew, he immediately beheld thirty chambers or gazophylacia, or as Symmachus interpreted, *exedras*. which had been prepared for the habitation of the Levites and priests, and a pavement paved with living stones or intercolumniations. so that it may be shown that the inner or outer court has before the doors an order of columns, and a pavement in the front of the gates, or porticos behind the back of the gates. In which porticos I think columns were disposed in order, so that before the gazophylacia there were porticos, and in the fronts of the porticos columns sustaining the porticos. But the pavement which was paved with stones, and was stretched out before the porticos of the court, was

lower in the ascent of the porticos, and had the same length which the building of the chambers possessed.

And the same man, in whose hand was the cord and reed, measured from the face of the lower gate, or as the Seventy wish, the outer gate, even to the front of the court or inner gate, a hundred cubits to the East, and as it is said in the Hebrew, and to the North.

From which we understand that Evangelical word which is narrated by the Savior (Matt. 13), of the seed sent into the field into good ground, which multiplies fruits according to the variety of virtues in thirty-fold, and sixty-fold, and hundred-fold number, agrees with the prophecy of this place. For here the thirtieth, and sixtieth, and hundredth number is placed, so that by these as by steps we may be able to arrive at perfect knowledge; provided however that the number fifty may lead us to the inner parts of the Church, which having finished the sabbath of seven weeks, broke forth into the day of resurrection.

Moreover those are called gazophylacia which are full of spiritual riches, of which it is written: *The redemption of a man's soul is his own riches* (Prov. 13:8). Over which also Paul the apostle congratulates his disciples, that they are full of every word and all knowledge (Phil. 1).

For *gaza* in the language of the Persians is called riches. Or certainly the chambers, which in Greek are called *pastophoria*, show the bedrooms prepared for the bridegroom's coming,

which were thirty in number, that they might demonstrate the perfect age of the inhabitants.

And the pavement was paved with stone: lest by the mud, and earth, and dust of sins the footsteps of the inhabitants should be polluted; but that they might walk upon living stones, with which the temple of God is built. Or there were intercolumniations before the doors of the chambers, which would sustain the building imposed from above. These are the columns, of which also Paul the apostle writes: *They gave to me and Barnabas the right hands of fellowship, Peter and John who seemed to be columns* (Gal. 2:9). And in another place: *The column and firmament of the truth* (1 Tim. 3:15). And in the Apocalypse of John we read: *He that shall overcome, I will make him a column in the temple of my God, and he shall go out no more* (Apoc. 3:12).

The pavement therefore which was in the front of the gates, of which we already spoke, or the porticos behind the back of the gates, which defended the inhabitants of the chambers from rains, was lower. For always those things which are lower are placed in higher ones, so that we may be able to arrive at mystic and secret things, and full of spiritual riches, by ascent and steps. And the full and perfect number is in the number of ten decades, which also multiplies the seed of Isaac with a hundred-fold fruit (Gen. 26).

But because he was on earth, and could yet say: *I am a stranger and a pilgrim as all my fathers were* (Ps. 38:13), he is narrated to have sown barley, and to have reaped a hundredth

fruit. For not yet had the grain of wheat died in the earth, that it might produce many fruits (Matt. 13, John 12). and saturate the hunger of the Jewish people for hearing the word of God, with that bread which descended from heaven (Amos 8, John 6). How however the hundred cubits were not only to the Oriental gate, but also to the gate of the North, the following testimony will demonstrate.

(Vers. 20, 21.) "The gate also that looked toward the way of the North of the outer court he measured, as well in length as in breadth, and its three chambers on this side, and three on that side, and the front thereof, and the porch thereof, according to the measure of the former gate, fifty cubits was its length, and its breadth twenty-five cubits. And its windows, and porch, and engravings, were according to the measure of the gate which looked toward the East. Its ascent was by seven steps, and the porch was before it. And the gate of the inner court was against the gate of the North, and the East gate. And he measured from gate to gate a hundred cubits.

LXX: And he brought me to the North, and behold, a gate looking to the outer court. And he measured it in length, and in breadth, and its *thee* [chambers] three on this side, and three on that side, and *elau*, and *elamoth* (which is not had in the Hebrew, and its palm): and it was made according to the measure of the gate, which looks toward the East: fifty cubits was its length, and its breadth twenty-five cubits. And its windows, and its *elamoth* and palms were as in the gate

which looked toward the East; and its ascent was by seven steps, and the *elamoth* was within, and the gate of the inner court looking to the gate of the North (and what is not had in the Hebrew, as the gate which looks toward the East). And he measured the court from gate to gate a hundred cubits."

What the Hebrew words *thee*, and *elau*, and *elamoth* signify, we have said more fully above: but also in the present place the collation of itself will teach our translation.

Moreover the man whose cord was in his hand, measured also the North gate of the outer court, or introduced the prophet through the North gate to the outer court. In which it is to be considered, that first he is introduced through the North gate; second, through the South gate; third, through the East gate. For from the North evils break forth upon the inhabitants of the earth (Jer. 1:14). And beautifully he who is an inhabitant of the earth, and not a stranger and pilgrim, lies open to the arrows of him who comes from the North, whose arrows are fiery, which according to the Apostle are extinguished by the shield of faith (Ephes. 6).

And toward the North the outer court is named: but toward the south, that is, toward the *Auster*, not outer, but inner. For the Scripture says: *And he introduced me to the inner court to the South gate*, which is also found written similarly in the Oriental court. For the first entry to virtue is to trample the North under feet, and through the number of fifty, and twenty and five,

to arrive at the summit of a hundred: then to be introduced to the Southern region, and to expel the cold of the North: and then to come to perfect virtue, that is, to the Oriental gate, in which the Sun of Justice rises, and through which only the high priest enters.

And this is to be observed, that although there are four regions, the West gate is silent, of which it is written in the beginning of the sixty-seventh psalm: *Make a way for him who ascends over the West, the Lord is his name* (Ps. 67:5). so that after we have prepared the way for the Lord, and fulfilled that which John the Baptist cries in the desert: *Prepare the way of the Lord, make straight his paths* (Matt. 3:3). we may be able to hear what is said in the extreme part of the same psalm: *Sing to God, sing a psalm to the Lord, who ascends above the heaven of heavens to the East* (Ps. 67:33).

But that there are said to be three chambers on this side, and three on that side, this teaches that both the letter and the spirit, and both understandings, both of history and of tropology, pertain to the sacraments of the Trinity.

And that which is said: *And the front thereof, and the porch according to the measure of the former gate*, signifies the Oriental gate, which is called former not in order, but in merit. And it had, he says, fifty cubits in length, and twenty-five in breadth; so that in fifty after seven weeks eternal rest may be demonstrated. reaching through the day of resurrection to the kingdoms of heaven, in which there is true rest. But in

twenty-five, of which number we already spoke before, let the measure of the five senses through the five orders of the quadrangle be preserved, of which one is adapted to length, the other to breadth. so that in length rest, and the delight of more sacred knowledge: in breadth the reason of present things which pertains to the senses, may be demonstrated.

And that which is added: *And its windows, and porches, and engravings*, or as the Seventy added, *palms were according to the measure of the gate which looked toward the East*. this is subtly indicated, that whoever placed in the entry of virtues, shall have entered the three and three chambers, and shall have recognized the front and porch of the measure of the former gate, may arrive at those things, and behold those things, which he is to receive most fully also in the East gate.

Moreover that which follows: *And its ascent was of seven steps, and the porch before it*, or *within*, has this sense, that through the seven steps of the week, and of the pot which is kindled from the face of the North, and the ceremonies of the Jews to whom God gave precepts not good. and justifications in which they might not live in them, we may climb to higher things and to the porch thereof, that is, of the gate, for which the Seventy translated *elamoth*.

Which porch is before the gate, or within. Nor is there only one gate of the North, which above is called the outer gate: but also another inner one, which has the likeness of the Oriental gate, as the

Seventy said more clearly. And the gate of the inner court looking to the gate of the North, as was the gate which looked toward the East. And he measured from the outer gate of the North to the inner gate of the same North a hundred cubits: so that by these as it were steps and measures, departing from the outer gate, we may be able to arrive at the inner one, concerning the sacrament of which number it was said above.

(Vers. 24 ff.) "And he brought me to the way of the South, and behold, there was a gate that looked toward the South. And he measured its front and its porch, according to the former measures, and its windows, and porches round about, as the other windows: in which the length was fifty cubits, and the breadth twenty-five, and its ascent was by seven steps, and the porch before its doors, and there were engraved palms, one on this side, and another on that side in the front thereof. And the gate of the inner court was in the way of the South, and he measured from gate to gate in the way of the South, a hundred cubits. And he introduced me into the inner court to the South gate, and he measured the gate according to the former measures, its chamber, and its front, and its porch, with the same measures, and the windows of the porches round about, fifty cubits of length, and twenty-five cubits of breadth. And there was a porch round about of twenty-five cubits in length, and five cubits in breadth. And its porch was toward the outer court, and its palms were in the front, and its steps were eight, by which one ascended to it."

The Seventy agree in the same words, except for *thee*, and *elau*, and *elamoth*, and *elam*, for which in the Hebrew is placed *ulam*.

Moreover *thee* is interpreted *threshold*, or *front*; *elau*, about it, or *supports*; *elamoth*, *propyla* [gateways], or *porches*; *ulam* as *propylon*, that is, *before the doors*.

But that which we have placed according to the Hebrew: *And the porch, or propylon, round about through the circuit of twenty-five cubits in length, and of five cubits in breadth*, is not had in the Seventy.

But this also is to be noted, that in the South gate according to the Seventy *way* is not said, but simply: *and he brought me to the South, and behold, a gate which looked toward the South*.

Through individual entries therefore Ezekiel, whom God comforted, for this his name sounds, is led. and from the North gate he passes to the South gate, whose fronts, and thresholds, *propropylaia*, or porches and windows round about had similar measures. fifty cubits in length, and twenty-five cubits in breadth, and its ascent was by seven steps, that is, to the South gate. and its porch, that is, *elamoth*, before its doors: also two engraved palms, of which we spoke in the gate of the Northern region.

And let it suffice to have warned this much, that whatever things are placed there, according to the viler understanding, that is, according to the letter, in the midday gate we understand according to the spiritual sense. For by the same lines both history and tropology run: but that

one is lower, this one higher: that one clings to the earth, this one flies up to celestial things. And round about through the windows all things were full of light.

For individual *problÄ“mata* [problems/questions] have their own limits, and through them a proper light enters to the soul of the believer. especially if the length of his life shall have been prolonged by the mystery of the fiftieth year, that is, the Jubilee, and he shall have been able to arrive at the breadth of a more divine sense. In which breadth and streets wisdom acts confidently, and cries out with a sublime voice: and enters by seven steps, so that she may arrive at the porch, and through the palms of her purpose and effort, may hold eternal victory.

And lest we should think there was only one court at the Southern part, it is said of the second court: *And the gate of the inner court was in the way of the South: and he measured from gate to gate in the way of the South a hundred cubits;* so that after the sacraments of the week and of the Old Instrument [Testament], he might arrive at the good land and the grace of the Gospel.

Nor only in the South gate is there a second court; but a third, of which it is now said: *And he introduced me into the inner court at the South gate, and he measured the gate according to the former measures*, etc. For individual courts have their own measures and orders, and in the same measures there is diverse grace, while we know the same things otherwise in the beginning, otherwise in progress, otherwise in the end.

But this which is not had in the Seventy, *and the porch, or propylon, round about of twenty-five cubits in length, and five cubits in breadth*, seems to make a question. because it was not placed in the old interpretation, how after the progress of the third degree twenty-five cubits and five are placed. But that which follows takes away the ambiguity: *And its porch was toward the outer court: and its palms in the front;* so that namely this court which had in length twenty-five cubits, and in breadth five, may be of the outer court, not the inner. so that it may possess the breadth of the former court, that is, twenty-five cubits, as the length of the outer court, and hold five cubits in breadth.

Which measures, that is, twenty-five and five, we refer to the same senses, namely sight and hearing, taste, and smell, and touch. which if we ascend to higher things, we duplicate five times, and from carnal senses we make spiritual ones, as is that: *Lift up your eyes, and see, for the harvests are already white for reaping* (John 4:35). And: *He that has ears to hear, let him hear* (Luke 8:8). And: *Taste and see, for the Lord is sweet* (Ps. 33:8). And: *We are the good odor of Christ to God in those who believe* (2 Cor. 2:15). And in the Epistle of John it is said: *What we have heard and seen, and our hands have handled concerning the Word of life* (1 John 1:1).

And at the end by no means as in the northern region do seven steps alone suffice: but after seven the number eight is placed, so that we may pass from the Synagogue to the Church, from the

old instrument to the new, from earthly to celestial things.

(Vers. 28 ff.) And he brought me into the inner court by the East way: and he measured the gate according to the former measures; its chamber, and its front, and its porch as above, and its windows and its porches round about, of fifty cubits in length, and twenty-five cubits in breadth. And its porch, that is, of the outer court (for which the Seventy and Symmachus placed the inner); and there were engraved palms on its front on this side and on that, and in eight steps was its ascent.

From the Northern region, into whose court one ascended by only seven steps, he passes to the South gate and the court of the same region, to which one ascends not only by seven, as above, but by eight steps: namely that we may pass through the old things to the new; and to speak more clearly, through the patriarchs and prophets, let us come to the apostles: so that in the one there is a week [seven], and in the other an ogdoad [eight].

But now he comes to the last, or rather to the highest, and introduces the prophet through the way of the inner gate, or through the court, to which one goes by the East way. The way according to the Seventy is had in this place only; in the Northern and Southern region it is altogether silent, so that we may understand that way is to be understood only in the East gate, which says: I am the way, the truth, and the life (John 14:6). For through him we come to the Father, and of him it is written: Blessed are the undefiled in the way

(Ps. 118:1), who savor nothing sinister concerning Christ, but their faith is pure, and by no means polluted by the filth of heretics.

And the same number of chambers, fronts, and porches, and windows, and of their light, and the same measure of length and breadth: namely, preserving the sacraments of fifty and twenty-five cubits, and the porch of that gate or of the inner court, which according to the Hebrew is placed as outer, so that all things may be held enclosed by the Eastern light, according to that which is written: Nor is there anyone who may hide himself from his heat (Ps. 18:7). But if we receive both an outer and an inner court: it is thus to be understood, that God, in whom we live, move, and have our being, is a consuming fire, and he feeds all things as the spirit within, as the poet says:

In the beginning, the heaven and the earth, and the liquid fields, and the shining globe of the moon, and the Titanian stars, a spirit feeds from within: and infused through the limbs, a mind agitates the whole mass, and mixes itself with the great body.

And when through the armor of justice on the right and on the left, through glory and ignominy, through good and evil fame, through praises and vituperations, we shall have taken victory over this world (2 Cor. 6): then palms are given to us from both sides, whom neither joys have changed, nor sorrow, nor have prosperous or adverse things overcome: and by no means through seven steps, as in the North region, nor through

seven and eight, as is contained in the South: but through eight steps only we ascend to the heights: because the ogdoad number, that is, the Evangelical sacrament, suffices for us; so that we may be able to say according to the Apostle: And if we had known Christ according to the flesh, but now we know him so no longer (2 Cor. 5:16), it is understood according to the flesh.

(Verse 35 et seq.) "And he brought me to the gate that looked toward the North, and he measured according to the former measures, its chamber, its front, its porch, and its windows round about: the length fifty cubits, and the breadth twenty-five cubits. Its porch looked into the outer court, and the engraving of palms was on its front on this side and on that, and on the eight steps was its ascent. And through the individual chambers was a door in the fronts of the gates: there they shall wash the holocaust. And in the porch of the gate, two tables on this side, and two tables on that side, that the holocaust might be immolated upon them, both for sin, and for offense. And at the outer side, which goes up to the door of the gate that proceeds to the North, two tables, and at the other side before the porch of the gate, two tables. Four tables on this side, and four tables on that side: along the sides of the gate, there were eight tables, upon which they shall immolate: and four tables for the holocaust built of squared stones, of the length of one cubit and a half, and of the breadth of one cubit and a half, and of the height of one cubit, upon which they shall place the vessels in which the

holocaust and the victims are immolated. And their lips were of one palm, bent inward round about: but upon the tables were the flesh of the oblation."

In this testimony the Hebrew Truth differs much from the edition of the Septuagint Interpreters. For this which we have said: "There they shall wash the holocaust, and in the porch of the gate two tables on this side," and again: "That the holocaust might be immolated upon them both for sin," is not held in the Septuagint: but was added in most codices from Theodotion. Again, where we said: "And their lips of one palm bent inward round about," the Septuagint translated, "and having a carved gisum of a palm inward round about." Whether this word be Hebrew or Greek, we cannot know, except only this, that for gisum, Symmachus and Theodotion translated "lips," the first edition of Aquila "epistaseis," in the plural number; the second, "lips": for which in Hebrew it is held ASEPHATHAIM. And where we said, "but upon the tables the flesh of the oblation," the Septuagint placed of their own, "and on the tables coverings above, that they might be covered from rain and drought." But what those things signify which they published with Hebrew names, Thee, and Elau, and Elalamoth, and Aelam, we both admonished above, and our translation can show from the region: nor is it necessary to admonish the reader often about this, and to distrust his prudence and zeal. He is introduced therefore again to the gate which looked toward the North: but by no means

as above to the outer court, but to the inner. For in that which is said in the following: "Its porch looked into the outer court," it is shown that this court was inward. Through which the progress of the one entering is shown; while in individual places there are proper names and measures, and the windows round about showing all things full of the light of knowledge, and through the fifty and twenty-five cubits the sacraments of remission and of divine senses are placed, so that placed in the porch of the inner court, we may see the outer things: contemplating the notice of past and present things, through which we may come to the double palms and victories, and recognize the mysteries of the eight steps, having entered the chambers in which the riches of the temple are contained, and our prayers are washed from all filth of sin: and the tables are placed in pairs from each side, so that first the holocaust may be immolated, "They follow the wakeful of the herd according to the paternal custom, and the javelins, and the barker Sidon, etc." which the sacred fire may wholly assume, then for sin, and finally for ignorance: what we have committed either knowingly or unknowingly. At the outer side also, according to the Septuagint, was a manufactured stream, which carried the ashes of the holocausts and the virulence of the flesh outward: or there were two tables, and at the other side of the porch of the same gate two tables, that is, four from each side, four on this side, and four on that side, and behind the back, or at their side, other eight tables: so that together they make

sixteen tables: by which number the mysteries of the prophets are demonstrated: so that whatever we offer through Evangelical worthiness, we may approve by the prediction of their prophecies. And because four tables built of squared stones are brought in, and these themselves for sacrifice and holocaust, these are the living stones which are rolled over the earth, and have with them the cornerstone, by which the walls of the old and new Instrument are contained. But the number four demonstrates the Evangelical sacraments, having in length and breadth one cubit and a half, that is, through the square, which joined together make three cubits, which three cubits have in height one cubit; so that the mystery of the Trinity of one cubit, that is the measure of divine majesty, may preserve, the Lord saying to the disciples: Go, baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit (Matt. 28:19). But the name of God is as it were a cubit of one height, which embraces three properties, and always assumes the holocausts of our oblations. But upon those four tables of holocausts built with living stones, whose length, and breadth, and height is described, are placed the vessels in which the holocaust of the martyrs is immolated, of whom it is said: Precious in the sight of the Lord is the death of his saints (Ps. 116:15); and their victims, who by continence and sanctity of body, immolate their souls to the Lord. And by the name of these tables, I think it is contained in the apostles Matthew and Luke, Mark and John: whose crown bent from above

inward, surrounded the margins round about, so that it might contain the holocausts inward, and not permit them to flow everywhere, and might hold the flesh of the oblation, or as the LXX translated: "And the tables themselves were covered from above," because of the violence of rains, and the excessive drought of the summer sun: so that the flesh placed above, might be able to say with the prophet: By day the sun shall not burn us, nor the moon by night (Ps. 121:6). Of which the one, by excessive rains and tempests of tribulations dissolves the oblations; the other by the vehement heat of persecutions withers whatever has been offered. Pardon, reader, the difficulty of the places: or if you can find anything better, teach: we willingly learn what we do not know.

(Verse 44 et seq.) "And outside the inner gate were the chambers of the singers in the inner court, which was at the side of the gate looking toward the North, and their faces were toward the South way: one from the side of the East gate, which looked toward the North way. And he said to me: This is the chamber which looks toward the southern way for the priests who keep the watches of the temple. Moreover, the chamber which looks toward the North way shall be for the priests who keep the watch for the ministry of the altar: these are the sons of Zadok who approach from the sons of Levi to the Lord, to minister to him. And he measured the court in length a hundred cubits, and in breadth a hundred cubits foursquare, and the altar before the face of the temple. And he brought me into the porch of the

temple: and he measured the porch by five cubits on this side, and five cubits on that side, and the breadth of the gate by three cubits on this side, and three cubits on that side. Moreover, the length of the porch was twenty cubits, and the breadth eleven cubits, and by eight steps they ascended to it, and their columns were at the fronts, one on this side, and the other on that side."

For chambers, the Septuagint translated "exedrae." And that which we said, "exedrae" or "chambers of the singers," was omitted by them. And again, after the measure of the porch of five cubits on this side, and five cubits on that side, they added of their own, "and the breadth of the gate was fourteen cubits," when in the Hebrew it is only placed, "and the breadth of the gate was three cubits on this side, and three cubits on that side." I have admonished the reader of these things, lest he be disturbed by the diversity of translations, but that in the present place, and especially in the measures of the temple, he might be content with the Hebrew Truth. Therefore after the wall, which the Septuagint translated "peribolon," which surrounded the whole temple foursquare round about, we read that the prophet was introduced into the inner court, and then to the North, and to the South, and to the East gate, and again to the North: about which, as we were able, we have spoken, and in whose diversities, either of names or of measures, what seemed to us, the past discourse has shown: whose sense the testimony of the Savior briefly shows, saying: "In my Father's

house are many mansions" (John 14:2). Which things being completed, he enters the temple, that is, the Holy of Holies, of which it is now spoken, and within the inner gate, the chambers or exedrae of the singers. To whom is that command: "Sing to the Lord a new song" (Ps. 96:1). Who cry out with the Angels: "Glory to God in the highest, and on earth peace to men of good will" (Luke 2:14). Which inner court was situated at the side of the gate, which looked toward the North, and toward the South, and toward the East; so that the singers of the Lord, and those who are held in the office of angels, may always remember through what steps they have come to the highest; and may diligently recognize the mysteries of the individual places. Finally, that man whose measuring reed and line was in his hand, the prophet having been introduced into the inner court which looked toward the southern way, spoke these things: "This is the chamber" or "exedra"; and as Theodotion put it, "thalamus," which is separated for the habitation of the priests who keep watch in the watches of the temple. Moreover, the chamber which looks toward the North way shall be for the priests who keep watch for the ministry of the altar. In which it is to be noted, that the priests to whom the guards of the temple are delegated, dwell in the chamber which looks toward the southern way, in which the light is most full. But those who keep watch for the ministry of the altar, on which victims are offered for sin, are in the chamber which looks toward the North way, desiring

to receive and save those who come from the North and offer victims for sins. Both of whom, serving the Lord according to their offices, are called the sons of Zadok, which is interpreted as "just," or "justifying," namely the almighty God, of whom it is written: "The Lord is just, and he has loved justices: his face has seen equity" (Ps. 11:7). Moreover, these sons of Zadok are from the sons of Levi, which is interpreted as "assumed": and they themselves are assumed by the Lord, so that they may approach him, and by no means let it be said of Moses alone: "Moses approached the Lord; but the others did not approach" (Exod. 19); but also all who serve him and minister are said to draw near to the Lord. Moreover, that man who introduced Ezekiel into the inner court, and so to speak, to the Holy of Holies, measured the court itself, in which were two exedrae or chambers of the guards of the temple, or delegated to the habitations of the altar, and found a hundred cubits of length and breadth foursquare: so that the priests serving in the ministry of God, who had entered through the straight and narrow way, may have very wide walks, and may dwell in the perfect and consummate number of virtues. And in the court itself was the altar before the face of the temple: so that the prayer of the saints to God might never cease. The aforesaid man also introduced Ezekiel into the porch, or propylon of the temple, which he measured by five cubits on this side, and five cubits on that side: because he who was introduced had been erudite in divine senses, and knew neither right

nor left, but entered by the royal way. Moreover, the breadth of the gate itself, through which the entrance was to the porch of the temple, had three cubits on this side and on that. In which the elegance of the Holy Scripture is to be observed: that it did not say "on the right and left," lest it should seem to name anything "sinister" in the Holy of Holies; but "on this side and on that," that is, from each part. And immediately the prudent reader understands that the threefold number pertains to the mystery of the Trinity, which is the gate of those entering to God, while both the Father is in the Son, and the Son in the Father, and in both the Holy Spirit. Which threefold number is the one gate of those who after the baptism of the Trinity come to salvation. But that which follows: "The length of the porch twenty cubits, and the breadth eleven cubits," seems to make a question, how the dual number which refers to two decades, and the eleventh which seems to have one less, to fill the sacred number twelve, is said to be in the porch of the temple. Which very many solve thus: Although the priests are holy and placed in the ministries of the temple, and daily offer victims to Christ: yet because they dwell in this mortal and fragile little body, and subject to diseases and vices, they have the number twenty and eleven. Whence also the Apostle said: "Wretched man that I am, who will deliver me from the body of this death?" (Rom. 7:24). Not that according to the most cruel heresy, we believe that bodies are to be abolished; but that it is our vow to be clothed over, not to be despoiled,

and that this mortal should receive immortality, and the corruptible put on incorruption. But that which follows: "And by eight steps they ascended to it" (1 Cor. 15), that is, to the inner gate, makes a great difficulty for those knowing the Hebrew language. Finally Symmachus, whom we have followed in this place, put "eight" steps: the Septuagint, "ten"; Theodotion and the second edition of Aquila, "eleven"; but the first put no number, but said absolutely, "and by the steps in which they ascended to it": so that we may understand either eight steps according to the custom of the former gates, as Symmachus also understood, or certainly those which the inner gate had, the number of which the Scripture did not say (for which in Hebrew is placed UROB, that is, "and breadth," ASTE, ESRE. Which if it be read so, signifies "eleven": but if instead of ESRE, that is "ten," we read ESER, it does not signify "ten," but the pronoun "who"). These things may seem like ravings to those inexperienced in the Hebrew speech: but now we are not writing controversies, or orations, in which one is accustomed to play with the composition of words, but explanations and commentaries of the Hebrew volumes. But let us return to the beginning. By eight or ten steps which is the perfect number, or eleven, about which we have already spoken, one ascends to the gate of the saints, in whose fronts were columns, one on this side, and the other on that side. He did not say "two," lest he should run into the dual number, but "one and one," which is the perfect number, and by its union imitates

God. Moreover, these were the two columns, of which it is also said in the Apocalypse: "He who overcomes, I will make him a column in the temple of my God, and he shall go out no more" (Apoc. 3:12). And Peter and John are called columns of the Church (Gal. 2), through whom we enter to the Holy of Holies, and by whose doctrine our entrance to Christ is.

(Chap. XLI.---Vers. 1 ff.) «And he introduced me into the temple, and he measured the fronts of six cubits of breadth on this side, and six cubits of breadth on that side, the breadth of the tabernacle. And the breadth of the gate was ten cubits, and the sides [or shoulders] of the gate were five cubits on this side, and five cubits on that side. And he measured its length of forty cubits, and breadth of twenty cubits.»

After many mysteries, and various entries, and the properties of individual places, at length finally the man, whose builder's cord and measuring reed was in his hand, introduces the prophet Ezekiel into the temple, and measured the front of the temple: for which the Seventy translated aelam; and Theodotion aelim; and Symmachus in the circuit. And on each part the breadth of the tabernacle was of six cubits, containing the sacrament of all creatures: for in six days the world was completed. Through whose notice and the causes and reason of the condition we enter the temple of God, and from the order and constancy of creatures we know the Creator.

Moreover, the breadth of the gate of the temple was ten cubits, which is a sacred and

perfect number, and in which tenth day of the seventh month there is fasting and propitiation. And on the tenth day of the first month, which is called Nisan, the lamb is taken for the immolation, 494 and preparation of the Passover. In the seventh month, therefore, the tithes [tenths] are offered in the granaries of God, or, as the Scripture is accustomed to call them, the wine-presses. Whence the Apostle also says: Be you also enlarged (2 Cor. 6); so that after someone shall have entered the temple through the ten cubits of the gate, the sides of that gate on each part, or as it is properly said in Hebrew, the shoulders, are measured, which are always referred to works. Whence also Issachar desired good (Gen. 49), resting between the midst of the lots, and seeing rest, that it is good, and the land, that it is fat, he put his shoulder to laboring, and became a husbandman. And in the vestment of the priest, the humeral [ephod] is bound with the rational [breastplate], so that works may be coupled to reason, and the Ecclesiastical man may be able to say: By your commandments I have had understanding (Ps. 118:104).

These shoulders of the gate, on each side, had five porticos, so that through the earthly and divine senses, concerning whose difference we have often written, we may enter the adyta [innermost shrines] of the temple, of which that man, who was the guide of the prophet, measured the length of forty cubits, and the breadth of twenty cubits, or as it is better, the length and breadth of the gate: because above he had spoken

only of the breadth and its shoulders. That forty times twenty makes the number eight hundred, which is close to the ogdoad [eight], is a doubt to no one. Whence in Ecclesiastes it is commanded: Give a portion to seven, and also to eight (Eccl. 11:2). Concerning the sacrament of which number I know I have frequently disputed, whether because through the tribulations and narrows of this world we enter into the sanctuary of the Lord: therefore the length of the gate had forty cubits, which number is always placed in labor. Whence also Moses and Elijah for forty days do not eat bread and do not drink water (Deut 9; 1 Kings 19; Deut 29). And for forty years the people of Israel are vexed and proved in the solitude, and through many labors they enter the land of promise. And the Lord and Savior according to the fragility of the assumed body is tempted for forty days in the solitude. So that after victory the angels may approach and minister to him (Matt 4).

But when through tribulations and narrows we are able to say that Apostolic word: In all things troubled, but not distressed (2 Cor 4:8), and that prophetic word: In tribulation you have enlarged me (Ps 4:1), then a most wide entrance is opened to us, which has a breadth of twenty cubits. So that having overcome the contests and earthly things of the world, which is itself a dual number, we may enter the inner chambers of the temple. And we may hear the Lord commanding the disciples: Have confidence: I have overcome the world (John 16:34).

(Vers. 3, 4.) «And having entered within (or into the inner court), he measured on the front (or aelam) of the gate two cubits, and the gate of six [Al. ten] cubits, and the breadth of the gate of seven cubits (or and the shoulders of the gate by seven cubits on this side, and seven cubits on that side). And he measured its length (or of the doors) of twenty cubits and the breadth of twenty cubits before the face of the temple. And he said to me: This is the Holy of Holies.»

However much we may progress, a greater progress is always opened to us. Whence after the entry of the temple we again enter within, or as the Seventy translated, the inner court, in whose front, or AEL, for which Symmachus [translated] about the gate, Theodotion AELAM, the Hebrew UL, Aquila door, we have interpreted as front, there were two cubits: so that according to the higher sense we may enter by the dual number into that place where the Holy of Holies is. Whence also the gate itself was of six cubits, through which having entered, we possess eternal rest, which is demonstrated in the septenary [seven] number. For which the Seventy translated, and the breadth of the gate of seven cubits on this side, and seven cubits on that side, in the Hebrew and other editions seven cubits are placed only once, in the breadth of the gate.

But that which follows: And he measured its length, or as the Seventy translated, of the doors of twenty cubits, for which in most codices according to the Seventy forty are contained, also the breadth of twenty cubits before the face of the

temple, signifies this: that before the face of the temple, and its entry, the measure of past labor and contest always meets us. For what reason the double number possesses in individual numbers, the same the two decades [twenty] have. And this is to be considered, that entering within through the gate of two cubits in front, and having six cubits, and seven in breadth on each part, and twenty cubits in length, 496 and as many in the doors of the temple themselves, the prophet is taught what that place is, or by what name it is called. For he said, he says, to me: This is the Holy of Holies. But if before the temple, or as the Scripture names it, before the face of the temple is the Holy of Holies, how much blessedness ought we to estimate in the adyta of the temple, and in its interiors! Concerning which the prophet speaks: This is a labor in my sight, until I enter into the sanctuary of God, and understand in their last things (Ps. 72:16, 17). But also this is to be noted, that in the description of the tabernacle they are called Sancta sanctorum [Holy of Holies], in the plural number; but here Sanctum sanctorum, in the singular number, so that after holy things we may come to the Holy: just as after many songs we come to the Song of Songs, which is the song of all songs, and singing which, we are coupled to the embraces of the bridegroom.

(Vers. 5 ff.) And he measured the wall of the house of six cubits, and the breadth of the side of four cubits everywhere round about the house. Moreover the sides, side to side, were thirty-three [Vulg. three], and there were eminences which

entered through the wall of the house in the sides round about, so that they might contain, and not touch the wall of the temple. And there was a gallery ascending in a round: it led upward by a spiral [staircase] and into the upper chamber of the temple by a circuit. Therefore the temple was wider in the upper parts, and thus from the lower parts one ascended to the upper into the middle and from the middle to the third floor and Thrael.» That which is placed in the LXX, And from the middle to the third floor [tristega], that is, to the three upper chambers, and Thrael, is not had in the Hebrew. For Thrael also (which I know not what it signifies; for it is not had in the Hebrew) is read among them URAITHI, which both we and others have translated, and I saw, so that the order of the testimony may follow.

(Vers. 8 ff.) «And I saw in the house a height round about: the sides were founded to the measure of a reed, of the space of six cubits, and the breadth through the wall of the side without, of five cubits, and the inner house in the sides of the house, and between the treasuries of a breadth of twenty cubits in the circuit of the house everywhere. And the door of the side to prayer (which is not had in the Seventy), one door to the way of the North, and one door to the way of the South, 497 and the breadth of the place to prayer» (which also the Seventy did not translate), «of five cubits in the circuit. And the building that was separate and turned to the way looking toward the sea, of a breadth of seventy cubits: but

the wall of the building of five cubits of breadth round about, and its length ninety cubits».

After he came to the Holy of Holies, of which we spoke above, that venerable man measured the wall of the Holy of Holies, which on account of the fabric of the world, and every visible creature, which was founded in six days, had six cubits, and a breadth of one side of four cubits: not from one side, but round about. But the breadth held four cubits round about the house, so that it might show the four elements, from which all things are compacted, and especially human bodies, against which the saints fighting, and subjecting themselves to the power of the soul, merit to enter the interiors, and to know the secrets of the Lord. But those sides which were round about the house, and were separated from the walls of the temple by a space of four cubits, were joined to themselves: so that one side touched another side, and had in length not thirty-three cubits, but twice thirty-three, that is, sixty-six. The Old Testament in Leviticus speaks, in the birth of a male after one week, both for her who brought forth, and for him who was born, of completing thirty-three days, that they may come to the purification (Lev 12). Furthermore, if she shall have brought forth a female, a double number is observed, that is, sixty-six. And because, that we may come to the holy of holies, we need not only the first birth, but also the second, so that being born in the flesh, we may be reborn in the spirit: therefore not sixty-six, but twice thirty and three is the number placed: so

that both births may be owed to God the author and to his clemency, and the sides of the house which support the building of the temple may surround it with a double wall.

That which follows according to the Hebrew: «And there were certain eminences, which went out through the wall of the house through the sides round about, so that they might contain, and not touch the wall of the temple,» signifies this: that holy men in the multitude of believers break out through the wall of the temple, through all the sides round about, and contain the foundations of the Church, and yet they do not touch the wall of the temple: 498 content only to have seen, and from afar to have adored the ineffable mysteries. For now we see through a glass in an enigma, and we cannot touch and comprehend the fullest truth. But that there was a gallery ascending in a round through a spiral [staircase], and it led into the upper chamber of the temple by a circuit: and therefore the temple was wider in the upper parts, and thus from the lower parts one ascended to the higher, and to the middle: I think it is clear to the reader, that those things which are below are always narrower in fasts, chamaeuniais [sleeping on the ground], and continence of life, and little by little while we ascend to the highest things, a wider way is opened to us, and that is fulfilled which is written: in tribulation you have enlarged me (Ps 4:1).

But by the round and through the spiral we ascend the upper chamber of the temple, which figure among all schemata [figures] is approved

as more beautiful also by the philosophers of this world: while both the heaven, and the sun, and the moon, and the other stars, and the point of the earth, in human bodies also, the eyes, as if other stars, and the figure of the head, which is the receptacle of all senses, and the rounded fingers, and the thigh, and the arms show this roundness. Furthermore, the upper chamber of the temple, to which from the narrower things we ascend to the higher, I think is that which in the book of Kings Elijah had, and Elisha, and in the Acts of the Apostles, Tabitha, that is, dorcas and our little doe possessed, who by good works had ascended to the highest things (3 Kings 17; 4 Kings 4; Acts 9; Acts 10). But the Apostle Peter, upon whom the Lord solidified the foundations of the Church, transcended the upper chamber, and came to the roof, which is more significantly called in Greek doma, that is, the solarium of the roof: and he knew the sacraments of the Church previously unknown to the world. The Savior of the human race also made the passover in an upper chamber, and in a great and wide upper chamber, and purged from all filth and spread, and prepared for the spiritual banquet, where he delivered the mystery of his body and blood to his disciples, and left to us the eternal festivity of the immaculate lamb. And that which he added: And from the middle to the third floor [tristega], that is, the third upper chambers and Thrael, seems to me to be noted with an obelus. For why is it necessary to discuss doubtful and unwritten things, when we ought to apply ourselves to

those things which are held in the books of the Hebrews? There follows: «And I saw in the house a height round about founded 499 at the sides to the measure of a reed, of the space of six cubits: and the breadth through the wall of the side without of five cubits, and between the treasuries» (which Symmachus calls exedras) «the breadth of twenty cubits through the circuit of the house. By which numbers it is shown, that from this world, and from earthly senses, and from the dual number of two decades, which refers to twenty, we merit to ascend not only into the holy of holies, but also into their upper chambers, and always to have in memory, that through the six days of our condition, and through the five senses, and through the twenty cubits of breadth we have ascended to the upper chamber of the temple, and leaving the earthly humility, and the sense of the letter, we have passed to the summit of the Church, and may rejoice in the fellowship of the Holy Spirit.

And the door, he says, of the side to prayer against the way of the North (Jer 1:14), from which evils burn forth upon all the earth, and whom the Lord promises he will drive away from us, saying: And him who is from the North, I will drive away from you (Joel 2:20). And beautifully in the door against the North is the place of prayer, so that according to the Apostle (1 Thess 5), we may pray without ceasing, and say with Jeremiah: Let not the apple of my eye be silent (Lam 2:18), either desiring to avoid present evils, or giving thanks for the past. For as long as we are in the

tabernacle of this body, we groan, and say: Miserable man that I am, who shall deliver me from the body of this death (Rom 7:24)? But also to the way of the South there was a door, and it also according to the Hebrew having a place of prayer and extending five cubits through the circuit. For after the cold of the North we pass to the Southern heat, and yet again we seek a place of prayer, in the door of the North, that we may escape dangers: in the South, that we may give thanks for the past, and that there may be to us a secure possession of victory. But five cubits, also in this place, indicate the divine senses, through which from earthly things we ascend to the higher. And the building, he says, that was separate and turned to the way looking toward the sea, of a breadth of seventy cubits: so that after labors, and dangers, and the floods and shipwrecks of this world, and seventy years, of which Jeremiah writes, and Daniel, and Zechariah (Jer 25 and 29; Dan 9; Zech 9); we may attain the true and legitimate sabbath of seven decades 500: so that there may be to us eternal rest, and through the breadth of five cubits we may come to the length of ninety cubits. In which age Sarah brought forth a son from the promise, who at ninety years, that is, nine decades, bore Isaac, joined to the hundred-year-old Abraham (Gen 21), that is, having the mystery of ten decades. What this number signifies, the following Scripture will show.

(Vers. 13 ff.) «And he measured the length of the house of a hundred cubits. And that building which was separate, and its walls of a length of a

hundred cubits. Moreover, the breadth before the face of the house, and of that which was separate against the East, of a hundred cubits. And he measured the length of the building against its face, which was separate at the back. EKTHETAI (that is, eminences) on each part of a hundred cubits: And the inner temple, and the porches of the court. The thresholds and the oblique windows, EKTHETAI, in the circuit through three parts against the threshold of each one, and paved with wood by a circuit round about: but the ground was as far as the windows: And the windows were closed. Above the doors, and as far as the inner house: And without through every wall in the circuit within: And without to measure. And Cherubim and palms were fashioned: And a palm between Cherub and Cherub: and the Cherub had two faces: the face of a man next to the palm on this part, and the face of a lion next to the palm on the other part; expressed through all the house in the circuit. From the ground as far as the upper parts of the gate Cherubim and palms were engraved on the wall of the temple. The threshold was quadrangular: And the face of the sanctuary looking against the face of the wooden altar, its height of three cubits: And its length of two cubits: And its corners, and its length, and its walls were of wood.

LXX: And he measured against the house a length of a hundred cubits: and the rest and the separating [things] and its walls, in a length of a hundred cubits: And the breadth against the face of the temple, and the rest against [it] of a

hundred cubits. And he measured the length of the separating against the face of the rest, which were after the back of that house, and the rest on this side and on that a hundred cubits in length. And the temple and the corners, and the Aelam without paved with wood, and windows made in the manner of a net, three, for lighting, that it might be looked through them. And the house, and those things which were next, paved with wood round about: And the pavement, 501 and from the pavement as far as the windows. And the windows were opened in a threefold way, that it might be looked through them: and as far as the inner house, and the outer, and through every wall in the circuit within and without a measure, and engraved Cherubim, and palms between Cherub and Cherub. Two faces of the Cherub: the face of a man at the palm on this side, and the face of a lion at the palm on that side: all the wall engraved round about from the pavement as far as the paneled ceilings Cherubim, and palms engraved. And the sanctuary and the temple was opened through four corners against the face of the holy things: a vision as the species of a wooden altar: its height of three cubits, and length of two cubits: and breadth of two cubits: and it had horns, the bases also and its walls were of wood.»

The word against, which the LXX translated at the beginning of the testimony, where it is written: And he measured against the house, is not had in the Hebrew, and therefore is to be noted with an obelus: so that it may be more correct

and true, and he measured the house in a length of a hundred cubits, and the rest. Moreover, the Holy of Holies and the inner temple are described, which after ninety cubits, is said to have a hundred cubits from three parts, namely the perfect number of ten decades: so that we may serve the Lord both in mind, and in word, and in works, remembering that Apostolic example in which he says: That we may be able to know what is the breadth, and length, and depth, and height (Eph. 3:18). But that which is said in the Hebrew, the separate building and its walls, the LXX interpret as the rest and separating things, which do not stick to the walls of the temple, but have their own walls near. The temple itself also and its corners, and the Aelam, that is, propylon or porch, were paved without with wood, namely wisdom, which Scripture commemorates as the tree of life situated in paradise (Gen. 2). The windows also were made in the manner of a net, like lattices: so that they were not closed by specular stone, nor by glass, but by carved and vermiculated woods: for which the Hebrew has oblique windows, which were in only three parts of the temple, namely to the right and left, and after the back, that is, to the South, and to the North, and to the West. But the Eastern part did not have windows, because the entry itself sent in clear light within, and all the interiors of the temple were filled 502 with the light of the doors, so that through individual windows and the openings of the lattices one could look inside. And not only the outer parts were paved with wood, but there was such

an abundance of woods round about, that both the pavement and from the pavement as far as the windows, all things were joined with woods. Which windows according to the Seventy were opened in a threefold way: so that by opening them, a triple understanding in the temple of God might be shown, according to that which is said elsewhere: But do you describe them in a threefold way (Prov. 22:20). Moreover, it is looked through them not only interiorly, but also exteriorly: so that we may know those things which are interior, invisible; those which are exterior, visible: so that one may show the mind, another the flesh, another spiritual understanding, another simple history, and through all the walls in the circuit, as well within as without, were their measures. For nothing without reason and measure was made by God in the temple of God, and especially in the holy of holies. Cherubim also were engraved, no doubt in the woods, reaching from the pavement as far as the windows, and the engravings were so fashioned, that they did not seem carved, but applied. Cherubim are interpreted as multitude of knowledge. Therefore within in the interiors of the temple after the multitude of knowledge there are also engraved palms, in which is the sign of victory, the Apostle saying: But I pursue to the appointed prize of the high vocation of God, in Christ Jesus (Phil. 3:14). These palms were between Cherub and Cherub, so that one Cherub was walled by the sides of two palms: which Cherub by no means, as we read in the beginning of this prophet, had four faces,

namely of a man, and of a lion, and of a calf, and of an eagle; but only two, that is, of a man and of a lion, of which the first pertains to reason, the following to fury [spiritedness], which is more significantly called in Greek thymos. But we say fury, not that which is near to perturbation and vice: but that which solidifies the softness of the mind, and makes the soul of the fighter stronger. For in the beginning we are subject to concupiscence, which is referred to the calf, on account of earthly works; and some things are carnal, others spiritual, of which the last is deputed to the eagle. But when we shall have entered the holy 503 of holies, and shall have possessed the interiors of the temple, we need nothing else, but reason and fortitude, 503 of which one refers to sense and prudence, the other to the perseverance of the mind. Every wall, therefore, round about the temple from the pavement as far as the paneled ceilings, had Cherubim and palms engraved with wonderful art: after which the sanctuary and the temple was opened through four corners against the face of the holy things. For first we have the multitude of knowledge, through which we obtain victory over the enemy, and afterwards the sanctuary and the temple is opened to us, which has four corners, and a most firm station, and which is declivitous in no part. For the measure of a quadrangle has this nature, that it consists on a stable base, and in the mystic number, which is clear to the prudent reader, it possesses the four elements, from which all things consist, solid and perpetual. And all things looked against the

face of the sanctuary: before which sanctuary, or in which sanctuary was the species of a wooden altar of three cubits in height, and of a length of two cubits, a breadth of two cubits, which joined make seven cubits. Which altar had horns; and both its bases and its walls, that is, the sides were of wood, in which the mysteries of the holy Scripture human speech cannot explain: how the altar, in which fire was to be kindled, namely the table of incense, suffers nothing from the fire, but so to speak, becomes purer by fire. For just as the works of the saints, concerning which the Apostle writes: The fire shall prove what each one's work is (1 Cor. 3:13), do not perish, but are shown purer through fire, so also the woods of the altar which are from the woods of paradise, are not burned by the nearby fire, but are rendered purer. Nor is it a wonder to believe this of the sanctuary, and of the interiors of the temple and the altar of incense, since even amianton, which is a kind of flax, or having the resemblance of flax, however much more it shall have burned, so much the cleaner it is found. Pardon, reader, the difficulty, and grant indulgence to a poor understanding. For through oblique windows and made in the manner of a net, and which are always closed, we can scarcely let in the eye as far as the inner house of our heart, so that all things which we discern, 504 we see in shadow and in image, and cry out with the Apostle: O the depth of the riches of the wisdom and of the knowledge of God! how inscrutable are his judgments, and his ways unsearchable (Rom. 11:33)! And: Who has known the mind of the

Lord (Is. 40:13), except him who is the angel of great counsel, and can open his mysteries to the worthy? Moreover, at Rome they call ekthetas the solaria [balconies] protruding from the walls of the upper chambers, or Meniana from him who first invented them, which some of the Greeks call exostras.

(Vers. 23 ff.) «And he spoke to me: This is the table before the Lord, and there were two doors in the temple and in the sanctuary, and in the two doors on each part were two little doors, which were folded into each other. For there were two doors on each part of the doors, and there were engraved in those doors of the temple Cherubim and sculptures of palms, just as they were expressed in the walls also. Wherefore also thicker [Vulg. grosser] woods were in the front of the porch without: above which were oblique windows, and the likeness of palms on this side and on that in the shoulders of the porch, according to the sides of the house and the breadth of the walls.»

In this place the edition of the Seventy disagrees much from the Hebrew truth. Whence this only I will advise, that for thicker woods they translated spoudaia, that is, necessary or worthy of care, and for oblique windows, hidden, and that which is placed at the end of the testimony: and he measured on this side and on that the paneled ceilings of the threshold, or of the porch, and the sides of the house compacted, or joined, which they said ezygomena, for which we can translate of equal weight. That man, therefore,

who had introduced the prophet into the hidden parts of the temple, and among other things had shown him the wooden altar, which had both corners and horns according to the LXX, and had wooden walls, said to him: This altar which you behold, is the table before the Lord, which burns in the likeness of the bush, and is not consumed; concerning which the saint speaks to God: You have prepared a table in my sight, against them that afflict me (Ps. 22:5). There were also two doors in the temple and in the sanctuary itself, through which the sacraments of both instruments [Testaments] are shown, and in the two doors on each part were two little doors, which were folded into each other: so that both in history you may have spiritual understanding, and in tropology the truth of history, both of which need the other, 505 and if one should be lacking, it lacks perfect knowledge.

But that which follows: There were two doors on each part of the doors, is clear according to the letter. For in larger dining rooms two [doors] are accustomed to stick and be joined to each other: so that a larger entrance is by no means closed or opened by two and huge doors, but by four smaller ones. In which doors of the temple, or of the holy of holies, were engraved Cherubim, of which we spoke above, and sculptures of palms, so that after the multitude of knowledge, victory might be provided to those entering. Which sculpture of palms was in all the walls of the Temple also. and he gives the causes why Cherubim were engraved in those doors, and the likenesses

of palms expressed. Whence also thicker woods were in the porch of the gate without: so that they might both have firmness, and be able to receive the engraving. And beautifully according to spiritual understanding, the doors are firmer and engraved, so that they may have both firmness and beauty, lest anyone like Uzziah should be able to break into the holy of holies, and claim the priesthood for himself (2 Chron. 26). Above which doors were oblique windows, or hidden, so that the light itself which was provided from within, might not have perfect knowledge, nor clear light and open to all: but for most 506 it might be hidden in part. For now we see in an enigma (1 Cor. 13:12); and we do not yet know as it behooves us to know: but when that which is perfect shall come, then that which had been in part shall be destroyed. And there was the likeness of palms on this side and on that. Elegantly in the interiors of the Temple, and in the holy of holies he did not place right and left: lest he should seem to say anything "sinister" in these things which are great and secret; but on this side and on that, according to that which is written in the Gospel: He that shall strike you on your right cheek, offer to him also the other (Matt. 5:39). Could he not have said, and the left? But when the right is struck, the other right is offered: because in a holy man both are right, both are perfect. And in the shoulders of the porch according to the sides of the house, and the breadth of the walls: for which the LXX translated, in the paneled ceilings of the Aelam, that is, of the propylon, and the

sides of the house, of equal weight, or measure: through which it is latently shown, both that the posts of the threshold, or of the porch (for this the shoulders seem to signify) and the sides of the house, and the breadth of the walls, are all full of reason and measure, and nothing is found in the temple of the Lord which is constituted without measure and wisdom.

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: 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. 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 pre-

sent 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. 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. 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). 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 treasuries 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. 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 nar-

rated, 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. 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). 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. 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. 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 moneylender: 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. 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. 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). 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. 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. 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 descrip-

tion 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 (γεομέτρας), 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.

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 Ï€Î±Î»Î±Î¹ÏƒÏ„á½´ Î½): in its hollow was a cubit: and a cubit in breadth: and its defin-

ition [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. 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 Ï€Î±Î»Î±Î¹ÏƒÏ„„á¿†Ï‚: 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, Ï€Î±Î»Î±Î¹ÏƒÏ„á½´, 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. Which definition, or gisus, was extended through the circuit of one palm, or Ï€Î±Î»Î±Î¹ÏƒÏ„„á¿†Ï, 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 (אריאל) 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 Ï€ÎµÏÎ¹Î´ÎÎ¿Î¼á½´Î½, 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 consum-

mation 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 Ï„ÎµÏƒÏ†Î±ÏÎ±Î°Î±Î¹Î´ÎµÎ°á½±Î´Î¹, 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 Ï€ÎµÏÎ¹Î´ÏÎ¿Î¼á½´Î½, 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). 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: 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 first-fruits 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); 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.»

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. 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.

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 ac-

cording 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). 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. 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).

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 sanctu-

ary, 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). 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 alogos (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. 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 (adeps) 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: «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.

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? 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 woolen 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 linea) 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.»

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.

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). 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, 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.

Furthermore, let us understand that Sabbath which has been sanctified, which the Apostle also teaches has been left for the people of God, con-

cerning 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 tà noētā kaì aisthētá. 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.

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. 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. 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 descrip-

tion, 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.

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 trans-

lated, 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, 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 sepa-

rated. 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.) «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).

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.»

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). 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. 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). 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. 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. 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.

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), 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.

(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 sig-

nify, 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. 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 imme-

diately enter (Isa. 6). 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."

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.

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. 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.

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. 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. 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]."

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." 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.

(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. 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). 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. 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). 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.

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

Then for "Galilee", which is called *GALILA* (גלילה) in Hebrew, Aquila interpreted it as *thinas* (θίνας), which signifies "mounds of sand"; Symmachus as *methorion* (μεθόριον), which we can translate as "boundary". For "Arabia" also, Symmachus translated it as "uninhabit-

able"; 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 fragilty; 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.

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, previ-

ously 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 ἀσφαλτῖτιν), 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.

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."

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* (αἱλιευτικά) 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* (מאכל); 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.

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).

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* (חצר עינון), or Enan, the present place also contains.

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."

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 Sibraim 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: 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.

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 Thamar, 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 indigenous 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."

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.

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 first-fruits 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 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). 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. 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. Proteíchisma, 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.) "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. 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 first-fruits which serve the temple and the sanctuary and the assigned parts of the city. 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 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 pos-

session, or inheritance is understood: although Aquila and Symmachus interpret it in the neuter gender as tò hórion, 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. 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 dic-

tated 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. 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).