SAINT JEROME

Commentary on Jeremiah

Commentariorum in Jeremiam

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

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Contents

BOOK ONE. 9
BOOK SECOND. 87
BOOK THREE. 169
BOOK FOUR. 243
BOOK FIVE. 321

Post explanationes duodecim Prophetarum, Isaiae, Danielis, et Ezechielis, ad extremum in Jeremiam manum mittimus, tibi, frater Eusebi, ejusdem [Al. eosdem] Commentariolos dedicantes, ut Evangelicum virum Matthaeo evangelistae copules, quem ante annos plurimos strictis sensibus, te hortante, disserui. Et quia volumen longissimum est, et in plerisque manifesta historia texitur, illud prudentiam tuam admoneo, ne quaeras in hoc latam explanationem; super his maxime, quae jam et in Prophetis aliis dicta sunt, et per se patent intelligentiae. Sicque conabor notariorum manu scribere, ut nihil desit in sensibus, cum multum desit in verbis. Stamina tibi atque subtegmina et licia praeparabo, tu pulcherrimam vestem ipse conficito; ut non solum nos audire, sed et alios docere possis. Libellum autem Baruch, qui vulgo editioni Septuaginta copulatur, nec habetur apud Hebraeos, et ψευδεπίγραφον Epistolam Jeremiae nequaquam censui disserendam, sed magis Jeremiae ordinem, librariorum errore confusum, multaque quae desunt, ex Hebraeis fontibus digerere, ac complere: ut novum ex veteri, verumque pro corrupto atque falsato Prophetam teneas: parvipendens obtrectatorum rabiem, qui non solum verba, sed syllabas quoque nostrorum verborum calumniantur: in eo se scire aliquid arbitrantes, si de alienis operibus detrahant: ut nuper indoctus calumniator erupit, qui Commentarios 835-836 meos in Epistolam Pauli ad Ephesios reprehendendos putat. Nec intelligit, nimia stertens vecordia, leges Commentariorum, in quibus multae diversorum ponuntur opiniones, vel tacitis, vel expressis Auctorum nominibus, ut lectoris arbitrium sit, quid potissimum eligere debeat, decernere: quamquam et in primo ejusdem operis libro praefatus sim, me vel propria, vel aliena dicturum: et ipsos Commentarios, tam veterum Scriptorum esse, quam nostros. Quod non videns praecursor ejus Grunnius, olim nisus est carpere. Cui duobus respondi libris, ubi quae iste quasi sua profert, et alio jam calumniante, purgata sunt: ut praeteream contra Jovinianum volumina, in quibus dolet virginitatem nuptiis, et nuptias digamiae, digamiam polygamiae esse praelatam.

Nec recordatur stolidissimus, et Scotorum pultibus praegravatus, nos in ipso dixisse opere: «Non damno digamos, immo nec trigamos, et si fieri potest octogamos: plus aliquid inferam, etiam scortatorem recipio poenitentem: quidquid aequaliter licet, aequali lance pensandum est.» Legat ejusdem operis Apologiam, quam ante annos plurimos adversus magistrum ejus gaudens Roma suscepit: et tunc animadvertet, alienis se vocibus blasphemare; et in tantum esse imperitum, ut ne maledicta quidem habeat propria: sed inimicorum etiam olim sepultorum contra nos utatur rabie.

After the explanations of the twelve Prophets, Isaiah, Daniel, and Ezekiel, we at last set our hand to Jeremiah, dedicating these little commentaries to you, brother Eusebius, so that you may join the Gospel man to Matthew the evangelist, whom many years ago, at your urging, I discussed with concise interpretations. And because the volume is very long, and in many places a clear history is woven, I advise your prudence of this: that you should not seek a broad explanation in this work, especially concerning those things which have already been said in the other Prophets and are in themselves clear to the understanding. And so I will endeavor to write with the hand of a secretary, so that nothing may be lacking in the senses, while much may be lacking in the words. I will prepare for you the warp and the weft and the heddles; you yourself must fashion the most beautiful garment, so that you may be able not only to hear us, but also to teach others. However, the little book of Baruch, which is commonly joined to the Septuagint edition and is not found among the Hebrews, and the pseudepigraphical Epistle of Jeremiah, I have by no means judged worthy of discussion; but rather to arrange and complete the order of Jeremiah, which has been confused by the error of scribes, and the many things that are missing, from the Hebrew sources, so that you may have a new Prophet from the old, and a true one in place of a corrupt and falsified one, paying little heed to the rage of detractors, who slander not only the words but also the syllables of our words, thinking they know something if they detract from the works of others: as recently an unlearned slanderer burst forth, who thinks my Commentaries 835-836 on the Epistle of Paul to the Ephesians should be censured. Nor does he understand, snoring with excessive madness, the rules of Commentaries, in which many opinions of various authors are presented, with the authors' names either silent or expressed, so that it is the reader's choice to decide what he should preferably select; although in the first book of that same work I have stated that I would say things either my own or of others, and that the Commentaries themselves belong as much to the ancient writers as to us. Not seeing this, his forerunner Grunnius once tried to criticize it. To him I responded in two books, where the things which this man puts forth as his own, and which were already being slandered by another, have been cleared up: not to mention the volumes against Jovinian, in which he laments that virginity is preferred to marriage, marriage to second marriage, and second marriage to polygamy.

Nor does the most stupid man, weighed down with Scottish porridge, remember that we said in that very work: "I do not condemn those who marry a second time, nor even a third, and if it can be done, an eighth time: I will add something more, I even receive a repentant fornicator: whatever is equally permissible must be weighed on an equal scale." Let him read the Apology for that same work, which Rome joyfully received many years ago against his master: and then he will notice that he blasphemes with the voices of others; and that he is so unskilled that he does not even have his own curses, but uses the rage of enemies long buried against us.

Sed jam propositum opus aggrediendum est.

But now the proposed work must be undertaken.

LIBER PRIMUS.

(Cap. I.---Vers. 1 seqq.) Verba Jeremiae filii Helciae de sacerdotibus qui fuerunt in Anathoth in terra Benjamin: quod factum est verbum Domini ad eum in diebus Josiae filii Amon regis Juda, in tertio decimo anno regni ejus. Et factum est in diebus Joacim filii Josiae regis Juda, usque ad consummationem undecimi anni Sedeciae filii Josiae regis Juda, usque ad transmigrationem Jerusalem, in mense quinto. Caeteri prophetae, ut Isaias, Osee, Joel, fuerunt ante captivitatem decem tribuum Israel, sive duarum tribuum, Judae et Benjamin. Alii post captivitatem: ut Daniel, Aggaeus et Zacharias. Jeremias autem et Ezechiel imminente captivitate vaticinium texuerunt: sed alter eorum in terra Juda: alter in Babylone. Jeremias cum esset adhuc puer, prophetare cepit anno tertio decimo Josiae filii Amon regis Judae. Prophetavitque in imperio ejus annis decem et novem: et postea sub Joacim filio ejus annis undecim: et sub Sedecia, qui ultimus fuit regum Juda, annis undecim, usque ad quintum mensem, quando a Babyloniis capta est Jerusalem. Joachaz vero et Jechoniae terni menses (quorum alter in Aegyptum, alter 837 cum matre ductus est in Babylonem) in supradictis annis computantur: per hoc ab exordio prophetiae suae usque ad captivitatem Jerusalem, in qua et ipse captus est, prophetavit annis quadraginta et uno: praeter illud tempus quando ductus est in Aegyptum. Ibique prophetavit in Taphnis, ut hoc ipso volumine continetur. Pro verbis Jeremiae, Septuaginta posuerunt, Verbum Dei quod factum est ad Jeremiam (Jerem. XLIII, 8): hoc videlicet sensu, quod verba Jeremiae verbum sit Domini. Fuit autem de genere sacerdotum, qui habitabant contra septentrionem Jerusalem in tertio milliario, et viculo Anathoth. Simulque admirabilis clementia Domini, quod jam captivitate vicina, et Babylonio exercitu vallante Jerusalem, nihilominus populum ad poenitentiam provocat, malens salvare conversos, quam perdere delinquentes. Pro transmigratione, quod omnes alii voce consona transtulerunt, Septuaginta posuere captivitatem. Post exordium autem vaticinationis Jeremiae, tricesimo quinto prophetiae ejus anno, Ezechiel in Babylone his qui cum eo capti fuerant, exorsus est prophetare.

BOOK ONE.

(Chap. I.—Vers. 1 seqq.) The words of Jeremiah the son of Hilkiah, of the priests who were in Anathoth, in the land of Benjamin: to whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. And it came in the days of Jehoiakim the son of Josiah, king of Judah, until the completion of the eleventh year of Zedekiah the son of Josiah, king of Judah, until the carrying away of Jerusalem, in the fifth month. Other prophets, such as Isaiah, Hosea, Joel, were before the captivity of the ten tribes of Israel, or of the two tribes, Judah and Benjamin. Others after the captivity: such as Daniel, Haggai, and Zechariah. Jeremiah and Ezekiel, however, wove their prophecy as the captivity was imminent: but one of them in the land of Judah, the other in Babylon. Jeremiah, when he was still a boy, began to prophesy in the thirteenth year of Josiah the son of Amon, king of Judah. And he prophesied during his reign for nineteen years: and afterward under Jehoiakim his son for eleven years: and under Zedekiah, who was the last of the kings of Judah, for eleven years, until the fifth month, when Jerusalem was captured by the Babylonians. The three months of Jehoahaz and of Jeconiah (one of whom was led into Egypt, the other with his mother into Babylon) are counted in the aforementioned years: thus, from the beginning of his prophecy until the captivity of Jerusalem, in which he himself was captured, he prophesied for forty-one years, besides that time when he was led into Egypt. And there he prophesied in Tahpanhes, as is contained in this very volume. For "the words of Jeremiah," the Septuagint has put, "The word of God which came to Jeremiah" (Jer. 43:8): with this meaning, namely, that the words of Jeremiah are the word of the Lord. He was, moreover, of the priestly class, who lived north of Jerusalem at the third milestone, in the village of Anathoth. And at the same time, admirable is the mercy of the Lord, that with the captivity now near, and the Babylonian army surrounding Jerusalem, He nevertheless provokes the people to repentance, preferring to save the converted than to destroy the delinquent. For "transmigration," which all others translated with a consonant voice, the Septuagint put "captivity." After the beginning of Jeremiah's prophesying, in the thirty-fifth year of his prophecy, Ezekiel in Babylon began to prophesy to those who had been captured with him.

(Vers. 4, 5.) Et factum est verbum Domini ad me, dicens: Priusquam te formarem in utero, novi te; et antequam exires de vulva, sanctificavi te: Prophetam in gentibus dedi te. Non quo ante conceptionem, ut haeresis suspicatur, fuerit Jeremias: sed quo praesciret eum futurum Dominus, cui necdum facta jam facta sunt, secundum illud quod Apostolus loquitur: Qui vocavit ea quae non erant, quasi ea quae essent (Rom. IV, 17). Quod autem sanctificatur in utero, juxta illud Apostoli debemus accipere: Postquam autem placuit ei, qui me segregavit de utero matris meae, et vocavit per gratiam suam, ut revelaret Filium suum in me; ut evangelizarem illum in gentibus (Galat. I, 15). Joannes quoque Baptista sanctificatur in utero, et sanctum Spiritum accipit, et movetur in vulva, et per os matris loquitur (Luc. I). Quod autem dixit, Prophetam in gentibus dedi te, illud vult intelligi, quod in ipso postea Propheta lecturi sumus, quod non solum Jerusalem, sed et multis in circuitu gentibus prophetarit. Quidam hunc locum super Salvatore intelligunt, qui proprie Propheta gentium fuit; et per Apostolos vocavit omnes nationes. Iste enim vere priusquam in utero virginali formaretur, et antequam exiret de vulva matris, sanctificatus in utero est; et notus 838 Patri, quippe qui semper in Patre, et in quo semper Pater.

(Vers. 6.) Et dixi: Ah, ah, ah, Domine Deus, ecce nescio loqui, quia puer ego sum. LXX: Et dixi, o Domine Deus, nescio loqui, quia juvenis sum. Detestatur officium quod pro aetate non potest sustinere, eadem verecundia qua et Moyses tenuis et gracilis vocis esse se dicit (Exod. IV et 6). Sed ille quasi magnae robustaeque aetatis corripitur; huic pueritiae datur venia, quae verecundia et pudore decoratur.

(Vers. 7, 8.) Et dixit Dominus ad me: Noli dicere, Puer sum, quoniam ad omnia quae mittam te, ibis, et universa quaecumque mandavero tibi, loqueris. Ne timeas a facie eorum: quia ego tecum sum, ut eruam te, dicit Dominus. Ne aetatem, inquit, consideres; alio enim propheta loquente, didicisti: Cani hominis sunt sapientia ejus (Sap. IV, 9): tuae sit tantum voluntatis ut pergas; me habebis comitem, quo cuncta adjuvante complebis: aperi os tuum et implebo illud (Psal. LXXX). Nec consideres multitudinem eorum ad quos et contra quos locuturus es: sed me, qui tecum sum, ut eruam te, dicit Dominus. Liberat autem Dominus, non quo Propheta persecutionibus careat et angustiis, quippe cum legamus eum multa perpessum; sed ut patiens omnia superet, nec cedat angustiae.

(Vers. 4, 5.) And the word of the Lord came to me, saying: Before I formed you in the womb, I knew you; and before you came forth from the womb, I sanctified you: I have appointed you a prophet to the nations. This is not to say that Jeremiah existed before conception, as heresy suspects, but that the Lord foreknew he would be, for whom things not yet done are already done, according to that which the Apostle says: *Who calls those things that were not, as though they were* (Rom. 4:17). That he is sanctified in the womb, we should understand according to that of the Apostle: *But when it pleased him, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles* (Gal. 1:15). John the Baptist is also sanctified in the womb, and receives the Holy Spirit, and moves in the womb, and speaks through his mother's mouth (Luke 1). As for what he said, *I have appointed you a prophet to the nations*, he wishes it to be understood what we are to read later in this Prophet himself, that he prophesied not only to Jerusalem, but also to many surrounding nations. Some understand this passage to refer to the Savior, who was properly the Prophet of the nations, and through the Apostles called all nations. For He truly, before being formed in the virgin's womb, and before coming forth from his mother's womb, was sanctified in the womb; and known to the Father, since He is always in the Father, and in Him the Father always is.

(Vers. 6.) And I said: Ah, ah, ah, Lord God, behold, I do not know how to speak, for I am a child. LXX: *And I said, O Lord God, I do not know how to speak, for I am a youth.* He shrinks from the office which he cannot sustain for his age, with the same modesty with which Moses says he is of a slow and weak voice (Exod. 4 and 6). But the latter is rebuked as if of a great and robust age; to the former, pardon is given for his boyhood, which is adorned with modesty and shame.

(Verses 7, 8) And the Lord said to me: Do not say, "I am a child," for you shall go to all that I shall send you to, and whatever I shall command you, you shall speak. Do not be afraid of them, for I am with you to deliver you, says the Lord. Do not consider your age, He says; for, as another prophet speaks, you have learned: "His wisdom is the gray hair of a man" (Wisdom 4:9). Let it only be your will to proceed; you will have me as a companion, with whose help you will accomplish all things: "open your mouth, and I will fill it" (Psalm 80). Nor should you consider the multitude of those to whom and against whom you are to speak, but me, who am with you to deliver you, says the Lord. The Lord delivers, however, not so that the Prophet may be free from persecutions and distresses—indeed, we read that he suffered many things—but so that, by enduring, he may overcome all things and not yield to distress.

(Vers. 9.) Et misit Dominus manum suam, et tetigit os meum: et dixit Dominus ad me: Ecce dedi verba mea in ore tuo. Notandum quod hic manus mittatur Dei, quae tangat os Prophetae, et dicatur ei: Ecce dedi verba mea in ore tuo; in Isaia autem scriptum sit: Et missus est ad me unus de Seraphim, et in manu habebat carbonem quem forcipe tulerat de altari, et tetigit os meum et dixit: Ecce tetigit iste labia tua, et auferet iniquitates tuas, et peccata tua mundabit (Isa. VI, 6, 7). Ibi enim quia solidae et perfectae aetatis erat, et ipse simpliciter confitetur quod immunda labia habeat, et habitet in medio populi polluta labia habentis: mittitur unus de Seraphim, qui non manu, sed forcipe et carbone tangat os ejus et iniquitates auferat, et mundet peccata. Hic autem ipsius Dei manus mittitur, per quam cuncta operatus est, et quae in alio loco brachium dicitur: non ut peccata auferat, quae per pueritiam multa non fecerat; sed ut loquendi gratiam tribuat. Porro Ezechiel librum devorat et intus et foris scriptum, tam sacramenta divina, quam simplicem historiam continentem. Jeremiae os tangitur, 839 et Domini verba tribuuntur, ut confidentiam accipiat praedicandi. Pulchreque juxta litteram manus mittitur, ut humanorum artuum videns similitudinem, tactum manus non reformidet.

(Vers. 10.) Ecce ego constitui te hodie super gentes et super regna, ut evellas et destruas, et disperdas, et dissipes, et aedifices, et plantes. Hoc quod nos de Hebraico addidimus, dissipes, sive deponas, in Septuaginta non habetur. Et considerandum quod quatuor tristibus duo laeta succedant. Neque enim aedificari poterant bona, nisi destructa essent mala: nec plantari optima, nisi eradicarentur pessima. Omnis enim plantatio, quam non plantavit coelestis Pater, eradicabitur: et aedificatio quae supra petram non habet fundamentum, sed in arena exstructa est, sermone Dei suffoditur atque destruitur. Illam autem quam consumet Jesus spiritu oris sui, et destruet adventu praesentiae suae, omnem scilicet sacrilegam perversamque doctrinam, disperdet in perpetuum. Porro ea quae elevantur contra scientiam Dei, et in sua confidunt sapientia, quae apud Deum stultitia est, dissipabit atque deponet: ut aedificentur pro bis humilia, et in locum superiorum quae destructa sunt et evulsa, exstruantur atque plantentur, quae Ecclesiasticae conveniunt veritati: et impleatur illud quod dicit Apostolus, Dei aedificatio, Dei agricultura estis (II Cor. III, 9).

(Verse 9) And the Lord put forth his hand, and touched my mouth: and the Lord said to me: Behold, I have put my words in your mouth. It should be noted that here the hand of God is sent forth, which touches the mouth of the Prophet, and it is said to him: "Behold, I have put my words in your mouth"; whereas in Isaiah it is written: "And one of the Seraphim was sent to me, and in his hand he had a live coal, which he had taken with the tongs from the altar, and he touched my mouth, and said: Behold, this has touched your lips, and shall take away your iniquities, and shall cleanse your sins" (Isaiah 6:6-7). For there, because he was of a solid and mature age, and he himself simply confesses that he has unclean lips and dwells in the midst of a people with polluted lips, one of the Seraphim is sent, who touches his mouth not with a hand, but with tongs and a coal, to take away his iniquities and cleanse his sins. Here, however, the very hand of God is sent forth, through which He has wrought all things, and which in another place is called His arm: not to take away sins, which he had not committed in great number on account of his youth, but to bestow the grace of speaking. Furthermore, Ezekiel devours a book written within and without, containing both divine sacraments and simple history. Jeremiah's mouth is touched, and the Lord's words are bestowed, so that he may receive the confidence to preach. And beautifully, according to the letter, a hand is sent forth, so that seeing the likeness of human limbs, he might not dread the touch of the hand.

(Verse 10) Behold, I have this day set you over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. This which we have added from the Hebrew, "to throw down" or "to cast down," is not found in the Septuagint. And it should be considered that two joyful things follow four sorrowful ones. For good things could not be built unless evil things were destroyed; nor could the best things be planted unless the worst things were rooted out. For every plant which the heavenly Father has not planted will be rooted up; and the building that does not have its foundation upon the rock, but is built on sand, is undermined and destroyed by the word of God. But that which Jesus will consume with the spirit of His mouth, and destroy with the coming of His presence—namely, every sacrilegious and perverse doctrine—He will scatter forever. Moreover, those things that are raised up against the knowledge of God, and trust in their own wisdom, which is foolishness with God, He will scatter and cast down, so that in their place humble things may be built, and in the place of the superior things that have been destroyed and torn out, those things may be constructed and planted which are in accord with ecclesiastical truth; and that which the Apostle says may be fulfilled: "You are God's building, God's husbandry" (II Cor. 3:9).

Multi hunc locum super personam Christi intelligunt: Jeremias enim interpretatur excelsus Domini: qui destruxit regna diaboli, quae sibi in montis ostenderat excelso: adversarias perdiderit potestates, delens chirographum errorum in cruce. De quibus et in Psalmo post historiae veritatem τροπικῶς loquitur: Quare fremuerunt gentes, et populi meditati sunt inania? Astiterunt-reges terrae, et principes convenerunt in unum (Psal. II, 1, 2). Pro his evulsis, destructis, et perditis, et in inferiora detractis, aedificatur atque plantatur Ecclesia Dei. Super Jeremiae autem persona nulla dubitatio est. Legimus enim in consequentibus (Ad. cap. XXV), quod in manu accipiat calicem meri plenum; et propinare jubeatur cunctis in circuitu nationibus.

(Vers. 11, 12.) Et factum est verbum Domini ad me, dicens: Quid tu vides, Jeremia? Et dixi, Virgam vigilantem ego video. Et dixit Dominus 840 ad me: Bene vidisti: quia vigilabo ego super verbum meum ut faciam illud. Pro virga vigilante, LXX baculum nuceum transtulerunt. Laborandum igitur nobis est, ut breviter Hebraeam etymologiam Latinus lector intelligat. SECED nux dicitur: vigilia autem, vel vigil, sive vigilare appellatur SOCED (). Unde et in posterioribus, pardus vigilans hoc nomine ponitur. Ab eo igitur quod dicitur nux, propter verbi similitudinem ad vigilis intelligentiam nomen allusit: quod quidem et in Daniele juxta Theodotionem scriptum est, ut ab arboribus πρίνου et σχίνου, ilice videlicet et lentisco, scissio atque serratio adulteris presbyteris decernatur. Alioquin et in principio Geneseos a viro, qui dicitur IS (), mulier appellatur ISSA (), quasi quaedam virago, eo quod de viro sumpta sit. Pro baculo nuceo, virgam vigilantem, Aquila et Symmachus; Theodotio vero amygdalinam transtulerunt. Vigilat autem virga, cuncta populi peccata considerans, ut percutiat et corripiat delinquentes. Unde et Apostolus scribit peccantibus: Quid vultis? in virga veniam ad vos, an in charitate et spiritu mansuetudinis (I Cor. IV, 23)? Ista est virga, vel baculus, de qua David loquitur: Virga tua et baculus tuus, ipsa me consolata sunt (Ps. XXII, 5). Pulchreque posuit, consolata sunt. Ad hoc enim Dominus corripit, ut emendet. Et quomodo nux, sive amygdalum, amarissimam habet corticem, et testa durissima cingitur, ut detractis austerioribus et duris, fructus dulcissimus reperiatur: sic omnis correptio, et labor continentiae, amara quidem videtur ad praesens: sed fructus parit dulcissimos. Unde et vetus illa sententia est: Litterarum radices amarae, fructus dulces. Quidam virgam vigilantem atque nuceam, intelligunt Dominum, de quo dicit Isaias: Exiet virga de radice Jesse (Isa. XI, 1). Unde et virga Aaron, quae putabatur emortua, in resurrectione Domini floruisse narratur.

Many understand this passage concerning the person of Christ: for Jeremiah is interpreted as "the high one of the Lord," who destroyed the kingdoms of the devil, which he had shown to Him on a high mountain; He destroyed the opposing powers, blotting out the handwriting of errors on the cross. Concerning which, the Psalm also speaks tropologically (*tropikōs*), after the historical truth: "Why did the nations rage, and the peoples meditate vain things? The kings of the earth stood up, and the princes met together" (Psalm 2:1-2). In place of these things that were torn out, destroyed, ruined, and cast down into the lower regions, the Church of God is built and planted. Concerning the person of Jeremiah, however, there is no doubt. For we read in the following passages (cf. chapter 25) that he takes in his hand a cup full of pure wine and is ordered to give it to all the surrounding nations to drink.

(Verses 11, 12) And the word of the Lord came to me, saying: What do you see, Jeremiah? And I said, I see a watchful rod. And the Lord said to me: You have seen well: for I will watch over my word to perform it. Instead of 'a watchful rod,' the Septuagint translated 'a staff of a nut tree.' Therefore, we must endeavor to briefly explain the Hebrew etymology so that the Latin reader may understand. `SECED` is said for 'nut'; whereas 'watchfulness' or 'watchful' or 'to watch' is called `SOCED`. Hence also in later passages, a 'watchful leopard' is designated by this name. Therefore, from that which is called 'nut,' by the similarity of the word, it alludes to the meaning of 'watchful'; this is indeed also written in Daniel according to Theodotion, so that from the trees *prinos* (πρίνου) and *schinos* (σχίνου), namely the holm-oak and the mastic tree, a 'cutting' and a 'sawing' are decreed for the adulterous elders. Likewise, also in the beginning of Genesis, from 'man,' who is called `IS`, 'woman' is called `ISSA`, as if a certain *virago* (heroine), because she was taken from man. Instead of 'a staff of a nut tree,' Aquila and Symmachus translated 'a watchful rod'; Theodotion, however, translated 'an almond rod.' Now, the rod watches, considering all the sins of the people, so that it may strike and correct the delinquent. Hence the Apostle also writes to sinners: 'What do you wish? Shall I come to you with a rod, or in charity and in the spirit of meekness?' (I Cor. IV, 23)? This is the rod, or staff, of which David speaks: 'Your rod and your staff, they have comforted me' (Ps. XXII, 5). And he beautifully put, 'they have comforted me.' For the Lord corrects for this purpose: that He may amend. And just as the nut, or almond, has a very bitter rind and is enclosed in a very hard shell, so that when the more austere and hard parts are removed, the sweetest fruit is found: so all correction, and the labor of continence, seems bitter for the present, but it brings forth the sweetest fruits. Hence also that old saying: 'The roots of letters are bitter, the fruits are sweet.' Some understand the watchful and nutty rod as the Lord, of whom Isaiah says: 'A rod shall come forth from the root of Jesse' (Isa. XI, 1). Hence also Aaron's rod, which was thought to be dead, is said to have blossomed at the resurrection of the Lord.

(Vers. 13, 14.) Et factum est verbum Domini secundo ad me dicens: Quid tu vides? et dixi, Ollam succensam ego video: et faciem ejus a facie Aquilonis. Et dixit Dominus ad me: Ab Aquilone aperientur (sive exardescent) mala super omnes habitatores terrae. Quibusdam gradibus, peccantibus tormenta tribuuntur; ut paulatim veniant ad salutem. 841 Qui noluerint, percutiente virga, emendari, mittuntur in ollam aeneam atque succensam, de qua plenius scribit Ezechiel, quae a facie Aquilonis accenditur (Ezech. XXIV), Babylonium [Al. Babyloniorum] regem significans et urbem Jerusalem. Pulchreque insertur: Ab Aquilone exardescent mala super omnes habitatores terrae: vel terrae Judae, vel certe universae terrae, de quibus in Apocalypsi scriptum est: Vae super omnes habitatores terrae (Apoc. VIII, 13). Sancti enim non sunt habitatores terrae: sed advenae atque peregrini, quorum unus dicit: Advena ego sum super terram; et peregrinus sicut omnes patres mei (Psal. XXXVIII, 13). Et alius: Parvi sunt et pessimi dies mei, quibus ego peregrinor in terra (Gen. XLVII, 9). Unde et Petrus Catholicam Epistolam scribit advenis atque peregrinis Ponti, Galatiae et Cappadociae (I Petr. I). Et juxta mysticos intellectus Salomon loquitur: Aquilo durus ventus (Prov. XXV, 23): nomine autem dexter vocatur ab his videlicet, qui ejus obriguere frigore, et calorem fidei perdiderunt.

(Vers. 15, 16.) Quia ecce convocabo omnes cognationes regnorum Aquilonis, ait Dominus, et venient et ponent unusquisque solium suum in introitu portarum Jerusalem, et super omnes muros ejus in circuitu, et super universas urbes Judae. Et loquar judicia mea cum eis super omni malitia eorum, qui dereliquerunt me, et libaverunt diis alienis et adoraverunt opus manuum suarum. Nulli dubium, multas gentes et singularum gentium reges Babylonio regi fuisse subjectos, qui, obsessa Jerusalem, posuerunt in circuitu, et maxime in exitibus portarum thronum suum atque tentoria, ne quis eorum qui clausi erant posset erumpere: et non solum Jerusalem, sed et omnes urbes Judae simili obsidione vallatas. Cumque, ait, capta fuerit civitas, tunc loquar ad eos recta fuisse judicia mea, et recepisse singulos, quae merebantur: non pro caeteris vitiis, quibus subjacet humana conditio; sed maxime pro idololatria, per quam deserentes me, adoraverunt opera manuum suarum. Quidam hunc locum in bonam partem accipiunt, quod videlicet hi qui in olla aenea excocti fuerint, per cruciatus ante purgati, postea principes sint Jerusalem: et postquam misertus eorum fuerit Dominus, tunc exprobret eis, quia se deserto, simulacra venerati sunt. Sed haec violenta et prava interpretatio est: ne calumniam faciat tractator indoctus.

(Verses 13, 14) And the word of the Lord came to me a second time, saying: What do you see? And I said, I see a seething pot: and its face is from the face of the North. And the Lord said to me: From the North shall evil break forth (or *blaze forth*) upon all the inhabitants of the land. By certain degrees, torments are allotted to sinners, so that they may gradually come to salvation. Those who were unwilling to be corrected by the striking of the rod are sent into a bronze and seething pot, about which Ezekiel writes more fully, which is kindled from the face of the North (Ezech. XXIV), signifying the Babylonian king [Alt: of the Babylonians] and the city of Jerusalem. And it is beautifully inserted: 'From the North shall evils blaze forth upon all the inhabitants of the land': either of the land of Judah, or certainly of the whole earth, about whom it is written in the Apocalypse: 'Woe to all the inhabitants of the earth' (Apoc. VIII, 13). For the saints are not inhabitants of the earth, but sojourners and pilgrims, one of whom says: 'I am a sojourner upon the earth, and a pilgrim, as all my fathers were' (Psal. XXXVIII, 13). And another: 'Few and evil are my days, in which I am a pilgrim on the earth' (Gen. XLVII, 9). Hence also Peter writes his Catholic Epistle to the sojourners and pilgrims of Pontus, Galatia, and Cappadocia (I Petr. I). And according to mystical interpretations, Solomon says: 'The North is a harsh wind' (Prov. XXV, 23); but by name it is called 'right' by those, that is, who have grown stiff from its cold and have lost the warmth of faith.

(Verses 15, 16.) For behold, I will call together all the kindreds of the kingdoms of the North, says the Lord, and they shall come, and every one shall set his throne at the entrance of the gates of Jerusalem, and upon all its walls round about, and upon all the cities of Judah. And I will speak my judgments with them concerning all their wickedness, who have forsaken me, and have offered incense to strange gods, and have adored the work of their own hands. There is no doubt that many nations and the kings of individual nations were subject to the Babylonian king, who, having besieged Jerusalem, placed their thrones and tents round about, and especially at the exits of the gates, so that none of those who were shut in could break out: and not only Jerusalem, but also all the cities of Judah were surrounded by a similar siege. And when, he says, the city has been captured, then I will declare to them that my judgments were just, and that each one received what they deserved: not for the other vices to which the human condition is subject, but especially for idolatry, through which, deserting me, they adored the works of their own hands. Some interpret this passage in a positive sense, namely that those who were boiled in the bronze pot, having first been purged through torments, would afterwards be princes of Jerusalem: and that after the Lord has had mercy on them, he would then reproach them because, having deserted him, they venerated idols. But this is a forced and perverse interpretation, lest an unlearned commentator should create a misrepresentation.

(Vers. 17.) Tu ergo accinge lumbos tuos: et surge, et loquere ad eos omnia, quae ego praecipio tibi. Et Job praecipitur, ut accingat lumbos suos (Job. IV): et Apostolis (Luc. XII), ut accinctis lumbis, quos Elias (IV Reg. I) et Joannes Baptista (Matth. III) zonis mortificavere pelliceis, lucernas teneant in manibus suis, praedicationis videlicet Evangelicae. Quicumque igitur sermones locuturus est Dei, debet accingere lumbos suos, sciens quod diaboli omnis virtus in lumbis sit (Job. XL); et justus dicat in Psalmis: Lumbi mei impleti sunt illusionibus (Psal. XXXVII, 8). Cumque accinxerit lumbos, audiat illud quod scriptum est: Surge qui dormis, et elevare: et illuminabit te Christus (Ephes. V, 14); ut semper vigilans, et de somno consurgens, loquatur quae sibi praeceperit Deus.

Ne timeas a facie eorum: nec enim timere te faciam vultum eorum. Sive ut Septuaginta, et caeteri habent interpretes: ne forte timere te faciam. Et est sensus juxta translationem nostram: Noli timere a facie eorum: me enim adjutore, eos timere non poteris. Juxta Septuaginta: Noli timere a facie eorum, habeto meae confidentiam jussionis. Si enim non obtuleris, quod habes, ut timere desinas, derelinquam te, et tradam timori, et quodammodo videbor timere te facere, dum relinquo formidini. Hoc autem significat, quod semper amanda sit veritas: nec timenda hominum multitudo, qui increpiti [Al. intrepidi] correptionem non sustinent; sed insidias tendunt ei, a quo corripiuntur. Quodque juxta LXX sequitur: quia tecum sum ut liberem te, dicit Dominus, in Hebraico non habetur. Et est sensus: Eruam te, non in eo ut tibi nullus insidietur; sed in eo, ut patiens insidias, non delinquas.

(Vers. 18, 19.) Ego quippe dedi te hodie (sive Ecce posui te in hac die) in civitatem munitam, et in columnam ferream, et in murum aeneum super omnem terram: regibus Juda, principibus ejus, et sacerdotibus, et populo terrae. Et bellabunt adversum te, et non praevalebunt: quia tecum ego sum, ait Dominus, ut liberem te. Describit sermo divinus, cur Propheta timere non debeat. Ego, inquit, posui, sive dedi te hodie, hoc est, in praesenti vita, donec vocatur hodie, quasi civitatem firmissimam: non ut unam domum, nec turrim, aut aliqua moenia (Matth. V); sed omnem civitatem, quae sita super montem latere non potest. De qua scriptum est: Gloriosa dicta sunt de te, civitas Dei (Psal. LXXXVI, 2). Et: Ego civitas firma, civitas quae oppugnatur (Isa. XXVII, 3). Et, in columnam, inquit, ferream, de qua scribit Apostolus: Columna et firmamentum veritatis (I Tim. III, 15).

(Verse 17.) You, therefore, gird up your loins: and arise, and speak to them all that I command you. Job is also commanded to gird up his loins (Job 4); and the Apostles (Luke 12), that with their loins girt—which Elijah (4 Kings 1) and John the Baptist (Matthew 3) mortified with leather belts—they should hold lamps in their hands, namely, of Evangelical preaching. Whoever, therefore, is to speak the words of God, ought to gird up his loins, knowing that all the devil's strength is in his loins (Job 40); and the just man says in the Psalms: "My loins are filled with illusions" (Psalm 37:8). And when he has girt his loins, let him hear that which is written: "Arise, you who sleep, and rise up: and Christ will enlighten you" (Ephesians 5:14); so that, always vigilant and rising from sleep, he may speak what God has commanded him.

Do not be afraid of their face: for I will not make you fear their countenance. Or as the Septuagint and the other interpreters have it: lest perchance I make you fear. And the meaning according to our translation is: Do not be afraid of their face, for with me as your helper, you will not be able to fear them. According to the Septuagint: Do not be afraid of their face, have confidence in my command. For if you do not offer what you have, so that you cease to fear, I will abandon you and deliver you to fear, and in a way I will seem to make you fear, while I leave you to dread. This, however, signifies that truth must always be loved, and the multitude of men is not to be feared, who, when rebuked [variant: intrepid], do not endure correction, but lay snares for him by whom they are corrected. And what follows according to the Septuagint, "for I am with you to deliver you, says the Lord," is not found in the Hebrew. And the meaning is: I will rescue you, not in the sense that no one will lay snares for you, but in the sense that, while suffering snares, you will not sin.

(Verses 18, 19.) For I have made you this day (or, Behold, I have set you this day) a fortified city, and a pillar of iron, and a wall of bronze, over all the land: to the kings of Judah, to its princes, and to its priests, and to the people of the land. And they will fight against you, and they will not prevail: for I am with you, says the Lord, to deliver you. The divine word describes why the Prophet should not be afraid. I, he says, have set, or given you today, that is, in the present life, as long as it is called today, as a most firm city: not as one house, nor a tower, or some walls (Matt. 5); but a whole city, which, being set on a hill, cannot be hidden. Of which it is written: Glorious things are said of you, O city of God (Psalm 86:2). And: I am a strong city, a city that is besieged (Isa. 27:3). And, he says, 'a pillar of iron,' of which the Apostle writes: 'The pillar and foundation of truth' (1 Tim. 3:15).

Unde Petrus et Joannes, qui putabantur columnae Ecclesiae, dextras dederunt Paulo et Barnabae communionis. Nec hoc sufficit, sed in murum, ait, aeneum, qui nulla violatur rubigine, nec caesus imbribus deperit; sed vetustate fit [Al. sit] fortior. Eris autem talis contra reges et principes et populum, non cujuslibet loci, sed terrae; iis qui terrena sapiunt, et coelestia non noverunt, qui habent imaginem χοϊκοῦ et non coelestis. Hi, inquit, bellabunt adversum te, et non praevalebunt. Cur quaeso? Quae est tantae fortitudinis causa, ut nec reges, nec principes, nec sacerdotes, nec populi adversus unum praevaleant? Sequitur: Quia tecum ego sum, ait Dominus, ut liberem te. Si quando reges Juda, qui interpretatur confessio, et principes ejus et sacerdotes et populi, episcopi videlicet et presbyteri et diaconi, et vulgus vile atque ignobile, contra sanctum virum consurgere voluerint, habeat fidei firmitatem, et timere desistat: quia, Domino auxiliante, superabit.

(Cap. II.---Vers. 1.) Et factum est verbum Domini ad me dicens: Vade, et clama in auribus Jerusalem dicens. Hoc in Septuaginta non habetur: sed sub asteriscis de Theodotionis editione additum est, qui verbum Hebraicum CARATH (), pro quo nos diximus clama; sive praedica, interpretatus est, lege. Et lectionem enim et clamorem et praedicationem pro sui ambiguitate significat. Aures autem Jerusalem, pro auribus habitatorum ejus debemus accipere.

(Vers. 2.) Haec dicit Dominus: Recordatus sum tui, miserans adolescentiam tuam et charitatem desponsationis tuae: quando secuta me es in deserto, in terra quae non seminatur. LXX: Haec dicit Dominus: Recordatus sum misericordiae adolescentiae tuae, et dilectionis perfectionis tuae. Plenius hoc in Ezechiel dicitur (Ezech. I), quando sibi Jerusalem in matrimonio Dominus copulat, et sub persona uxoris, suis jungit amplexibus: sive ut ardentiorem monstret affectum, puellam eam et adolescentulam et desponsatam vocat. Quo enim necdum potiti sumus, magis ut potiamur appetimus. Quando, inquit, secuta es me in solitudine; et instar sponsaliorum et dotis, Legis tibi ornamenta et verborum distribui monilia. Totumque hoc non ad meritum ejus refert, sed ad suam misericordiam, per quam et charitatem consecuta est. Hoc quoque quod posuimus, in deserto, in terra quae non seminatur, in LXX non habetur.

(Vers. 3.) Sanctus Israel Domino primitiae frugum ejus: omnes qui devorant eum, delinquent: mala venient super eos, dicit Dominus. Quando Israel dicit primitias frugum Domini, ostendit populum de gentibus congregatum esse post primitias; juxta illud quod in alio loco scriptum est: Memor esto congregationis tuae, quam possedisti ab initio (Psal. LXXIII, 2). Primitiae autem semper debentur sacerdotibus, et non hostibus.

Whence Peter and John, who were considered pillars of the Church, gave the right hands of fellowship to Paul and Barnabas. Nor is this sufficient, but 'a wall,' he says, 'of bronze,' which is not damaged by any rust, nor perishes when beaten by the rains; but with age becomes [or: may be] stronger. You will be such, however, against the kings and princes and people, not of any place, but of the earth; against those who mind earthly things, and have not known heavenly things, who have the image of the earthly (χοϊκοῦ) and not of the heavenly. These, he says, 'will fight against you, and they will not prevail.' Why, I ask? What is the cause of such great strength, that neither kings, nor princes, nor priests, nor peoples can prevail against one man? It follows: 'For I am with you, says the Lord, to deliver you.' If at any time the kings of Judah, which is interpreted as 'confession,' and its princes and priests and peoples—that is, bishops and presbyters and deacons, and the base and ignoble crowd—should wish to rise up against the holy man, let him have firmness of faith, and cease to fear: because, with the Lord helping, he will overcome.

(Chapter II.—Verse 1.) And the word of the Lord came to me, saying: Go, and cry in the ears of Jerusalem, saying. This is not found in the Septuagint: but it was added under asterisks from the edition of Theodotion, who interpreted the Hebrew word CARATH (), for which we have said 'cry' or 'preach,' as 'read.' For it signifies reading, crying, and preaching, according to its ambiguity. Moreover, we should understand 'the ears of Jerusalem' as the ears of its inhabitants.

(Verse 2.) Thus says the Lord: I remember you, pitying your youth and the love of your espousals: when you followed me in the desert, in a land that is not sown. LXX: Thus says the Lord: I have remembered the mercy of your youth, and the love of your perfection. This is said more fully in Ezekiel (Ezek. 1), when the Lord joins Jerusalem to himself in matrimony, and under the person of a wife, unites her to his embraces: or, in order to show a more ardent affection, he calls her a girl, a young maiden, and one espoused. For what we have not yet possessed, we desire more to possess. When, he says, you followed me in the wilderness; and as a form of betrothal and dowry, I distributed to you the ornaments of the Law and the jewels of my words. And he refers all this not to her merit, but to his own mercy, through which she also obtained love. This also which we have put, 'in the desert, in a land that is not sown,' is not found in the LXX.

(Verse 3) Israel is holy to the Lord, the firstfruits of his harvest: all who devour him will be held guilty; evils will come upon them, says the Lord. When he calls Israel the firstfruits (*primitiae*) of the Lord's harvest, he shows that the people gathered from the gentiles are after the firstfruits; according to that which is written in another place: *Remember your congregation, which you have possessed from the beginning* (Ps. 73:2). Moreover, the firstfruits are always owed to the priests, and not to enemies.

Quod sequitur: Omnes qui devorant eum, delinquent: mala venient super eos, dicit Dominus, hunc habet sensum: Quomodo qui primitias devorant (Num. V), nequaquam de genere sacerdotali, sceleris rei sunt: sic qui contaminant Israel, malis subjicientur: juxta illud quod in vicesimo sexto psalmo sanctus David loquitur: Dum appropinquant super me nocentes, ut edant carnes meas: qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt (Psal. XXVI, 3, 4). Neque enim ex eo quod Dei exequuntur sententiam, immunes erunt a supplicio, malaque veniunt super eos: oportet enim venire scandala; verum, vae ei per quem veniunt scandala (Mat. XVIII).

(Vers. 4, 5.) Audite verbum Domini, domus Jacob, et omnes cognationes domus Israel. Haec dicit Dominus: Quid invenerunt patres vestri in me iniquitatis, quia elongaverunt a me: et ambulaverunt post vanitatem: et vani facti sunt? Hunc sensum et alius propheta testatur: Populus meus quid feci tibi, et quid molestus fui tibi? Responde mihi: quia eduxi te de terra Aegypti, et de domo servientium liberavi te (Mich. VI, 34). Utrumque autem nomen, Jacob et Israel ponitur: non secundum duas et decem tribus, sed juxta omnem populum: cum et ipse Jacob postea appellatus sit Israel (Gen. XXXII). Offensam autem ducit a patribus, non quo peccata patrum filiis imputentur: sed quo et filii habentes patrum similitudinem, et suo et parentum scelere puniantur. Saepe legimus quod propter sanctos patres, filiorum misereatur Deus. Dereliquerunt autem patres populi peccatoris Deum; et non breviter, sed longo tempore: et pro Deo secuti sunt vanitatem, idola videlicet, quae nihil prosunt cultoribus suis: et ipsis similes facti sunt secundum illud quod scriptum est: Similes illis fiant qui faciunt ea; et omnes qui confidunt in eis (Psal. CXIII, 16).

(Vers. 6.) Et non dixerunt, Ubi est Dominus qui ascendere nos fecit de terra Aegypti: qui transduxit nos per desertum, per terram inhabitabilem et inviam: per terram sitis et 845 imaginem mortis, per terram in qua non ambulavit vir, neque habitabit homo. Pro homine, LXX filium hominis interpretati sunt; et pro imagine mortis, de Theodotione additum est, umbra mortis. Quod cum juxta historiam manifestum sit, illud considerandum est secundum anagogen, quod quamdiu in isto saeculo sumus, et de Aegypto educimur, paulatim ascendimus, et primum deserta transimus et terram inhabitabilem, quam sanctus inhabitare non debet, et inviam, ut difficultatem monstret itineris. Per terram sitis, ubi semper majora cupimus, nec praesentibus contenti sumus; et imaginem, sive umbram mortis: semper enim in periculo consistimus, et ubique diabolus tendit laqueos suos: per terram, in qua non ambulavit vir, qui perfectae aetatis in Christo est.

What follows, *All who devour him will be held guilty; evils will come upon them, says the Lord,* has this meaning: just as those who devour the firstfruits (Num. 5), being by no means of the priestly class, are guilty of a crime, so those who defile Israel will be subjected to evils, according to that which holy David says in the twenty-sixth psalm: *While the wicked draw near against me to eat my flesh, my enemies that trouble me, they are weakened and have fallen* (Ps. 26:3, 4). For they will not be immune from punishment because they execute God's sentence, and evils come upon them; for it is necessary that scandals come, but woe to him through whom scandals come (Matt. 18).

(Verses 4, 5) Hear the word of the Lord, O house of Jacob, and all the families of the house of Israel. *Thus says the Lord: What iniquity did your fathers find in me, that they went far from me, and walked after vanity, and became vain?* Another prophet also testifies to this meaning: *O my people, what have I done to you, or in what have I been troublesome to you? Answer me: for I brought you out of the land of Egypt, and from the house of bondage I freed you* (Mic. 6:3-4). Moreover, both names, Jacob and Israel, are used, not according to the twelve tribes, but according to the whole people, since Jacob himself was later called Israel (Gen. 32). He traces the offense, however, from the fathers, not that the sins of the fathers are imputed to the sons, but that the sons, having the likeness of their fathers, are punished for both their own and their parents' wickedness. We often read that God has mercy on the sons for the sake of the holy fathers. Moreover, the fathers of the sinful people forsook God, and not briefly, but for a long time; and in place of God they followed vanity, that is, idols, which are of no benefit to their worshippers, and they became like them, according to what is written: *May those who make them become like them, and all who trust in them* (Ps. 113:16).

(Verse 6) And they did not say, 'Where is the Lord who brought us up from the land of Egypt; who led us through the desert, through an uninhabitable and pathless land, through a land of thirst and the image of death, through a land in which no man has walked, nor has any man dwelt.' For 'man,' the Septuagint translated 'son of man'; and for 'image of death,' 'shadow of death' was added from Theodotion. While this is clear according to history, it must be considered in the anagogical sense (*anagogen*), that as long as we are in this age and are led out of Egypt, we ascend gradually, and first we cross the desert and the uninhabitable land, which a holy person ought not to inhabit, and the pathless land, to show the difficulty of the journey. *Through a land of thirst,* where we always desire greater things and are not content with the present; *and the image,* or *shadow of death:* for we are always in peril, and everywhere the devil sets his snares; *through a land in which no man has walked,* who is of perfect age in Christ.

Omnes enim resurgemus in virum perfectum, in mensuram aetatis plenitudinis Christi. Neque unquam in ea habitat qui homo Dei est, vel filius hominis; sed semper ad majora festinat. Ex quo perspicuum est, non esse perfectionem in via: sed in fine viae et in mansione, quae sanctis in coelestibus praeparatur, et quibus dicitur: Qui statis in domo Domini, in atriis domus Dei nostri (Psal. CXXXIII, 1). Frustra igitur nova ex veteri haeresis suspicatur, hic perfectam esse victoriam, ubi pugna est atque certamen, et incertus exitus futurorum.

(Vers. 7.) Et induxi vos in terram, Carmeli, ut comederetis fructum ejus et bona illius: et ingressi contaminastis terram meam; et haereditatem meam posuistis in abominationem. Pro labore durissimi itineris, dedi vobis omnium rerum abundantiam. Hoc quippe significat Carmelus, qui Hebraice appellatur CHERMEL (), et in lingua nostra sonat cognitionem circumcisionis. Quomodo autem ille populus terram sanctam, et omnium rerum fertilem, idololatria polluit atque violavit: sic nos verae circumcisionis accipientes scientiam, comedimus fructus ejus; et si negligentia subrepserit, contaminamus terram Dei, et haereditatem illius abominabilem facimus.

(Vers. 8.) Sacerdotes non dixerunt, Ubi est Dominus? et tenentes Legem meam, nescierunt me: et pastores praevaricati sunt in me: et Prophetae prophetaverunt in Baal, et idola secuti 846 sunt. Post tanta beneficia verterunt in contemptum privilegia dignitatis: ut sacerdotes Dominum non quaererent: ut doctores Legis ignorarent eum, qui alios docere debebant: et pastores [Al. praedicatores] per negligentiam praevaricatores fierent: et Prophetae qui in populis disputant, non Deo loquantur, sed idolo, et sua figmenta venerentur. His autem verbis utendum est adversus nostri ordinis magistros, qui devorant plebem Dei velut cibum panis, et per mala opera non invocant Dominum.

(Vers. 9.) Propterea adhuc judicio contendam vobiscum, ait Dominus: et cum filiis vestris disceptabo. Ne videatur percutere per potentiam, quasi cum paribus ratione contendit; juxta illud quod David canit et usurpat Apostolus: Ut justificeris in sermonibus tuis, et vincas cum judicaris (Psal. L, 6; Rom. III, 4). Quodque posuit, adhuc saepe se fecisse testatur: et quod intulit, cum filiis vestris, similem ostendit etiam in filiis malorum pertinaciam. Occulte autem significat quod antiquam in Deum negationem, etiam filii eorum in adventu Domini sint secuti.

For we shall all rise again into the perfect man, into the measure of the stature of the fullness of Christ. Nor does he who is a man of God, or a son of man, ever dwell in it; but he always hastens on to greater things. From this it is clear that perfection is not on the way, but at the end of the way and in the dwelling which is prepared for the saints in the heavens, and to whom it is said: *You who stand in the house of the Lord, in the courts of the house of our God* (Ps. 133:1). In vain, therefore, does a new heresy derived from an old one suppose that perfect victory is here, where there is struggle and combat, and the outcome of future things is uncertain.

(Verse 7) And I brought you into the land of Carmel, to eat its fruit and its good things: and having entered, you contaminated my land; and you made my inheritance an abomination. In return for the labor of a most difficult journey, I gave you an abundance of all things. For this is what Carmel signifies, which is called CHERMEL in Hebrew, and in our language sounds like "knowledge of circumcision." But just as that people polluted and violated the holy land, fertile in all things, with idolatry, so we, receiving the knowledge of the true circumcision, eat its fruits; and if negligence creeps in, we contaminate the land of God and make His inheritance abominable.

(Verse 8) The priests did not say, "Where is the Lord?" and those who held my Law did not know me: and the shepherds transgressed against me: and the Prophets prophesied in Baal, and followed idols. After so many benefits, they turned the privileges of their dignity into contempt: so that the priests did not seek the Lord; so that the teachers of the Law were ignorant of him, they who ought to have taught others; and the shepherds [or, preachers] became transgressors through negligence; and the Prophets who dispute among the people speak not to God, but to an idol, and venerate their own fictions. But these words must be used against the masters of our own order, who devour the people of God as if they were a meal of bread, and through their evil works do not call upon the Lord.

(Verse 9) Therefore I will still contend with you in judgment, says the Lord: and with your children I will dispute. Lest He seem to strike by power, He contends with reason as if with equals; according to that which David sings and the Apostle adopts: "That you may be justified in your words, and may overcome when you are judged" (Psalm 50:6; Romans 3:4). And what He has stated, He testifies that He has often done before: and what He added, "with your children," shows a similar obstinacy also in the children of the wicked. But it secretly signifies that their children also followed the ancient denial of God at the coming of the Lord.

(Vers. 10, 11.) Transite ad insulas Cethim, et videte: et in Cedar mittite, et considerate vehementer, et videte si factum est hujuscemodi: si mutavit gens deos (sive deos suos). Et certe ipsi non sunt dii: populus vero meus mutavit gloriam suam in idolum (sive de quo ei nihil proderit). Comparationem facit ejus rei quae incomparabilis est, et verum Deum confert mendacibus. Ite, inquit ad insulas Cethim: quas vel Italiae, vel Occidentalium partium debemus accipere: ab eo quod terrae Judaeae Cyprus insula, in qua urbs hoc vocabulo nuncupatur, vicina sit. De qua et Zeno princeps Stoicorum fuit. Cedar autem regio est solitudinis et Ismaelitarum, quos nunc Sarracenos vocant: contra quam hujus ipsius Prophetae in extremis partibus texitur vaticinium (Infra ad cap. XLIX), et cujus meminit David, dicens: Habitavi cum habitantibus Cedar: multum peregrinata est anima mea (Psal. CXIX, 5). Et est sensus: Vel ad Occidentem pergite, vel in solitudinem mittite, et videte si qua gens hoc fecerit quod fecistis. Nulla enim earum sprevit deos suos, nec ligneos et lapideos, aureorum comparatione mutavit: sed antiquum errorem secuta, tenuit quod a majoribus 847 acceperat. Et certe hoc, cum nullus eorum Deus sit: sed simulacra hominum ficta manu. Populus vero meus mutavit mendacio veritatem: et idolum mihi praetulit, quod eis necessitatis tempore prodesse non poterit. Possumus hoc et contra eos dicere, qui majori studio sequuntur vitia quam virtutes; quos monet Apostolus dicens: Humanum loquor, propter infirmitatem carnis vestrae. Sicut exhibuistis membra vestra servientia immunditiae et iniquitati ad iniquitatem: ita nunc exhibete membra vestra servientia justitiae in sanctificationem (Rom. VI, 19).

(Vers. 12, 13.) Obstupescite coeli super hoc: et portae ejus desolamini vehementer, dicit Dominus. Duo enim mala fecit populus meus: me dereliquerunt fontem aquae vivae: foderunt sibi cisternas, cisternas dissipatas, quae continere non valent aquas. LXX: obstupuit coelum super hoc, et inhorruit extra modum et vehementer, et caetera similiter. Coelum cui dictum est: Attende coelum, et loquar (Deut. XXXII, 1): et, Audi coelum, et auribus percipe terra (Isai, I, 2), videns Dei praecepta calcata, inhorrescit, et stuporem dissimulare non potest.

(Verses 10, 11) Cross over to the islands of Kittim, and see: and send to Kedar, and consider diligently, and see if anything of this kind has been done: if a nation has changed its gods (or their gods). And certainly they are not gods: but my people have changed their glory for an idol (or for that which will profit them nothing). He makes a comparison of that which is incomparable, and compares the true God with false ones. "Go," He says, "to the islands of Kittim": which we should understand as either Italy or the Western parts, from the fact that the island of Cyprus, in which a city is called by this name, is near to the land of Judea. From which also Zeno, the founder of the Stoics, came. Kedar, however, is a region of the desert and of the Ishmaelites, whom they now call Saracens: against which a prophecy of this same Prophet is woven in the final parts (Below, to chapter 49), and which David mentions, saying: "I have dwelt with the inhabitants of Kedar: my soul has been long a sojourner" (Psalm 119:5). And the meaning is: Either go to the West, or send into the desert, and see if any nation has done what you have done. For none of them has spurned its gods, nor changed its wooden and stone ones for golden ones by comparison: but following ancient error, it has held to what it had received from its ancestors. And this, certainly, although none of them is God, but are idols fashioned by the hand of men. But my people have exchanged truth for a lie: and have preferred an idol to me, which will not be able to profit them in time of need. We can also say this against those who follow vices with greater zeal than virtues; whom the Apostle admonishes, saying: "I speak a human thing, because of the infirmity of your flesh." "As you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification" (Romans 6:19).

(Verses 12, 13.) Be astonished, O heavens, at this: and be utterly desolate, O gates thereof, says the Lord. For my people have done two evils: they have forsaken me, the fountain of living water, and have dug for themselves cisterns, broken cisterns, that can hold no water. The Septuagint: 'the heaven was astonished at this, and shuddered exceedingly and vehemently,' and the rest is similar. Heaven, to which it was said: 'Give ear, O heaven, and I will speak' (Deut. 32:1), and, 'Hear, O heaven, and give ear, O earth' (Isaiah 1:2), seeing the precepts of God trampled upon, shudders, and cannot conceal its astonishment.

Omnis enim creatura congemiscit et condolet super peccatis hominum. Duo autem populus Dei fecit adversa. Primum, ut relinqueret Deum qui est fons vitae, et praeceptum dedit dicens: Ego Dominus Deus tuus, qui eduxi te de terra Aegypti (Exod. XX, 2). Secundum, quod in eodem loco scriptum est: Non sint tibi dii in conspectu meo; pro quo secutus est daemones, quos dissipatas cisternas vocat, eo quod Dei mandata servare non valeant. Et hoc attendendum, quod fons perpetuus est, et vitales habet aquas. Cisternae autem et lacus, vel de torrentibus, vel ex aquis turbidis, terra complentur et pluviis. Portas autem coelorum illas vocat, de quibus et in vicesimo tertio psalmo scriptum est: Levate, portae, capita vestra, et introibit rex gloriae. Pro quo LXX transtulerunt: Levate portas principes vestras: de quibus plenius suo dicetur loco. Quodque Aquila et Symmachus, coelos; LXX vero et Theodotio coelum, interpretati sunt, nullum moveat. Hebraicum enim SAMAIM () communis est numeri, et tam coeli quam coelum eodem appellantur nomine: ut Thebae, Athenae, et Salonae.

(Vers. 14.) Numquid servus est Israel, aut vernaculus? Puto ex hoc loco in superbiam elatos, Salvatori dixisse Judaeos: Semen Abrahae sumus, et nemini servivimus umquam. 848 Quomodo tu dicis: Liberi eritis (Joan. VIII, 33)? Nescientes quod omnis qui facit peccatum, servus peccati sit: et serviat unusquisque ei a quo vincitur. Nati ergo de amico Dei Abraham, vitio suo facti sunt quasi filii Cham, cui dictum est: Maledictus Chanaam, servus erit fratribus suis (Genes. IX, 25).

(Vers. 15.) Quare ergo factus est in praedam? super eum rugierunt leones, et dederunt vocem suam: posuerunt terram ejus in solitudinem: et civitates illius exustae sunt: et non est qui habitet in eis. Interrogat sermo divinus, ut ipse respondeat. Leones autem vocat principes Babylonis, qui terram ejus posuerunt in solitudinem, et civitates illius incendio deleverunt. Vel certe juxta anagogen, leones intelligamus adversarias potestates, aut haereticorum principes, qui terram Ecclesiae desolantes, omnes illius urbes haeretico incendio vastaverunt, et illo igne de quo scriptum est: Omnes adulterantes, quasi clibanus corda eorum (Ose. VII, 4). Illi enim vere dant vocem suam; et in hoc eodem propheta sub perdicis persona clamant: Congregant quae non peperunt: faciuntque divitias non cum judicio (Jerem. XVII, 17). Propterea autem urbes illius vastatae sunt et deletae: quia non habent habitatorem Deum, dicente Scriptura: Et non est qui habitet in eis (Ibid., 4).

For every creature groans and suffers with the sins of men. But the people of God have done two contrary things. First, that they forsook God who is the fount of life, and who gave the commandment, saying: 'I am the Lord your God, who brought you out of the land of Egypt' (Exod. 20:2). Second, as is written in the same place: 'You shall have no other gods before me'; instead of which, he followed demons, whom He calls broken cisterns, because they cannot keep the commandments of God. And this must be noted, that a fountain is perpetual and has life-giving waters. Cisterns and pools, however, are filled either from torrents or from muddy waters, from the earth and from rains. Moreover, He calls them the gates of heaven, of which it is also written in the twenty-third psalm: 'Lift up your heads, O gates, and the king of glory shall come in.' For which the Septuagint translated: 'Lift up your gates, O princes,' about which more will be said in its proper place. And let no one be troubled that Aquila and Symmachus translated 'heavens' (coelos), while the Septuagint and Theodotion translated 'heaven' (coelum). For the Hebrew SAMAIM () is of common number, and both 'heavens' and 'heaven' are called by the same name: like Thebes, Athens, and Salonae.

(Verse 14.) Is Israel a slave, or a homeborn servant? I think that, puffed up with pride from this passage, the Jews said to the Savior: 'We are the seed of Abraham, and we have never been slaves to anyone.' 848 How do you say: 'You will be free' (John 8:33)? Not knowing that everyone who commits sin is a slave to sin, and that each one serves him by whom he is overcome. Therefore, though born of Abraham, the friend of God, by their own fault they have become like the sons of Ham, to whom it was said: 'Cursed be Canaan, a servant shall he be to his brethren' (Gen. 9:25).

(Verse 15.) Why then has he become a prey? Lions have roared over him, and have uttered their voice: they have laid his land waste: and his cities are burned down, and there is no one to dwell in them. The divine word asks, so that it itself may answer. He calls the princes of Babylon lions, who laid his land waste and destroyed his cities by fire. Or certainly, according to the anagogical sense, we may understand the lions as the adverse powers, or the princes of heretics, who, desolating the land of the Church, have laid waste all its cities with a heretical fire, and with that fire of which it is written: 'All adulterers, their hearts are like an oven' (Hosea 7:4). For they truly utter their voice; and in this same prophet, under the persona of the partridge, they cry out: 'They gather what they have not brought forth, and they make riches, but not with judgment' (Jer. 17:17). Therefore, his cities were laid waste and destroyed: because they do not have God as an inhabitant, as the Scripture says: 'And there is no one to dwell in them' (Ibid., 4).

(Vers. 16, 17.) Filii quoque Mempheos et Taphneos constupraverunt te usque ad verticem. Numquid non istud factum est tibi, quia dereliquisti Dominum Deum tuum eo tempore quo ducebat te per viam? Hoc quod nos diximus, eo tempore quo ducebat te per viam, in LXX non habetur. Duas autem urbes maximas Aegypti, Memphim et Taphnim nominat, earumque dicit filios constuprasse Israel usque ad verticem; illo sensu quo Isaias posuit: A planta pedis usque ad verticem non est in eo sanitas (Isai. I, 6). Tanta enim fuit libido Aegyptiorum qui sunt magnis carnibus, ut nulli parcerent membro: sed omnia constuprarent. Juxta litteram refertur ad idola Aegyptiorum; juxta intelligentiam spiritualem, ad magistros perversi dogmatis, qui Ecclesiae puritatem sua polluunt turpitudine. Haec autem idcirco eveniunt ei, quia dereliquit Dominum Deum suum; et illo maxime tempore quo ipsum ductorem sequi debuit.

Et nunc quid tibi vis, in via Aegypti, ut bibas aquam Sior? Et quid tibi et viae Assyriorum, ut bibas aquam fluminis? Pro Sior (), nos turbidam interpretati sumus, quod verbum Hebraicum significat: pro quo communis editio habet Geon. Quia ergo supra filios Memphis et Taphnis posuerat, qui constupraverunt Israel usque ad verticem: nunc manifestius ipsam Aegyptum nominat. Nullique dubium quin Nilus aquas turbidas habeat; et quod fluvium Assyriorum Euphratem significet, dicente Scriptura, quod repromissionis terra sit a torrente Aegypti, usque ad fluvium magnum Euphratem. Qui autem Christum reliquerint, fontem vitae, et haereticorum sibi foderint lacus, qui aquas doctrinarum continere non possunt, necesse est ut leonibus subjaceant, qui redigant terram eorum in solitudinem, et universas Ecclesias destruant: et usque ad verticem polluantur, et bibant aquas turbidas, et fluenta Assyrii fluminis et Aquilonis, unde exardescunt mala super terram.

Arguet te malitia tua (sive erudiet te praevaricatio tua) et aversio tua increpabit te. Scito et vide, quia malum et amarum est, reliquisse te Dominum Deum tuum: et non esse timorem mei apud te, dicit Dominus Deus exercituum. Notandum quod malitia sive praevaricatio, postquam saturaverit praevaricantem, et instar coturnicum usque ad nauseam venerit, erudiat agentem poenitentiam: cui imperatur ut videat quid reliquerit, et quid secutus sit; et quomodo spernens bona et dulcia, mala et amara elegerit. Hoc autem totum factum est quia dereliquit Dominum Deum suum, et timor illius non est apud eum. Principium enim sapientiae timor Domini (Prov. IX): quem quia non habuit, malo et amaritudini traditur.

(Verses 16, 17.) The sons also of Memphis and Tahpanhes have defiled you even to the crown of the head. Has not this been done to you, because you have forsaken the Lord your God at the time when He was leading you by the way? This which we have said, 'at the time when He was leading you by the way,' is not found in the Septuagint. He names two of the greatest cities of Egypt, Memphis and Tahpanhes, and says their sons have defiled Israel even to the crown of the head; in that sense in which Isaiah put it: 'From the sole of the foot even unto the head there is no soundness in it' (Isaiah 1:6). For so great was the lust of the Egyptians, who are of great flesh, that they spared no member, but defiled all things. According to the letter, it refers to the idols of the Egyptians; according to the spiritual understanding, to the teachers of perverse dogma, who pollute the purity of the Church with their own filth. But these things happen to her for this reason: because she has forsaken the Lord her God, and especially at that time when she ought to have followed Him as her leader.

And now what do you mean, in the way of Egypt, that you should drink the water of Sihor? And what have you to do with the way of the Assyrians, that you should drink the water of the river? For Sihor, we have translated "muddy," which the Hebrew word signifies; for which the common edition has Geon. Therefore, because he had placed above the sons of Memphis and Tahpanhes, who had defiled Israel even to the crown of the head, now he names Egypt itself more openly. And no one doubts that the Nile has muddy waters; and that "the river of the Assyrians" signifies the Euphrates, as Scripture says that the promised land is from the torrent of Egypt to the great river Euphrates. But those who have abandoned Christ, the fount of life, and have dug for themselves the cisterns of heretics, which cannot hold the waters of doctrines, must necessarily be subjected to lions, who will reduce their land to a wasteland and destroy all the Churches; and they will be polluted even to the crown of the head, and drink muddy waters, and the streams of the Assyrian river and of the North, from whence evils blaze forth upon the earth.

Your own wickedness shall correct you (or, your own transgression shall teach you), and your backsliding shall rebuke you. Know therefore and see that it is an evil and bitter thing that you have forsaken the Lord your God, and that my fear is not in you, says the Lord God of hosts. It should be noted that wickedness or transgression, after it has sated the transgressor and, like the quails, has come to the point of nausea, teaches the one doing penance: who is commanded to see what he has left behind and what he has followed; and how, spurning good and sweet things, he has chosen evil and bitter ones. But all this has happened because he has forsaken the Lord his God, and the fear of Him is not in him. For the beginning of wisdom is the fear of the Lord (Proverbs 9); because he did not have this, he is given over to evil and bitterness.

A saeculo confregisti jugum meum (sive tuum) rupisti vincula mea (sive tua); et dixisti, Non serviam. In omni enim colle sublimi, et sub omni ligno frondoso tu prosternebaris meretrix (sive ibi diffundebaris in fornicatione). Quasi ad meretricem loquitur Israel, quod conjugalia foedera ruperit, et dixerit, Non serviam: subauditur domino, vel marito: sed in omni colle sublimi, et sub omni ligno frondoso prostrata fuerit idololatriae. Amoena enim semper et excelsa loca idolis dedicantur. Potest hoc et ad eum dici qui ab initio Christianus, et ex parte sacris Litteris eruditus, postea desiderio saecularis litteraturae, quae significatur in collibus, et amoenae eloquentiae [Al. in amoena eloquentia], quae in frondosis monstratur arboribus, prosternat se daemonibus: qui sub occasione eruditionis et sublimis scientiae, polluunt credentium animas et divaricare faciunt pedes suos omni transeunti.

Ego autem plantavi te vineam electam, omne semen verum: quomodo conversa es mihi in pravum vinea aliena? LXX: Ego autem plantavi te vineam frugiferam, omnem veram: quomodo conversa es in amaritudinem vitis aliena [Al. aliena]? Pro vinea frugifera, sive electa, in Hebraeo SOREC () habetur: quae in Isaiae cantico ponitur (Isai. L). Est autem genus vitis optimae: quo surculo et Israel Dominus plantasse se dicit; et miratur quomodo semen verum electaque vinea conversa sit in amaritudinem: et ideo facta sit vinea aliena; nullusque securus sit, si et plantatio Domini et semen verum et vinea Sorech in tantum suo vitio commutatur, ut per amaritudinem recedat a Domino, et fiat vitis aliena. Et in hoc consideranda clementia Salvatoris, quod qui in Evangelio dixit: Ego sum vitis vera (Joan. XV, 1); discipulis [Al. disciplinis] quoque suis dederit et credenti in se populo, ut vitis electa vel vera sit, si voluerit in eo quod plantata est, permanere.

(Vers. 22.) Si laveris te nitro, multiplicaveris tibi herbam Borith, maculata es in iniquitate tua coram me: dicit Dominus Deus. Pro herba BORITH (), quam nos ut in Hebraeo posita est vertimus, LXX transtulerunt *πόαν* ut significarent herbam fullonum, quae juxta ritum provinciae Palaestinae, in virentibus et humectis nascitur locis: et ad lavandas sordes eamdem vim habet quam et nitrum. Nitrum autem nostrum, et herba fullonis, poenitentia est. Ecclesiasticus quoque sermo, qui arguit et increpat et corripit delinquentes, mordacioris nitri habet similitudinem.

From of old you have broken my yoke (or, your yoke), you have burst my bonds (or, your bonds); and you said, "I will not serve." For on every high hill and under every green tree you lay down as a harlot (or, there you poured yourself out in fornication). He speaks to Israel as to a harlot, because she broke the marriage covenants and said, "I will not serve" — understood, the lord or husband — but on every high hill and under every green tree she prostrated herself to idolatry. For pleasant and high places are always dedicated to idols. This can also be said of him who, a Christian from the beginning and partly learned in the Sacred Letters, afterwards, out of a desire for secular literature, which is signified by the hills, and for pleasant eloquence [alt. in pleasant eloquence], which is shown in the leafy trees, prostrates himself to demons, who, under the pretext of learning and sublime knowledge, pollute the souls of believers and make them spread their legs to every passerby.

Yet I had planted you a choice vine, wholly a true seed: how then have you turned into a degenerate plant, a strange vine to me? The Septuagint: "But I planted you a fruitful vine, all true: how have you turned into the bitterness of a strange vine [alt. a strange one]?" For "fruitful vine," or "choice," the Hebrew has SOREC, which is placed in the song of Isaiah (Isaiah 50). It is, however, a kind of the best vine, with which shoot the Lord says He planted Israel; and He wonders how a true seed and a choice vine has been turned into bitterness, and thus has become a strange vine; and no one may be secure if even the Lord's planting and a true seed and the vine Sorech is so changed by its own fault that through bitterness it departs from the Lord and becomes a strange vine. And in this the clemency of the Savior is to be considered, that He who said in the Gospel, "I am the true vine" (John 15:1), has also granted to His disciples [alt. disciplines] and to the people believing in Him, that they may be a choice or true vine, if they wish to remain in that in which they were planted.

(Verse 22.) "Though you wash yourself with nitre, and multiply borith-herb for yourself, you are stained in your iniquity before me," says the Lord God. For the herb BORITH, which we have translated as it is placed in the Hebrew, the Septuagint translated as poan (πὼαν) to signify the fuller's herb, which according to the custom of the province of Palestine, grows in green and moist places: and it has the same power for washing away filth as nitre does. Now, our nitre and the fuller's herb is penance. The ecclesiastical discourse also, which rebukes and reproves and corrects delinquents, has the likeness of a more biting nitre.

Qui vero levi peccatorum sorde maculatus est, levioribus purgatur monitis. Porro peccata gravia, quae ad mortem trahunt, nec nitro nec herba Borith dilui possunt: sed gravioribus tormentis indigent. Uniuscujusque enim opus quale sit, ignis probabit, et in igne revelabitur (1 Cor. III). Pulchreque addidit: Maculata es in iniquitate tua in conspectu meo: quod etiamsi hominibus munda videaris, mihi munda non sis, qui novi conscientias singulorum. Unde et in alio loco dicitur: Non justificabitur in conspectu tuo omnis vivens (Psal. XLII, 2).

(Vers. 23.) Quomodo dicis, Non sum polluta, post Baalim non abii? Vide vias tuas in convalle. Sive valle, quae Hebraice dicitur GE, et a LXX interpretatur πολυάνδριον, quod sermone nostro dici potest, sepulcrum multitudinis. Frustra, inquit, non vis confiteri scelera tua, et jactas munditiam, quae idololatriae polluta es sordibus; et impudenter negas te coluisse idolum Baalim (Infra. XIX). Respice convallem filiorum Ennon, quae Siloe fontibus irrigatur, et ibi cernes delubrum Baal, quem relicto Deo, venerata es. Quodque additur: scito quid feceris, clausos oculos aperit denegantis, ut cernat quod erubescit aspicere. Juxta tropologiam, impudentiam frontis corum qui nolunt sua vitia confiteri, operibus arguamus. Hujuscemodi enim homines, non ambulant in arcta et in angusta via, quae ducit ad vitam: sed in lata et spatiosa, per quam ingrediuntur plurimi, quae ducit ad mortem (Matth. VII). Unde et significanter πολυάνδριον nominata est, sive juxta historiam, quod ibi interfecta et perdita sit idololatriae malo, populi multitudo.

(Vers. 24.) Cursor levis explicans vias suas: onager assuetus solitudini, in desiderio animae suae attraxit ventum amoris sui: nullus avertet eam: omnes qui quaerunt eam, non deficient. In menstruis ejus invenient eam. LXX: Ad vesperam vox ejus ululavit, vias suas dilatavit super aquas solitudinis, in desiderio animae suae spiritu portabatur: tradita est: quis convertet eam? Omnes qui quaerunt illam, non laborabunt: et in humilitate illius reperient illam. Multum in hoc loco LXX editio ab Hebraica veritate discordat: tamen utraque habet sensum suum. Quia supra dixit, non sum polluta; et quasi ad mulierem quae turpiter se gesserat loquebatur, describit fornicationem ejus. Quomodo, inquit, caprea levis, quam nos genere communi, cursorem diximus, significantiusque Aquila, Symmachus, et Theodotio vertere δρομὰς κοάφη, explicat vias suas, et velox fertur ad pabula: et sicuti onager assuetus in solitudine, trahit in desiderio animae suae ventum vel spiritum amoris sui (uno enim apud Hebraeos nomine RUA () et ventus appellatur et spiritus).

He who is stained with a light filth of sins is cleansed by lighter admonitions. Furthermore, grave sins, which lead to death, can be washed away neither by nitre nor by borith-herb: but they require more grievous torments. "For the fire shall try every man's work, of what sort it is," and "it shall be revealed in the fire" (1 Cor. 3). And he beautifully added: "You are stained in your iniquity in my sight"; because even if you seem clean to men, you are not clean to me, who know the consciences of each one. Whence also in another place it is said: "In your sight no man living shall be justified" (Psalm 142:2).

(Verse 23.) "How do you say: I am not polluted, I have not gone after Baalim? See your ways in the valley." Or valle, which in Hebrew is called GE, and by the Septuagint is interpreted as polyandrion (πολυάνδριον), which in our language can be called "the sepulcher of the multitude." In vain, he says, do you refuse to confess your crimes and boast of your purity, you who are polluted with the filth of idolatry; and impudently you deny that you have worshiped the idol Baalim (below, 19). Look back at the valley of the sons of Hinnom, which is irrigated by the springs of Siloam, and there you will see the shrine of Baal, whom you have worshiped, having forsaken God. And that which is added: "know what you have done," opens the closed eyes of the denier, so that she may perceive what she is ashamed to look upon. According to tropology, let us rebuke with works the impudence of forehead of those who refuse to confess their vices. For men of this sort do not walk in the narrow and strait way which leads to life: but in the broad and spacious way, through which many enter, which leads to death (Matt. 7). Whence also it was significantly named polyandrion, or according to history, because there the multitude of the people was slain and lost through the evil of idolatry.

(Verse 24.) A swift runner explaining her ways: a wild ass accustomed to the wilderness, in the desire of her soul she inhaled the wind of her love: no one shall turn her away: all who seek her shall not fail. In her month they shall find her. The Septuagint: "At evening her voice howled, she widened her ways over the waters of the wilderness, in the desire of her soul she was carried by the spirit: she was delivered up: who shall turn her back? All who seek her shall not labor: and in her humility they shall find her." In this place, the Septuagint edition differs much from the Hebrew truth; however, both have their own sense. Because he said above, "I am not polluted"; and as if speaking to a woman who had behaved shamefully, he describes her fornication. How, he says, a swift young camel, which we have called a "runner" in the common gender, and more significantly Aquila, Symmachus, and Theodotion translated as dromas kouphē (δρομὰς κοάφη), explains her ways, and is carried swiftly to the pastures: and like a wild ass accustomed to the wilderness, she draws in the wind or spirit of her love in the desire of her soul (for among the Hebrews, the one name RUA signifies both wind and spirit).

Sic et Israel, sive Jerusalem toto impetu ad desiderium libidinis ferebatur, et omni idolorum amore fervebat: nullusque est qui eam suis monitis possit ab hoc impetu avertere: non quo impossibilitas hoc fecerit Prophetarum, sed malitia perversa cupientis. Quicunque, ait, eam quaesierint, non magnopere laborabunt. In menstruis et in immunditia ejus invenient eam. Pro quo Aquila *νεομηνίαν*, hoc est, kalendas, Symmachus, mensem, Septuaginta et Theodotio, humilitatem interpretati sunt. Porro juxta LXX hic sensus est: Meretrix Jerusalem, juxta illam mulierem quae in Proverbiis describitur, ad vesperam ululabat voce sua, et amatores ad libidinem provocabat, aperiebat vias turpitudinis suae, et divaricabat pedes omni transeunti (Prov. V et VI). Erat autem locus amoenitatem habens aquarum fluentium, qui delectabilior fit, quando in circuitu solitudo est, ut nullus videat fornicantem. In desiderio, inquit, animae suae πνευματοφορεῖτο, si...

(Vers. 25.) Prohibe pedem tuum a nuditate, et guttur tuum a siti: et dixisti, Desperavi, nequaquam faciam: adamavi quippe alienos, et post eos ambulabo. LXX: Converte pedem tuum a via aspera, et guttur tuum a siti: quae dixit, Viriliter agam, quoniam dilexi alienos, et post eos ambulavi [Al. ambulabo]. Pascha facturi, calciamenta jubentur habere in pedibus (Exod. XII). Et Apostolus (Ephes. VI), calciatos praedicat pedes eorum qui Evangelio praeparantur: ne dum per saeculi hujus solitudinem gradiuntur, venenatis pateant animantibus, quae debent Evangelico pede calcari et conteri. Guttur prohibemus a siti, quando Salvatoris praecepta implemus dicentis: Qui sitit veniat ad me, et bibat (Joan. VII, 37). Quae desperatione malorum negavit se facturam quod Dominus imperavit, causamque exposuit dicens: Adamavi alienos, et illos sequar: impudenti confessione putans se crimina devitare. Porro juxta LXX via peccatorum aspera est, quae a Domino convertitur in viam planam. Quicunque haereticos sequitur, horum versuum notetur elogio; quod dixerit, Desperavi sive in malo proposito agam viriliter, et in meo confortabor errore. Necesse autem est, ut qui alienam ab Ecclesiastica doctrinam sequitur, alienos diligat; et eorum sequatur vestigia, vel daemones, vel haereticorum principes, qui a Deo alieni sunt.

So also Israel, or Jerusalem, was carried with all impetus toward the desire of lust, and was fervent with all love of idols: and there is no one who can turn her away from this impetus by his warnings: not that the impossibility of the Prophets caused this, but the perverse malice of the one who desires. Whoever, he says, seeks her, shall not labor greatly. In her month and in her uncleanness they shall find her. For which Aquila translated neomēnian (*νεομηνίαν*), that is, "kalends"; Symmachus, "month"; the Septuagint and Theodotion, "humility." Furthermore, according to the Septuagint, this is the sense: The harlot Jerusalem, like that woman described in Proverbs, howled with her voice at evening, and provoked lovers to lust, opened the ways of her foulness, and spread her legs to every passerby (Proverbs 5 and 6). Moreover, there was a place having the pleasantness of flowing waters, which becomes more delightful when there is wilderness round about, so that no one may see the fornicator. In the desire, he says, of her soul she was pneumatophoreito (*πνευματοφορεῖτο*), carried by the spirit.

(Verse 25.) Keep your foot from nakedness, and your throat from thirst: and you said, "I have despaired, I will by no means do it: for I have loved strangers, and after them I will walk." The Septuagint: "Turn your foot from the rough way, and your throat from thirst: she who said, 'I will act manfully, since I have loved strangers, and after them I have walked [alt. I will walk].'" Those about to perform the Passover are commanded to have shoes on their feet (Exod. 12). And the Apostle (Eph. 6) preaches that the feet of those who are prepared for the Gospel should be shod: lest while they walk through the wilderness of this world, they be exposed to poisonous creatures, which ought to be trodden upon and crushed by the Gospel foot. We keep the throat from thirst when we fulfill the precepts of the Savior saying: "He who thirsts, let him come to me and drink" (John 7:37). She who through despair of evils denied that she would do what the Lord commanded, also explained the cause saying: "I have loved strangers, and I will follow them": thinking by an impudent confession to avoid her crimes. Furthermore, according to the Septuagint, the way of sinners is rough, which is turned by the Lord into a level way. Whoever follows heretics is noted by the eulogy of these verses; because he said, "I have despaired," or "I will act manfully in my evil purpose, and I will be strengthened in my error." Moreover, it is necessary that he who follows a doctrine strange to the Ecclesiastical one should love strangers; and follow their footsteps, either demons or the leaders of heretics, who are strange to God.

(Vers. 26, 27.) Quomodo confunditur fur, quando deprehenditur, sic confusi sunt domus Israel: ipsi et reges eorum, principes et sacerdotes, et Prophetae eorum. Quamvis sit impudens et procax vultus furantium, tamen erubescit, cum in furto fuerit deprehensus. Et Israel ergo dicens ligno, Pater meus es tu: et lapidi, Tu me genuisti; ut eos vocaret parentes, quos ipse fabricatus est, confunditur cum in sua idololatria fuerit deprehensus. Et ne putemus hoc de plebe eum dicere: reges ponit et principes, et sacerdotes, et prophetas eorum. Utamur hoc testimonio contra principes nostros, et contra hos qui in Ecclesia putantur duces, cum in peccatis turpibus fuerint deprehensi.

Verterunt ad me tergum, et non faciem. Qui projiciunt sermones Dei retrorsum, ipsi vertunt contra eum tergum et non faciem. Quando enim magister praecipit, obedientis indicium est si demisso contra audiat capite. Sin autem vertat tergum, signum est contemnentis; ut in alio loco scriptum est: Et verterunt ad me scapulam recedentem (Zach. VII, 11). In tantum, inquit Deus, mea contempsere praecepta, ut ne audire quidem voluerint, sed tumorem animi, gestu corporis indicarint. Et in tempore afflictionis suae dicent: Surge, et libera nos. Qui per beneficia non senserunt, per tormenta sentient Deum.

(Vers. 28.) Ubi sunt dii tui, quos fecisti tibi? surgant et liberent te in tempore [Al. die] afflictionis tuae. Impudens postulatio, tempore necessitatis et angustiae ab eo quaerere auxilium, quem in pace contempserint. Legendumque increpantis affectu: liberent te dii tui, quos fecisti tibi: ut cum Deus Creator sit hominum, homo fecerit Deum, probet necessitas quid possint, quos securus ante coluisti. Secundum numerum civitatum tuarum erant dii tui Juda. Vel eosdem vel singulos atque diversos singulae civitates colebant deos: ut nec impietate viderentur habere consensum: sed pugnans contra se superstitio, diversum sequeretur errorem. Quodque sequitur, et juxta numerum viarum Jerusalem immolabant Baal, a LXX additum est.

(Vers. 29.) Quid vultis mecum judicio contendere? omnes dereliquistis me, dicit Dominus. Prona est ad excusationem sui humana perversitas, ut quidquid merito sustinent, injuste sustinere videantur; et propriam culpam referant ad judicium Dei. Frustra igitur, ait, obtenditis querimonias, et iniquam causam in judicem, cum impietatis vestrae sit, quod patimini. Quodque sequitur: Et omnes inique egistis in me, a Septuaginta additum est.

(Verses 26, 27.) As a thief is confounded when he is caught, so are the house of Israel confounded: they and their kings, their princes and their priests, and their Prophets. Although the face of those who steal is impudent and bold, yet he blushes when he is caught in the theft. And so Israel, saying to a piece of wood, "You are my father," and to a stone, "You gave me birth," so that he calls those parents whom he himself fabricated, is confounded when he is caught in his idolatry. And lest we think he says this of the common people, he places kings and princes, and priests, and prophets. Let us use this testimony against our own princes, and against those who are thought to be leaders in the Church, when they are caught in shameful sins.

They have turned their back to me, and not their face. Those who cast the words of God behind them, they themselves turn their back against him and not their face. For when a teacher commands, it is a sign of an obedient person if he listens with his head bowed. But if he turns his back, it is a sign of one who contemns; as it is written in another place: "And they turned a retreating shoulder to me" (Zech. 7:11). To such an extent, says God, have they contemned my precepts, that they would not even hear, but indicated the swelling of their mind by the gesture of their body. And in the time of their affliction they will say: Arise, and deliver us. Those who did not perceive God through benefits will perceive Him through torments.

(Verse 28.) Where are your gods, whom you made for yourself? Let them arise and deliver you in the time [alt. day] of your affliction. It is an impudent request, to seek help in the time of necessity and anguish from him whom they contemned in peace. And it should be read with the tone of one rebuking: "Let your gods deliver you, whom you made for yourself": so that while God is the Creator of men, man has made a god; necessity proves what they can do, whom you securely worshiped before. According to the number of your cities were your gods, O Judah. Either the individual cities worshiped the same gods or single and diverse ones, so that they might not seem to have consensus even in impiety: but a superstition fighting against itself followed diverse errors. And that which follows: "And according to the number of the ways of Jerusalem they sacrificed to Baal," was added by the Septuagint.

(Verse 29.) Why do you wish to contend with me in judgment? You have all forsaken me, says the Lord. Human perversity is prone to the excuse of itself, so that whatever they deservedly suffer, they seem to suffer unjustly; and they refer their own fault to the judgment of God. In vain therefore, he says, do you offer complaints, and an unjust cause against the judge, since it is of your own impiety what you suffer. And that which follows: "And you have all acted iniquitously against me," was added by the Septuagint.

(Vers. 30.) Sine causa percussi filios vestros: disciplinam non receperunt. Pro quo posuere LXX non recepistis. Sensusque est in Hebraico: Ipsi qui percussi sunt, disciplinam recipere noluerunt. In Septuaginta vero: Ideo percussi filios vestros, ut illorum nece vos erudiremini. Et ne forte diceretis: peccantes corripere noluisti, plagis discite filiorum vestrorum, quod austeriori vos cupierim curare medicamine. Devoravit gladius vester Prophetas vestros. Non meos, sed vestros prophetas: nequaquam meus, sed vester gladius devoravit, quem sustinuistis pro peccatis vestris. Porro LXX non habent vester: sed simpliciter interpretati sunt devoravit gladius Prophetas vestros; ut ostendatur vel hostilis gladius, vel gladius meus, per quem peccata vestra confodi. Quasi leo vastator generatio vestra. LXX: Quasi leo vastator, et non timuistis. Gladius, inquit, qui devoravit prophetas vestros; haud dubium quin Baal et idolorum hariolos significet, instar leonis universa vastavit: et tamen vestra generatio quae paucorum interfectione debuerat emendari, omnis perseveravit in scelere. Juxta Septuaginta vero hic sensus est: Sic gladius Domini, qui adversariorum gladium demonstravit, devoravit, atque laceravit pseudoprophetas vestros, quasi leo, qui avidissimus repertam praedam lacerat, et tamen nec prophetarum vestrorum supplicio potuistis ad meliora converti.

(Vers. 31.) Videte verbum Domini: Numquid solitudo factus sum Israeli, aut terra serotina? Quare ergo dixit populus meus, Recessimus, non veniemus ultra ad te? LXX: Audite verbum Domini: haec dicit Dominus: Numquid solitudo factus sum Israeli: aut terra plena sentium: quia dicit populus meus, Non serviemus, nec veniemus ad te? Et Moyses videbat vocem Dei (Exod. XXXIII), et Joannes apostolus verbum Dei vidisse et attrectasse se dicit (I Joan. I). Miratur autem quomodo populus Israel Deum habuerit quasi solitudinem, cum idola quasi celebritatem urbium sit secutus. Terra serotina est, quae imbres non recipit doctrinarum, nec Evangelii disciplinam; plenaque sentium, quia exculta non fuerat. Populus igitur quondam Dei, in eo est sceleratior, quod recessit a Domino, et non vult ultra reverti ad Dominum suum. Grandis offensa nolle placare quem offenderis.

(Vers. 32.) Numquid obliviscetur virgo ornamenti sui, et sponsa fasciae pectoralis suae? Populus meus oblitus est mei diebus innumeris. Per haec discimus Christum esse sponsum virginis Ecclesiae, quae non habet maculam, neque rugam. Si autem ipse est sponsus, ipsius verba sunt, de quo loquitur Joannes Baptista: Qui habet sponsam, sponsus est (Joan. III, 29). Ornamentum ergo suum perdit, qui recedit a Domino, et amittit intelligentiam doctrinarum, quae significatur in pectore.

(Verse 30.) In vain have I smitten your children: they received no correction. For which the Septuagint placed: "You did not receive." And the sense in the Hebrew is: They themselves who were smitten refused to receive correction. But in the Septuagint: Therefore I smote your children, that by their death you might be learned. And lest perhaps you should say: You did not wish to rebuke the sinners, learn by the blows of your children that I desired to cure you with a more austere medicine. Your own sword has devoured your Prophets. Not mine, but your prophets; by no means mine, but your sword has devoured, which you sustained for your sins. Furthermore, the Septuagint does not have "your": but translated simply, "the sword has devoured your Prophets"; so that it may be shown either to be a hostile sword, or my sword, through which I pierced your sins. Your generation is like a destroying lion. The Septuagint: "Like a destroying lion, and you did not fear." The sword, he says, which devoured your prophets — without doubt signifying Baal and the soothsayers of idols — has devastated all things like a lion: and yet your generation, which ought to have been amended by the killing of a few, has all persevered in crime. Furthermore, according to the Septuagint, this is the sense: So the sword of the Lord, which showed the sword of the adversaries, devoured and mangled your false prophets like a lion, which most greedily mangles the prey it has found, and yet you could not be converted to better things even by the punishment of your prophets.

(Verse 31.) Behold the word of the Lord: Have I been made a wilderness to Israel, or a late-ripening land? Why then has my people said, "We have departed, we will come no more to you"? The Septuagint: "Hear the word of the Lord: thus says the Lord: Have I been made a wilderness to Israel, or a land full of thorns: because my people says, 'We will not serve, nor will we come to you'?" And Moses saw the voice of God (Exod. 33), and John the Apostle says that he had seen and touched the word of God (1 John 1). Moreover, he wonders how the people of Israel regarded God as a wilderness, when they followed idols as if they were the celebrity of cities. A late-ripening land is one which does not receive the rains of doctrines, nor the discipline of the Gospel; and it is full of thorns, because it had not been cultivated. Therefore, the people who were once God's are more wicked in this, that they departed from the Lord, and do not wish to return anymore to their Lord. It is a great offense to be unwilling to appease the one whom you have offended.

(Verse 32.) Will a virgin forget her ornament, and a bride her breast-band? My people has forgotten me for countless days. Through these things we learn that Christ is the bridegroom of the virgin Church, which has neither spot nor wrinkle. But if he himself is the bridegroom, they are his own words, of which John the Baptist speaks: "He who has the bride is the bridegroom" (John 3:29). Therefore, he loses his ornament who departs from the Lord, and loses the understanding of doctrines, which is signified in the breast.

Unde et Joannes Evangelista recumbit super pectus Domini (Joan. XIII), et sacerdotibus inter caetera separatur pectusculum victimarum (Num. XVIII). Quanto autem major est numerus temporum, quibus obliviscimur Domini, tanto major poena peccati, quod nec longitudine saeculorum potuerit edomari.

(Vers. 33, 34.) Quid niteris ostendere viam tuam bonam ad quaerendam dilectionem, quae insuper et malitias tuas docuisti vias tuas: et in alis tuis (sive in manibus) inventus est sanguis animarum pauperum et innocentium. Non in fossis (sive foveis) inveni eos: sed in omnibus istis (sive sub omni quercu). Frustra, inquit, te cupis verborum arte defendere, et quasi bona ostendere opera tua ut merearis dilectionem: quae insuper etiam alios docuisti vias tuas, et exemplum fuisti omnibus malorum operum, et in alis quippe, sive in manibus tuis, inventus est sanguis innocentium, quos idolis immolasti, sive quorum animas perdidisti sacrificiorum similitudine. Pauperes, de Hebraico posuimus, qui in Septuaginta non habentur. Hos autem, inquit, pauperes et innocentes, non inveni in foveis interfectos, quod solet plerumque accidere latronum insidiis: sed in omnibus quae supra memoravi, sive sub quercu, quae Hebraice dicitur ELLA (): quae quidem et ista significat; ut sit sensus: In omnibus istis, sive sub quercu, atque terebintho, sub cujus umbra et frondibus quasi in amoenis locis idololatriae sceleribus fruebaris.

(Vers. 35, 36.) Et dixisti: Absque peccato et innocens ego sum: et propterea avertatur furor tuus a me. Ecce ego judicio contendam tecum, eo quod dixeris, Non peccavi: quam vilis es facta nimis (sive quomodo comtempsisti nimis) iterans vias tuas. His utendum est adversus eos qui nolunt sua peccata cognoscere: sed in tempore afflictionis et angustiae dicunt se injuste sustinere quae sustinent: magisque provocant iram Dei, dum alterum, majusque peccatum sit, non lugere quod fecerint, sed vanas excusationes obtendere peccatorum. Judicio, inquit, contendam tecum pro eo quod dixeris, Non peccavi: quasi majus quippiam sit hoc peccatum, aliud habere in conscientia, aliud in sermone proferre. Audiat nova ex veteri haeresis, iram Dei esse vel maximam, nolle peccatum confiteri humiliter; sed impudenter jactare justitiam:

(Vers. 37.) Et ab Aegypto confunderis, sicut confusa es ab Assur: nam et ab ista egredieris, et manus tuae erunt super caput tuum: quoniam contrivit Dominus confidentiam (sive spem) tuam, et nihil in ea habebis prosperum. Ut Aegyptiorum impetum declinarent, confugiebant ad Assyrios, quorum cassum fuit praesidium, victos enim eos ab Aegyptiis legimus. Rursum ut iram Assyrii fugerent, Aegyptiorum adjutorio utebantur; quos ab Assyriis superatos, narrat historia.

Whence also John the Evangelist reclines upon the breast of the Lord (John 13), and for the priests, among other things, the breast-piece of the victims is set apart (Num. 18). Moreover, the greater the number of times in which we forget the Lord, the greater the punishment of the sin, which could not be tamed even by the length of ages.

(Verses 33, 34.) Why do you strive to show your way good to seek love, you who moreover have also taught your wickedness to your ways: and in your wings (or in your hands) is found the blood of the souls of the poor and innocent. I did not find them in ditches (or pits): but in all these (or under every oak). In vain, he says, do you desire to defend yourself by the art of words, and to show your works as good so as to deserve love: you who moreover also taught your ways to others, and were an example of evil works to all, and indeed in your wings, or in your hands, was found the blood of the innocent, whom you sacrificed to idols, or whose souls you lost in the likeness of sacrifices. "Poor," we have placed from the Hebrew, which is not found in the Septuagint. Moreover, he says, these poor and innocent ones I did not find slain in pits, which usually happens by the ambushes of robbers: but in all which I have mentioned above, or under the oak, which in Hebrew is called ELLA: which indeed also signifies "these"; so that the sense is: In all these, or under the oak and the terebinth, under whose shade and branches, as in pleasant places, you enjoyed the crimes of idolatry.

(Verses 35, 36.) And you said: "I am without sin and innocent: and therefore let your fury be turned away from me." Behold, I will contend with you in judgment, because you said, "I have not sinned": how vile you have become exceeding [alt. how much you have contemned], repeating your ways. These things are to be used against those who are unwilling to acknowledge their sins: but in the time of affliction and anguish say they unjustly sustain what they sustain: and they rather provoke the wrath of God, while it is another and greater sin, not to mourn what they have done, but to offer vain excuses for their sins. "I will contend," he says, "with you in judgment for that which you said: 'I have not sinned'": as if this sin were something greater, to have one thing in the conscience and to bring forth another in the speech. Let the new heresy hear from the old, that the wrath of God is even at its greatest when one is unwilling to confess sin humbly; but impudently boasts of righteousness.

(Verse 37.) And from Egypt you shall be confounded, as you were confounded by Assur: for from this one also you shall go out, and your hands shall be upon your head: since the Lord has crushed your confidence (or hope), and you shall have nothing prosperous in it. That they might avoid the impetus of the Egyptians, they fled to the Assyrians, whose protection was in vain, for we read that they were conquered by the Egyptians. Again, that they might flee the wrath of the Assyrian, they used the help of the Egyptians; whom history relates were overcome by the Assyrians.

Increpantur ergo, quod omissa spe in Dominum, hominum utantur auxilio, quod omne contritum est et ita subversum, ut nihil in eo utilitatis valeant reperire. Unde ait: Et ab ista egredieris, hoc est, ab Aegypto, sicut egressa es ab Assyriis; et manus tuae erunt super caput tuum, lugebisque te frustra ab Aegyptiis exspectasse praesidium. Recordemur historiae quando ab Amnon fratre sceleratissimo corrupta Thamar et violata, supra caput sparsum cinere manus posuerit, et ita reversa sit in domum suam (II Reg. XIII).

(Cap. III.---Vers. 1.) Vulgo dicitur (pro quo LXX tantum dicitur transtulerunt). Si demiserit vir uxorem suam, et recedens ab eo duxerit virum alterum: numquid revertetur ad eam ultra? numquid non polluta et contaminata erit mulier illa? (sive terra illa?) et tu fornicata es cum amatoribus multis (sive pastoribus.) Verbum enim REIM (), quod quatuor litteris scribitur RES, AIN, JOD, MEM, et amatores, et pastores utrumque significat. Et si legamus REIM, amatores significat: si ROIM, pastores. Tamen revertere ad me, dicit Dominus (sive revertebaris ad me, dicit Dominus). In Hebraeo etiam post fornicationem suscipit poenitentem, et hortatur ut revertatur ad se. In LXX vero, non provocat ad poenitentiam, sed arguit impudentiam meretricis, quod post adulterium reverti audeat ad maritum. Quodque ait: et contaminata erit mulier illa, pro quo in Hebraico legimus terram, relinquit exemplum, et manifestius de terra loquitur Israel, quae adulterae mulieri comparatur. Utamur hoc testimonio adversus eos qui fidem Domini relinquentes, et haereticorum erroribus praepediti, post multas fornicationes et deceptiones animarum, simulant se reverti ad pristinam veritatem: non ut deponant venena pectoris, sed ut caeteris insinuent.

(Vers. 2.) Leva oculos tuos in directum, et vide ubi non prostrata sis. In viis sedebas exspectans eos quasi latro in solitudine (sive quasi cornix deserta). Pro latrone, sive [Al. et] cornice, in Hebraeo scriptum est ARABE , quod potest et Arabas significare, quae gens latrociniis dedita, usque hodie incursat terminos Palaestinae, et descendentibus de Jerusalem in Jericho obsidet vias: cujus rei et Dominus in Evangelio recordatur (Luc. X). Eleva igitur oculos tuos, o Jerusalem, et huc illucque circumspice, et vide ubi non fornicatione prostrata sis.

They are rebuked, therefore, because having forsaken hope in the Lord, they use the help of men, which is all crushed and so subverted that they are unable to find any utility in it. Whence he says: "And from this one you shall go out," that is, from Egypt, as you went out from the Assyrians; "and your hands shall be upon your head," and you shall mourn that you expected protection from the Egyptians in vain. Let us remember the history when Tamar, having been corrupted and violated by her most wicked brother Amnon, placed her hands upon her head sprinkled with ashes, and so returned into her house (2 Sam. 13).

(Chapter 3.---Verse 1.) It is commonly said (for which the Septuagint translated only "it is said"): If a man dismisses his wife, and she, departing from him, marries another man: will he return to her anymore? will not that woman (or that land) be polluted and contaminated? and you have fornicated with many lovers (or shepherds). For the word REIM, which is written with four letters RES, AIN, JOD, MEM, signifies both "lovers" and "shepherds." And if we read REIM, it signifies "lovers": if ROIM, "shepherds." Yet return to me, says the Lord (or, you were returning to me, says the Lord). In the Hebrew, even after fornication, he receives the penitent, and exhorts that she should return to him. But in the Septuagint, he does not provoke to penance, but rebukes the impudence of the harlot, because after adultery she dares to return to her husband. And that which he says: "and that woman shall be contaminated," for which in the Hebrew we read "the land," he leaves the example, and more clearly speaks of the land of Israel, which is compared to an adulterous woman. Let us use this testimony against those who, forsaking the faith of the Lord and being entangled in the errors of heretics, after many fornications and deceptions of souls, pretend that they return to the pristine truth: not so that they may lay down the poisons of the breast, but so that they may insinuate them into others.

(Verse 2.) Lift up your eyes in a straight line, and see where you have not been prostrated. In the ways you sat waiting for them like a robber in the wilderness (or like a deserted crow). For "robber" or [alt. and] "crow," in the Hebrew is written ARABE, which can also signify "Arabs," which nation, devoted to robberies, even to this day raids the borders of Palestine, and besets the ways for those descending from Jerusalem into Jericho: of which thing the Lord also remembers in the Gospel (Luke 10). Lift up therefore your eyes, O Jerusalem, and look around here and there, and see where you have not been prostrated by fornication.

Quomodo enim latrones solent ad vesperam et in desertis locis viatoribus insidias tendere: sic tu juxta fornicariam Proverbiorum, sedebas in viis ad vesperam, ut concubitu tuo animas interficeres fornicantium (Prov. VII): propter quod universa terra polluta est in fornicationibus tuis (Eccles. IX). Significanterque juxta anagogen his qui haereticos errores deserere se promittunt, praecipitur ut levent oculos in directum. Nisi enim recta videri ceperint, pravitatem pristinam damnare non possunt.

(Vers. 2, 3.) Et polluisti (sive interfecisti) terram fornicationibus tuis, et in malis tuis [Al. in malitiis]: quamobrem prohibitae sunt stillae pluviarum, et serotinus imber non fuit (sive et habuisti pastores multos in offensionem tui). Interfecta est terra, sive polluta, propter interfectionem eorum, qui idololatriae fornicatione perierunt. Unde ablata est omnium benedictio rerum, ut paterentur siccitatem sermonis Dei. Sive habuit pastores, per quos offenderet Deum; ut qui magistri esse debuerant, ut alios ab errore prohiberent, auctores impietatis exstiterint.

(Vers. 3.) Frons mulieris meretricis facta est tibi, noluisti erubescere. LXX: Facies meretricis facta est tibi: sine rubore facta es ad omnes. Quia supra (Ad cap. II, 35) dixerat: Non peccavi, et magis peccaverat sua scelera denegando: idcirco nunc arguit quasi mulierem procacem et nimiae impudentiae: ut non ad unum et alterum procaci vultu feratur, sed nullum erubescat. Utamur hoc sermone adversum haereticorum conciliabulum, qui in suis erroribus gloriantur.

(Vers. 4, 5.) Ergo saltem amodo voca me, Pater meus, dux virginitatis meae es tu: numquid irasceris in perpetuum, aut perseverabis in finem? Erubescant haeretici qui nolunt ad meliora converti, nec regredi ad Patrem Creatorem suum, et audiant: Saltem amodo voca me, Pater meus dux virginitatis meae es tu. Ipse despondit animam vestram amplexibus suis, et docet quomodo orare debeat, et agere poenitentiam. Quanto autem ille clementior, qui salutis post fornicationem ostendit viam: tanto miserior meretrix, quae non vult post vulnera recipere sanitatem. Ecce locuta es, et fecisti mala, et potuisti. Pro verbis poenitentiae, verbis superbiae blasphemasti: et implesti cogitationem tuam malam, et ostendisti contra virum fortitudinem tuam, ut possis facere quod sermone tractasti. (Vers. 6 seqq.) Et dixit Dominus ad me in diebus Josiae regis: Numquid vidisti, quae fecerit aversatrix Israel? Abiit sibimel super omnem montem excelsum, et subter omne lignum frondosum, et fornicata est ibi. Et dixi, quum fecisset haec omnia: Ad me convertere, et non est reversa.

For just as robbers are accustomed to set ambushes for travelers at evening and in deserted places: so you, like the harlot of the Proverbs, sat in the ways at evening, so that by your lying together you might slay the souls of those fornicating (Prov. 7): on account of which the whole land is polluted in your fornications (Eccl. 9). And significantly, according to the anagoge, it is commanded to those who promise that they will desert heretical errors, that they should lift up their eyes in a straight line. For unless they begin to see rightly, they cannot condemn their pristine perversity.

(Verses 2, 3.) And you have polluted (or slain) the land with your fornications, and in your evils [alt. in your malices]: wherefore the drops of the rains were prohibited, and the late-ripening rain has not been (or, and you had many shepherds to your offense). The land was slain, or polluted, on account of the slaying of those who perished by the fornication of idolatry. Whence the blessing of all things was taken away, so that they suffered a drought of the word of God. Or she had shepherds through whom she offended God; so that they who ought to have been teachers, to prohibit others from error, stood forth as the authors of impiety.

(Verse 3.) You have made for yourself the forehead of a harlot woman, you refused to blush. The Septuagint: "The face of a harlot has been made for you: you have become without a blush toward all." Because he had said above (On chapter 2, 35): "I have not sinned," and had sinned more by denying his crimes: therefore he now rebukes her as a bold woman of excessive impudence: so that she is carried with a bold face not to one or another, but blushes at no one. Let us use this discourse against the assembly of heretics, who glory in their errors.

(Verses 4, 5.) Therefore at least from now on call me: "My Father, you are the guide of my virginity": will you be angry forever, or will you persevere to the end? Let the heretics blush who are unwilling to be converted to better things, nor to return to the Father their Creator, and let them hear: "At least from now on call me, 'My Father, you are the guide of my virginity.'" He himself betrothed your soul to his embraces, and teaches how she ought to pray, and to do penance. Moreover, as much as he is more clement, who shows the way of salvation after fornication: so much more miserable is the harlot, who does not wish to receive health after wounds. Behold, you have spoken and done evil, and you have been able. For words of penance, you have blasphemed with words of pride: and you have fulfilled your evil thought, and showed your strength against the husband, so that you could do what you treated in speech. (Verse 6 and following.) And the Lord said to me in the days of King Josiah: Have you seen what backsliding Israel has done? She went away by herself upon every high mountain and under every green tree, and fornicated there. And I said, when she had done all these things: "Return to me," and she did not return.

Et vidit praevaricatrix soror ejus Judu, quia pro eo, quod moechata est aversatrix Israel, dimisissem eam, et dedissem ei libellum repudii, et non timuit praevaricatrix Juda soror ejus, sed abiit et fornicata est etiam ipsa, et facilitate fornicationis suae contaminavit terram, et moechata est cum lapide et ligno: et in omnibus his non est reversa ad me praevaricatrix soror ejus Juda in toto corde suo, sed in mendacio, ait Dominus. Aliorum tormenta, aliorum remedia sunt. Cumque punitur homicida, recipit quidem ipse quod fecit; sed alii deterrentur a scelere. Decem igitur tribubus, quae appellabantur Israel, captis ab Assyriis, Mediamque translatis (IV. Reg. XVII), duae tribus Juda et Benjamin, quae debuerant similia formidare, et tota ad Deum mente converti, vicerunt decem tribuum scelera. Et intantum idola sunt secutae, ut in Templo Dei statuam Baal ponerent, quae in Ezechiel vocatur idolum, ad zelum et aemulationem Domini collocatum (Ezech. VIII). Loquitur autem sub figura duarum sororum, quia de una sunt Abraham, Isaac, et Jacob stirpe generatae, et priorem aversatricem, sequentem praevaricatricem vocat. Illa enim Deum penitus aversata est, statim adoratis in Dan et Bethel vitulis aureis. Ista autem, apud quam erat Templum et veri Dei religio, imitatione germanae, paulatim recessit a Domino (III Reg. XII). Et idcirco praevaricatrix dicitur. Secundum anagogen autem de haereticis prophetia est: qui falsi nominis scientiam dum se arbitrantur haeretica subtilitate seclari, ascendunt mentem superbiae: et carnis hujus voluptatibus deliniti, sub omni ligno frondoso et amoeno exponunt fornicationem suam. Qui cum tradantur diabolo in interitum carnis, frequenter evenit, ut domus Juda, id est, confessionis et verae fidei, nequaquam terreatur exemplo, sed multo majora committat; et facilitate fornicationis suae contaminet terram Ecclesiae, moechetur cum lapide et ligno, ea sequens dogmata, quae adversaria Deo sunt. Sin autem ecclesiasticus vir corrigere voluerit errantem, et putridas resecare carnes, et ad poenitentiam retrahere eos qui secuti fuerint falsitatem: ac nihilominus illi sub specie Ecclesiasticae veritatis antiquum sequantur errorem, dici potest de his: In omnibus his non est reversa ad me praevaricatrix soror ejus Juda in toto corde suo, sed in mendacio. Fit autem haec prophetia Josiae temporibus, regis justi, sub quo Jeremias exorsus est prophetare.

And her treacherous sister Judah saw that for the reason that backsliding Israel had committed adultery, I had dismissed her and given her a bill of divorce, and her treacherous sister Judah did not fear, but she also went and fornicated herself, and by the facility of her fornication she contaminated the land, and committed adultery with stone and wood: and in all these things her treacherous sister Judah did not return to me with her whole heart, but in falsehood, says the Lord. The torments of some are the remedies of others. And when a murderer is punished, he indeed receives what he did; but others are deterred from crime. Therefore, the ten tribes which were called Israel, having been captured by the Assyrians and translated to Media (2 Kings 17), the two tribes of Judah and Benjamin, which ought to have dreaded similar things and been converted to God with their whole mind, surpassed the crimes of the ten tribes. And to such an extent followed idols, that they placed a statue of Baal in the Temple of God, which in Ezekiel is called an idol, placed for the jealousy and emulation of the Lord (Ezek. 8). Moreover, he speaks under the figure of two sisters, because they were generated from one stock of Abraham, Isaac, and Jacob; and he calls the former "backsliding" and the latter "treacherous." For the former was utterly turned away from God, immediately worshiping the golden calves in Dan and Bethel. But the latter, with whom was the Temple and the religion of the true God, by imitation of her sister, gradually departed from the Lord (1 Kings 12). And for that reason she is called "treacherous." Furthermore, according to the anagoge, it is a prophecy concerning heretics: who while they think themselves to follow the knowledge of a false name with heretical subtlety, ascend the mind of pride: and being enticed by the pleasures of this flesh, expose their fornication under every green and pleasant tree. Who when they are delivered to the devil for the destruction of the flesh, it frequently happens that the house of Judah, that is, of confession and true faith, is by no means deterred by the example, but commits much greater things; and by the facility of its fornication contaminates the land of the Church, commits adultery with stone and wood, following those dogmas which are adversarial to God. But if an ecclesiastical man wishes to correct one who is erring, and to cut away the putrid flesh, and to draw back to penance those who have followed falsehood: and nevertheless they, under the appearance of Ecclesiastical truth, follow the ancient error, it can be said of these: "In all these things her treacherous sister Judah did not return to me with her whole heart, but in falsehood." Moreover, this prophecy occurs in the times of Josiah, the just king, under whom Jeremiah began to prophesy.

(Vers. 11.) Et dixit Dominus ad me: Justificavit animam suam aversatrix Israel comparatione praevaricatricis Juda. Justior, inquit, est Israel comparatione Judae: quia illa statim in principio periit, haec illius cruciatibus potuit emendari. Attendat nova ex veteri haeresis, quod Israel comparatione Judae justificata dicatur. Nec mirum hoc de unius gentis sororibus, cum Sodoma quoque collatione Jerusalem, justitiae nomen accipiat, dicente Dominon per Ezechiel: Justificata est Sodoma ex te (Ezech. XVI, 55): et publicanus Pharisaei comparatione fit justus (Luc. XVIII).

(Vers. 12. seqq.) 860 Vade, et clama (sive lege) sermones istos contra Aquilonem, et dices: Revertere, aversatrix Israel, dicit Dominus, et non avertam (sive firmabo) faciem meam a vobis (sive super vos), quia sanctus (sive misericors) ego sum, dicit Dominus, et non irascar in perpetuum. Verumtamen scito iniquitatem tuam, quia in Dominum Deum tuum praevaricata es (sive impie egisti), et dispersisti (sive effudisti) vias tuas alienis sub omni ligno frondoso, et vocem meam non audisti, ait Dominus. Verbum Hebraicum CARATH, et voca, et clama, et lege significat. Unde Aquila et Symmachus, clamita: LXX et Theodotio lege, interpretati sunt. Ad Aquilonem autem et contra Babylonem atque Assyrios sermo dirigitur, ad decem et duas tribus: et earum reversio praedicatur. Et non avertam faciem meam, inquit, a vobis; sive non firmabo faciem meam contra vos, ut nequaquam vos austeritate judicii, sed vultu misericordiae suscipiam. Sanctus enim et misericors sum, ut non recorder ultra iniquitatis vestrae, nec meminerim quod a Domino recessistis, et pro illo vos idola delectarint, et fornicatae sitis sub omni ligno umbroso atque frondoso. Quod quidem ad haereticos et in Ecclesia negligentes dici potest, qui quotidie per ecclesiasticos viros ad poenitentiam provocantur: et quibus proprie aptari potest, Et vocem meam non audistis. Omnis autem haereticus habitat in Aquilone, et calorem fidei perdidit, nec audire potest illud Apostoli: Spiritu ferventes (Rom. XII, 11). Et quia se voluptatibus tradidit, recessit a Domino, et dispersit vias suas alienis dogmatibus, et voluptatem secutus est. Nulla enim haeresis nisi propter gulam ventremque construitur, ut seducat mulierculas oneratas peccatis, semper discentes et numquam ad scientiam veritatis pervenientes (II Tim. III), de quibus vere dicitur: Qui devorant populum meum velut escam panis (Psal. XIII, 8): et quos Christus notat, devorantes domos viduarum (Matth. XII). Cumque, inquit, misertus tui fuero, ne justum esse te putes: sed memento iniquitatis tuae semper, et scito quia in Dominum fornicatus sis: et superbiae colla demitte, ut qui offendisti Dominum per arrogantiam, placeas per humilitatem.

(Verse 11.) And the Lord said to me: Backsliding Israel has justified her soul in comparison with treacherous Judah. Israel, he says, is more just in comparison with Judah: because the former perished immediately in the beginning, while the latter could have been amended by the former's torments. Let the new heresy from the old take note, that Israel is said to be justified in comparison with Judah. Nor is this surprising concerning the sisters of one nation, since Sodom also receives the name of justice by comparison with Jerusalem, the Lord saying through Ezekiel: "Sodom has been justified by you" (Ezek. 16:55): and the publican becomes just in comparison with the Pharisee (Luke 18).

(Verse 12 and following.) 860 Go, and cry out (or read) these words toward the North, and you shall say: Return, backsliding Israel, says the Lord, and I will not turn away (or fix) my face from you (or upon you), for I am holy (or merciful), says the Lord, and I will not be angry forever. Nevertheless, know your iniquity, because you have been treacherous (or acted impiously) against the Lord your God, and you have scattered (or poured out) your ways to strangers under every green tree, and you have not heard my voice, says the Lord. The Hebrew word CARATH signifies both "call," "cry out," and "read." Hence Aquila and Symmachus translated it as "cry aloud," while the Septuagint and Theodotion translated it as "read." Moreover, the discourse is directed toward the North and against Babylon and the Assyrians, to the ten and two tribes: and their return is preached. "And I will not turn away my face," he says, "from you"; or "I will not fix my face against you," so that I may by no means receive you with austerity of judgment, but with a countenance of mercy. For I am holy and merciful, so that I may no longer remember your iniquity, nor remember that you departed from the Lord, and that idols delighted you instead of him, and that you fornicated under every shady and green tree. This indeed can be said to heretics and those negligent in the Church, who are daily provoked to penance by ecclesiastical men: and to whom can be properly adapted, "And you have not heard my voice." Moreover, every heretic dwells in the North, and has lost the heat of faith, nor can hear that word of the Apostle: "Fervent in spirit" (Rom. 12:11). And because he has delivered himself to pleasures, he has departed from the Lord, and scattered his ways with foreign dogmas, and followed pleasure. For no heresy is constructed except for the sake of the gullet and the belly, so that it may seduce silly women loaded with sins, always learning and never reaching the knowledge of the truth (2 Tim. 3), of whom it is truly said: "Who devour my people like a morsel of bread" (Psalm 13:8): and whom Christ notes, "devouring the houses of widows" (Matt. 12). And when, he says, I shall have had mercy on you, do not think yourself to be just: but remember your iniquity always, and know that you have fallen away from the Lord: and lower the necks of pride, so that you who offended the Lord through arrogance, may please him through humility.

Illi autem quod supra diximus: Et non firmabo faciem meam super vos, illud propheticum convenit: Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele (Psal. L, 11).

(Vers. 14 seqq.) Convertimini ad me, filii revertentes (sive vagi et recedentes) dicit Dominus: quia 861 ego vir vester (sive dominator vestri), et assumam vos, unum de civitate, et duos de cognatione, et introducam vos in Sion, et dabo vobis pastores juxta cor meum, et pascent vos scientia et doctrina. Cumque multiplicati fueritis et creveritis in terra, in diebus illis, ait Dominus, non dicent ultra, arca pacti (vel Testamenti) Domini: neque ascendet super cor, nec recordabuntur illius, nec visitabitur, nec fiet ultra. Judaei impletum hoc putant post reversionem ex Babylone sub Cyro rege Persarum, et Zorobabel filio Salathiel (Isa. I), etiam si non omnes reversi sunt, hoc significari: assumat unum de civitate et duos de cognatione. Sed melius in adventu Christi, quando reliquiae salvae factae sunt, dicente et exponente Apostolo: Nisi Dominus sabaoth reliquisset nobis semen, quasi Sodoma essemus et similes Gomorrhae fuissemus (Rom. IX, 29), tunc introducti sunt in Sion, de qua scriptum est: Gloriosa dicta sunt de te, civitas Dei (Psal. LXXXVI, 2). Et dati sunt pastores juxta cor ejus, Apostoli et Apostolici viri, et parunt credentium multitudinem, non Judaicis in caeremoniis, sed in scientia Christi atque doctrina, et in toto orbe praedicatione Evangelii seminata, nequaquam in arca Domini, quae custos fuit legis Mosaicae, habebunt fiduciam; sed ipsi erunt templum Dei: nec juxta errantes Nazaraeos, abolitis sacrificiis inservient, sed spiritualem cultum sectabuntur. Alii vero hoc in fine temporum intelligunt, quando subintrante plenitudine gentium omnis Israel salvus fiet (Rom. XI).

(Vers. 17.) In tempore illo vocabunt Jerusalem solium Domini, et congregabuntur ad eam omnes gentes in nomine Domini in Jerusalem, et non ambulabunt post pravitatem cordis sui pessimi. Nequaquam Dominus sedebit super arcam Testamenti et Cherubim, cui prius ab illo populo dicebatur: Qui sedes super Cherubim, manifestare (Psal. LXXIX, 2): sed omnes perfecta mente credentes, erunt thronus Dei. Vel certe melius totum de Ecclesia intelligendum: quando congregantur omnes gentes in nomine Domini in Jerusalem, in qua est visio pacis: et nequaquam ambulant post pravitatem cordis sui pessimi, ut faciant quae desiderant, nec suos sequuntur errores; sed dicunt cum Propheta: Adhaesit anima mea post te: me suscepit dextera tua (Psal. LXII, 9).

To that which we said above: "And I will not fix my face upon you," that prophetic word is suitable: "Turn away your face from my sins, and blot out all my iniquities" (Psalm 50:11).

(Verse 14 and following.) "Return to me, you returning children (or wandering and departing)," says the Lord: "because 861 I am your husband (or your ruler), and I will take you, one from a city and two from a family, and I will bring you into Zion, and I will give you shepherds according to my heart, and they shall feed you with knowledge and doctrine." And when you shall be multiplied and increased in the land, in those days," says the Lord, "they shall say no more: 'The ark of the covenant (or the Testament) of the Lord': neither shall it come upon the heart, nor shall they remember it, nor shall it be visited, nor shall it be made anymore." The Jews think this was fulfilled after the return from Babylon under Cyrus, king of the Persians, and Zerubbabel the son of Shealtiel (Isa. 1), even if not all returned, that this is signified: "he takes one from a city and two from a family." But better in the advent of Christ, when the remnants were made safe, the Apostle saying and explaining: "Unless the Lord of sabaoth had left us a seed, we should have been as Sodom and should have been like Gomorrah" (Rom. 9:29), then they were introduced into Zion, of which it is written: "Glorious things are said of you, O city of God" (Psalm 86:2). And shepherds were given according to his heart, the Apostles and Apostolic men, and they bring forth a multitude of believers, not in Jewish ceremonies, but in the knowledge and doctrine of Christ, and the preaching of the Gospel being sown in the whole world, they shall by no means have confidence in the ark of the Lord, which was the guardian of the Mosaic law; but they themselves shall be the temple of God: nor, according to the erring Nazarenes, shall they serve abolished sacrifices, but shall follow spiritual worship. Others indeed understand this at the end of times, when, with the fullness of the Gentiles entering in, all Israel shall be saved (Rom. 11).

(Verse 17.) At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered to it in the name of the Lord in Jerusalem, and they shall not walk after the depravity of their worst heart. By no means shall the Lord sit upon the ark of the Testament and the Cherubim, to whom it was previously said by that people: "You who sit upon the Cherubim, manifest yourself" (Psalm 79:2): but all believing with a perfect mind shall be the throne of God. Or certainly better, the whole is to be understood of the Church: when all nations are gathered in the name of the Lord in Jerusalem, in which is the vision of peace: and by no means do they walk after the depravity of their worst heart, so as to do what they desire, nor do they follow their own errors; but say with the Prophet: "My soul has stuck after you: your right hand has received me" (Psalm 62:9).

(Vers. 18.) In diebus illis ibit domus Juda ad domum Israel et venient simul de terra Aquilonis ad terram quam dedi patribus vestris. Hoc 862 proprie in Christi completur adventu, quando de duodecim simul tribubus Evangelio crediderunt, relinquentes terram Aquilonis durissimi frigoris: et a diaboli imperio recedentes, tunc receperunt terram repromissionis, quam pollicitus fuerat patribus eorum, Abraham, Isaac, et Jacob. Edidi nuper libellum parvum de terra repromissionis.

(Vers. 19.) Ego autem dixi: Quomodo ponam te in filios, et tribuam tibi terram desiderabilem, haereditatem praeclaram, exercituum gentium? Et dixi, patrem vocabis me, et post me ingredi non cessabis. Pro haereditate praeclara, exercituum gentium, quam Septuaginta transtulerunt, haereditatem nominatam Dei omnipotentis gentium, Theodotio significantius transtulit, haereditatem inclytam fortitudinis robustissimi gentium, Christum significans, qui ductor et Dominus est universarum gentium, suo nomini passionique credentium. Ipse dixit ad Israel: Patrem vocabis me. Et: Qui credit in me, credit in Patrem (Joan. II, 19). Ipse pollicitus est: Ponam te in filios: in numero scilicet filiorum meorum, qui mihi de gentium populo crediderunt; et quibus dedi terram desiderabilem. Quotquot enim receperunt eum, dedit eis potestatem ut filii Dei fiant (Joan. I).

(Vers. 20.) Sed quomodo si contemnat mulier amatorem suum: sic contempsit me domus Israel, dicit Dominus. Christi vox est juxta populum Judaeorum, cui dixerat: Ponam te in filios: et dabo tibi terram desiderabilem: et patrem vocabis me, et post me ingredi non cessabis. Quomodo, inquit, mulier contemnit, non virum, sed amatorem, si semel commixta fuerit, cernens eum suae libidini servientem, et in se mutatam esse legem naturae, per quam viro quondam subjecta fuerat, dicente Domino: Et ad te conversio ejus: sic domus Israel, id est, populus Judaeorum contempsit Dominum Salvatorem in perniciem suam.

(Vers. 21, 22.) Vox in viis (sive in labiis) audita est, ploratus et ululatus filiorum Israel, quoniam iniquam fecerunt viam suam, obliti sunt Domini Dei sui. Convertimini, filii revertentes, et sanabo aversiones (sive contritiones) vestras: pro quo Symmachus transtulit, conversiones. Libenter Deus suscipit poenitentes, et occurrit filio inopia et squalore confecto, statimque induit pristinis vestibus, et reddit gloriam revertenti: ita dumtaxat ut revertatur in ploratu et ululatu.

(Verse 18.) In those days the house of Judah shall go to the house of Israel, and they shall come together from the land of the North to the land which I gave to your fathers. This 862 is properly fulfilled in the advent of Christ, when out of twelve tribes together they believed in the Gospel, leaving the land of the North of hardest cold: and departing from the empire of the devil, they then received the land of promise, which he had promised to their fathers, Abraham, Isaac, and Jacob. I recently published a small book concerning the land of promise.

(Verse 19.) "But I said: How shall I place you among children, and give you a desirable land, a distinguished inheritance, of the armies of the nations?" And I said: "You shall call me father, and you shall not cease to enter after me." Instead of "a distinguished inheritance, of the armies of the nations," which the Septuagint translated as "the named inheritance of the Almighty God of the nations," Theodotion translated more significantly: "the renowned inheritance of the strength of the most robust of the nations," signifying Christ, who is the leader and Lord of all nations, of those believing in his name and passion. He himself said to Israel: "You shall call me father." And: "He who believes in me, believes in the Father" (John 2:19). He himself promised: "I will place you among children": namely, in the number of my children, who have believed in me from the people of the nations; and to whom I have given the desirable land. For as many as received him, to them he gave power to become the sons of God (John 1).

(Verse 20.) "But as if a woman should despise her lover: so has the house of Israel despised me," says the Lord. It is the voice of Christ regarding the people of the Jews, to whom he had said: "I will place you among children: and I will give you a desirable land: and you shall call me father, and you shall not cease to enter after me." Just as, he says, a woman despises, not a husband, but a lover, if she has once been mixed with him, seeing him serving her lust, and that the law of nature has been changed in her, through which she had formerly been subject to a husband, the Lord saying: "And your turning shall be to him": so the house of Israel, that is, the people of the Jews, despised the Lord Savior to their own destruction.

(Verse 21, 22.) A voice was heard in the ways (or on the lips), the weeping and wailing of the children of Israel, because they have made their way iniquitous, they have forgotten the Lord their God. "Return, you returning children, and I will heal your backslidings (or contritions)": for which Symmachus translated, "conversions." God willingly receives the penitent, and meets the son consumed by want and squalor, and immediately clothes him in his former garments, and restores glory to the one returning: provided at least that he returns in weeping and wailing.

Suo enim vitio fecit iniquam 863 viam suam, et oblitus est Domini Dei et Patris sui, ad quos prophetali sermone loquitur: Convertimini, filii revertentes. Quos idcirco filios voco, quia intellectis peccatis vestris, in ploratu atque ululatu revertimini ad parentem. Cumque vos, ait, reversi fueritis ad Dominum, sanabit omnes contritiones vestras, sive aversiones, quibus a Domino recesseratis, vel certe conversiones. Quamvis enim propria voluntate ad Dominum revertamur: tamen nisi ille nos traxerit, et cupiditatem nostram suo roboraverit praesidio, salvi esse non poterimus. Intelligamus hoc et de Judaeorum populo ad Dominum revertente: et de haereticis qui Dominum dereliquerunt.

(Vers. 23.) Ecce nos venimus ad te: tu enim es Dominus Deus noster. Vere mendaces erant colles, et multitudo (sive fortitudo) montium: vere in Domino Deo nostro salus Israel. Dicat hoc poenitens, et omnem superbiam derelinquens, et multitudinem sive altitudinem montium et collium, per quam superbiebat contra Deum: et humilitate prostratus loquatur: Vere in Domino Deo nostro salus Israel.

(Vers. 24.) Confusio comedit laborem patrum nostrorum ab adolescentia nostra: greges eorum et armenta eorum, filios et filias eorum. Omnes haereticorum labores, de quibus scriptum est, Defecerunt scrutantes scrutinio (Psal. LXIII, 7), ab adolescentia eorum quos deceperant, filios et filias eorum, qui in haeresi profecerant, vel tantum luxuria tenebantur, oppressit nostra confusio. Unde inferunt:

(Vers. 25.) Dormiemus in confusione nostra, et operiet nos ignominia nostra: quoniam Deo nostro peccavimus nos, et patres nostri ab adolescentia nostra usque in hanc diem: et non audivimus vocem Domini Dei nostri. Hoc loquatur Israel, qui suum Dominum non audivit: hoc omnis haereticus qui agit poenitentiam; et tamen pars salutis est, sua confiteri et nosse peccata. Dic, inquit, tu prius iniquitates tuas: ut justificeris (Isai. XLIII, 26). Vere enim Israel dimisit Christum Dominum Deum suum, et in eum peccavit, non solum eo tempore quando visus est in carne, sed et ante adventum illius. Unde dicunt, nos et patres nostri ab adolescentia nostra usque ad hanc diem, et non audivimus vocem Dei nostri, qui nostris patribus loquebatur: Si crederetis Moysi, crederetis et mihi: de me enim ille scripsit (Joan. V, 46).

(Cap. IV.---Vers. 1.) Si reverteris, Israel, ait Dominus, ad me convertere. Pro quo LXX transtulerunt: 864 Si conversus fuerit Israel, ait Dominus, ad me convertetur. Et est sensus, si ad me fuerit reversus, revertetur de captivitate. Sive aliter: cum obtulerit quod habet: Qui enim habet, dabitur ei: qui autem non habet, etiam id quod videtur habere auferetur ab eo (Matth. XXV, 29).

For by his own fault he made his 863 way iniquitous, and forgot the Lord God and his Father, to whom he speaks with a prophetic word: "Return, you returning children." Whom I therefore call children because, having understood your sins, you return to the parent in weeping and wailing. And when, he says, you shall have returned to the Lord, he will heal all your contritions, or backslidings, by which you had departed from the Lord, or certainly conversions. For although we return to the Lord by our own will: nevertheless, unless he draws us, and strengthens our desire with his protection, we shall not be able to be safe. Let us understand this both concerning the people of the Jews returning to the Lord, and concerning the heretics who have forsaken the Lord.

(Verse 23.) "Behold, we come to you: for you are the Lord our God." Truly the hills were lying, and the multitude (or strength) of the mountains: truly in the Lord our God is the salvation of Israel." Let the penitent say this, and leaving all pride, and the multitude or height of the mountains and hills, through which he was proud against God: and prostrate in humility let him speak: "Truly in the Lord our God is the salvation of Israel."

(Verse 24.) "Confusion has eaten the labor of our fathers from our youth: their flocks and their herds, their sons and their daughters." All the labors of the heretics, of which it is written, "The searchers have failed in the search" (Psalm 63:7), from the youth of those whom they had deceived, their sons and their daughters, who had profited in heresy, or were only held by luxury, our confusion has oppressed. Hence they infer:

(Verse 25.) "We shall sleep in our confusion, and our ignominy shall cover us: because we have sinned against our God, we and our fathers from our youth even to this day: and we have not heard the voice of the Lord our God." Let Israel speak this, who did not hear his Lord: let every heretic speak this who does penance; and yet it is part of salvation to confess and know one's sins. "Speak you first your iniquities," he says, "that you may be justified" (Isa. 43:26). For truly Israel dismissed Christ the Lord his God, and sinned against him, not only at that time when he was seen in the flesh, but also before his advent. Hence they say: "we and our fathers from our youth even to this day, and we have not heard the voice of our God," who spoke to our fathers: "If you believed Moses, you would believe also me: for he wrote of me" (John 5:46).

(Chapter 4.---Verse 1.) "If you return, O Israel," says the Lord, "return to me." For which the Septuagint translated: 864 "If Israel shall have been converted," says the Lord, "he shall be converted to me." And the sense is, if he shall have returned to me, he shall return from captivity. Or otherwise: when he shall have offered what he has: "For to him who has, it shall be given: but from him who has not, even that which he seems to have shall be taken away from him" (Matt. 25:29).

Porro juxta Hebraicum hic sensus est: Si reverteris ad me, Israel, et semel salutem desiderans, peccasse te dicis, et vocem Domini Dei tui non audisse, plene convertere, et crede quem negasti, et tunc erit plena conversio. Si abstuleris offendicula tua a facie mea, non com moveberis. Quando movemur et dicimus: Mei autem pene moti sunt pedes (Ps. LXXII, 2), non imbecillitate naturae hoc patimur, sed quia ponimus offendicula, et idola nostra contra Dominum.

(Vers. 2.) Et jurabis, Vivit Dominus in veritate et in judicio et in justitia: et benedicent eum gentes, ipsumque laudabunt. Et quomodo Evangelium jurare nos prohibet? Sed hic (Matth. V), jurabis, pro confessione dicitur, et ad condemnationem idolorum, per quae jurabat Israel. Denique auferuntur offendicula, et jurat per Dominum. Quodque dicitur: Vivit Dominus, in Testamento veteri jusjurandum est, ad condemnationem mortuorum, per quos jurat omnis idololatra. Simulque animadvertendum quod jusjurandum hos habeat comites, veritatem, judicium atque justitiam: si ista defuerint, nequaquam erit juramentum, sed perjurium. Cumque, ait, hoc fecerit Israel, et per Apostolos magister fuerit gentium, tunc benedicent sive benedicentur in eo omnes gentes, et ipsum laudabunt quod salus processerit ex Israel.

(Vers. 3 seqq.) Haec enim dicit Dominus viro Juda et Jerusalem: Novate vobis novale, et nolite serere super spinas: circumcidimini Domino, et auferte praeputia cordium vestrorum, viri Juda et habitatores Jerusalem: ne forte egrediatur ut ignis indignatio mea, et succendatur, et non sit qui exstinguat, propter malitiam cogitationum (sive adinventionum) vestrarum. Pro eo quod nos diximus, circumcidimini Domino, et auferte praeputia cordium vestrorum, Symmachus posuit, purificamini Domino, et auferte malitias cordium vestrorum: circumcisionem, emundationem, et praeputia, vitium intelligens. Hoc autem praecipitur viris Juda et Jerusalem, qui veram sectantur fidem, et habitant in Ecclesia, ut non seminent super spinas quas Evangelicus sermo significat, quae suffocent sementem 865 Dei, sed prius novale faciant et omnes suffodiant vepres, sentesque auferant: ut munda semina munda arva suscipiant. Hoc est quod in alio loco dicitur: Ne miseritis margaritas vestras ante porcos, et ne detis sanctum canibus (Matth. VII, 6). Quomodo enim potest Dei audire sermonem et concipere semina et fructum facere, cujus animus aerumnis mundi plenus est?

Furthermore, according to the Hebrew this is the sense: If you return to me, O Israel, and once desiring salvation, you say that you have sinned, and have not heard the voice of the Lord your God, be fully converted, and believe him whom you denied, and then there will be full conversion. "If you take away your stumbling blocks from my face, you shall not be moved." When we are moved and say: "But my feet were almost moved" (Ps. 71:2), we do not suffer this by weakness of nature, but because we place stumbling blocks and our idols against the Lord.

(Verse 2.) "And you shall swear: 'The Lord lives,' in truth and in judgment and in justice: and the nations shall bless him, and they shall praise him." And how does the Gospel forbid us to swear? But here (Matt. 5), "you shall swear" is said for confession, and for the condemnation of idols, by which Israel used to swear. Finally, the stumbling blocks are taken away, and he swears by the Lord. And that which is said, "The Lord lives," is an oath in the Old Testament, for the condemnation of the dead, by whom every idolater swears. And at the same time it is to be noticed that an oath should have these companions: truth, judgment, and justice: if these should be lacking, it will by no means be an oath, but perjury. And when, he says, Israel shall have done this, and through the Apostles shall have been the teacher of the nations, then all nations shall bless or be blessed in him, and shall praise him because salvation has proceeded from Israel.

(Verse 3 and following.) "For thus says the Lord to the man of Judah and to Jerusalem: 'Renew your fallow ground, and do not sow upon thorns: circumcise yourselves to the Lord, and take away the foreskins of your hearts, O men of Judah and inhabitants of Jerusalem: lest my indignation go forth like fire, and be kindled, and there be no one to extinguish it, because of the malice of your thoughts (or inventions).'" Instead of what we said, "circumcise yourselves to the Lord, and take away the foreskins of your hearts," Symmachus put, "be purified to the Lord, and take away the malices of your hearts": understanding circumcision as cleansing, and the foreskins as vice. Moreover, this is commanded to the men of Judah and Jerusalem, who follow the true faith and dwell in the Church, so that they may not sow upon thorns which the Gospel discourse signifies, which suffocate the seed 865 of God, but first they should make fallow ground and dig up all the briers, and take away the thorns: so that clean seeds may receive clean fields. This is what is said in another place: "Do not cast your pearls before swine, and do not give that which is holy to dogs" (Matt. 7:6). For how can he hear the word of God and conceive seeds and produce fruit, whose mind is full of the tribulations of the world?

Quodque sequitur: Circumcidimini Domino, et auferte praeputia cordium vestrorum, nulli alii praecipitur, nisi viro Juda et habitatoribus Jerusalem, ut deserant occidentem litteram, et sequantur spiritum vivificantem. Si enim hoc, inquit, non feceritis, egredietur ut ignis indignatio mea, et succendetur, et non erit qui exstinguat. Ideo autem monet et ante praedicit, ne facere compellatur: quod et in Ninivitis probamus, quibus praedicta sententia est, ut imminentem furorem poenitentia declinarent. Omnia autem haec mala venient propter malitiam cogitationum, sive adinventionum vestrarum. Ubi sunt qui in cogitationibus dicunt non esse peccatum, cum omnia vitia juxta Evangelicam veritatem de corde procedant (Matth. XV)?

(Vers. 5, 6.) Annuntiate in Juda, et Jerusalem auditum facite, loquimini: canite tuba in terra, clamate fortiter, et dicite: Congregamini, et ingrediamur civitates munitas. Hoc audiat Juda, hoc Jerusalem, in qua confessio fidei est, et in qua pax Christi habitat, et cui per Isaiam dictum est: In montem excelsum ascende tu qui evangelizas Sion. Eleva vocem tuam qui evangelizas Jerusalem (Isai. XL, 9): clamet fortiter, et ita praecipiat: Ingrediamur civitates munitas. Haereticorum bella consurgunt: Christi munimenta nos teneant. Levate crucis signam in specula, sublimitate Ecclesiae. Confortamini qui timetis, nolite stare, sed ad Christi auxilium currite. Malum, inquit, ego adduco ab Aquilone et contritionem magnam, verum Nabuchodonosor, qui idcirco in mundo isto a me esse permittitur, ut vestra fortitudo et victorya comprobetur.

(Vers. 7.) Ascendit leo de cubili suo, et praedo gentium se levavit: egressus est de foco suo, ut ponat terram tuam in solitudinem. Civitates tuae vastabuntur remanentes absque habitatore. Iste est, ut diximus, verus Nabuchodonosor, de quo et beatus Petrus Apostolus loquitur: Adversarius noster diabolus quasi leo rugiens circuit quaerens quem devoret (I Petr. V, 8). Ascendit autem vel de abyssis 866 in quas religandus est, et ne mittatur exorat: et praedo sive vastator gentium se elevavit, de quo dictum est: Omnium inimicorum suorum dominabitur (Ps. IX. 5), et qui gloriatur in conspectu Domini: Circuivi omnem terram, et conculcavi eam (Job. II, 2). Quis est enim quem diaboli venena non tangant, nisi ille solus qui potest dicere: Ecce venit princeps mundi istius, et invenit in me nihil (Joan. XIV, 30)? Iste crebro ponit omnem terram Ecclesiae in solitudinem, ut egressi de Ecclesia pugnent contra Ecclesiam. De quibus loquitur Joannes Evangelista: Ex nobis exierunt; sed non fuerunt ex nobis: si enim fuissent ex nobis, permansissent utique nobiscum (I Joan. II, 19). Civitates vastantur terrae Judaeae, et haereticorum florent conciliabula.

And that which follows, "Circumcise yourselves to the Lord, and take away the foreskins of your hearts," is commanded to no one else but the man of Judah and the inhabitants of Jerusalem, so that they may desert the killing letter and follow the life-giving spirit. "For if you do not do this," he says, "my indignation shall go forth like fire, and shall be kindled, and there shall be no one to extinguish it." Moreover, he warns and predicts beforehand so that he may not be compelled to act: which we also prove in the Ninevites, to whom the sentence was predicted so that they might decline the imminent fury by penance. Moreover, all these evils shall come because of the malice of your thoughts, or your inventions. Where are those who say that there is no sin in thoughts, when all vices according to the Gospel truth proceed from the heart (Matt. 15)?

(Verse 5, 6.) "Announce in Judah, and make it heard in Jerusalem, speak: sound the trumpet in the land, cry out loudly, and say: 'Assemble, and let us enter the fortified cities.'" Let Judah hear this, let Jerusalem hear this, in which is the confession of faith, and in which the peace of Christ dwells, and to which it was said through Isaiah: "Ascend a high mountain, you who evangelize Zion. Lift up your voice, you who evangelize Jerusalem" (Isa. 40:9): let him cry out loudly, and so command: "Let us enter the fortified cities." The wars of the heretics arise: let the fortifications of Christ hold us. Lift up the sign of the cross on the watchtower, in the loftiness of the Church. Be strengthened, you who fear, do not stand still, but run to the help of Christ. "Evil," he says, "I bring from the North and a great destruction," the true Nebuchadnezzar, who is therefore permitted by me to be in this world, so that your strength and victory may be proven.

(Verse 7.) "The lion has ascended from his den, and the robber of nations has raised himself: he has gone forth from his place, that he may place your land in solitude. Your cities shall be devastated, remaining without an inhabitant." This is, as we said, the true Nebuchadnezzar, of whom also the blessed Peter the Apostle speaks: "Our adversary the devil circles like a roaring lion seeking whom he may devour" (1 Pet. 5:8). Moreover, he ascends either from the abysses 866 in which he is to be bound, and he entreats lest he be sent there: and the robber or devastator of nations has raised himself, of whom it is said: "He shall rule over all his enemies" (Ps. 9:5), and who glories in the sight of the Lord: "I have circled the whole earth, and have trodden it down" (Job 2:2). For who is there whom the poisons of the devil do not touch, except he alone who can say: "Behold, the prince of this world comes, and finds nothing in me" (John 14:30)? He frequently places the whole land of the Church in solitude, so that those who have gone out of the Church may fight against the Church. Of whom John the Evangelist speaks: "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). The cities of the land of Judah are devastated, and the assemblies of the heretics flourish.

Si quis ergo fautor et auctor est perversorum dogmatum, hoc dici potest: Ascendit leo de cubili suo, et praedo gentium se levavit, et reliqua.

(Vers. 8.) Super hoc accingite vos ciliciis: plangite et ululat, quia non est aversa ira furoris Domini a nobis, sive ut Septuaginta transtulerunt, a vobis. Aliter leonem et saevissimam bestiam vitare non possumus, nisi agamus poenitentiam, et ad Dominum convertamur, non solum mente, sed et opere. Quamdiu enim ille vastat Ecclesiam et terram Juda, et Jerusalem quoque populatur, Dei ira perspicua est.

(Vers. 9.) Et erit in die illa, dicit Dominus: peribit cor regis, et cor principum, et obstupescent Sacerdotes, et Prophetae consternabuntur. Vastante praedone Ecclesiam Domini, et ira contra nos Domini permanente, omne auxilium inutile erit. Peribit cor regis, cujus cor debet esse in manu Dei, et cor principum, qui putabantur esse sapientes. Stultam enim fecit Deus sapientiam mundi, quia per illam non cognoverunt Deum (I Cor. I). Ipsi quoque sacerdotes, qui legem Domini docere debuerant, et subjectos sibi populos a leonis furore defendere, quodam stupore infatuati, vertentur in amentiam: sic enim LXX transtulerunt, pro stupore, excessum mentis exprimentes. Et Prophetae consternabuntur, sive, ut Aquila transtulit verbum Hebraicum IETH-MAU, amentes erunt. Quis enim non insaniat, non perdat cor: quando principes, et reges, et Sacerdotes, et Prophetas quondam suos sub leone conspexerit?

(Vers. 10.) Et dixi: Heu, heu, heu: Domine Deus (pro quo LXX transtulerant: O Domine Deus), ergone decepisti populum istum, et Jerusalem, dicens: Pax erit vobis? Et ecce 867 pervenit gladius usque ad animam. Quia supra dixerat: In illo tempore vocabunt Jerusalem solium Dei, et congregabuntur ad eam omnes gentes in monte Domini in Jerusalem: et nunc dicit: Peribit cor regis, et cor principum, et obstupescent sacerdotes et prophetae consternabuntur, turbatur Propheta, et in se Deum putat esse mentitum: nec intelligit, illud multa post tempora repromissum, hoc autem vicino futurum tempore, juxta quod et Apostolus loquitur: Numquid repulit Deus populum suum? Absit (Rom. XI, 1). Pervenit autem usque ad animam gladius, quando nihil vitale in anima reservatur. Simulque et hoc ostendit, quod nisi gladius praecesserit, qui defecet et purget animae vitia, pax et promissio non sequatur.

If anyone, therefore, is a supporter and author of perverse dogmas, this can be said: "The lion has ascended from his den, and the robber of nations has raised himself," and the rest.

(Verse 8.) "Over this gird yourselves with haircloth: wail and howl, because the anger of the Lord's fury is not turned away from us," or as the Septuagint translated, "from you." Otherwise we cannot avoid the lion and the most cruel beast, unless we do penance and be converted to the Lord, not only in mind but also in work. For as long as he devastates the Church and the land of Judah, and also populates Jerusalem, the anger of God is evident.

(Verse 9.) "And it shall be in that day, says the Lord: the heart of the king shall perish, and the heart of the princes, and the priests shall be stunned, and the prophets shall be dismayed." While the robber devastates the Church of the Lord, and the anger of the Lord remains against us, all help will be useless. The heart of the king shall perish, whose heart ought to be in the hand of God, and the heart of the princes, who were thought to be wise. For God made foolish the wisdom of the world, because through it they did not know God (1 Cor. 1). Also the priests themselves, who ought to have taught the law of the Lord and defended the peoples subject to them from the lion's fury, being infatuated by a certain stupor, shall be turned into madness: for so the Septuagint translated, expressing "ecstasy of mind" for "stupor." And the prophets shall be dismayed, or, as Aquila translated the Hebrew word IETHMAU, they shall be mad. For who would not be insane, who would not lose heart: when he shall have seen his princes, and kings, and priests, and former prophets under the lion?

And I said: "Alas, alas, alas: O Lord God" (for which the Septuagint had translated: "O Lord God"), "have you therefore deceived this people, and Jerusalem, saying: 'Peace shall be to you'? And behold 867 the sword has reached even to the soul." Because he had said above: "At that time they shall call Jerusalem the throne of God, and all nations shall be gathered to it in the mountain of the Lord in Jerusalem": and now he says: "The heart of the king shall perish, and the heart of the princes, and the priests shall be stunned and the prophets shall be dismayed," the Prophet is troubled, and in himself thinks that God has lied: nor does he understand that that was promised after many times, but this was to be in a near time, according to which the Apostle also speaks: "Has God repelled his people? Far from it" (Rom. 11:1). Moreover, the sword reaches even to the soul when nothing vital is reserved in the soul. And at the same time he also shows this, that unless the sword shall have preceded, which cuts away and purges the vices of the soul, peace and promise do not follow.

(Vers. 11, 12.) In tempore illo dicetur populo huic et Jerusalem: Ventus urens (sive roris) in viis quae sunt in deserto. Viae filii populi mei: non ad ventilandum, et non ad purgandum. Spiritus plenus ex his veniet mihi. Quando pervenerit gladius usque ad animam, et fuerit area consummata: tunc ventus urens veniet de deserto, qui non eam purget et ventilet, ut paleis huc illucque dispersis, frumentum in horrea recondatur: sed spiritus plenus, nequaquam populo, sed mihi veniet, ut meum triticum dissipetur. Ventus et spiritus eodem apud Hebraeos appellantur nomine RUA (): et pro locorum qualitate, vel ventum, vel spiritum debemus accipere. Alii hunc locum sic edisserunt, ut postquam purgata fuerit area, reliquiae salvae fiant. Unde et scriptum sit: Spiritus plenitudinis veniet mihi, dicente Evangelista: Omnes ex plenitudine ejus accepimus (Joan. I, 16), et Spiritus sancti gratiam sortiemur. Ventum autem urentem, juxta historiam, accipe Nabuchodonosor, qui universa consumat. Juxta tropologiam, adversariam potestatem, quae veniens de deserto et de solitudine, ubi nullum hospitium Dei est, Ecclesiam ejus conetur evertere.

Et nunc ego loquar judicia mea cum eis. ἀποσιώπησις est, juxta illud Virgilianum (Aeneid. I): Quos ego ... sed motos praestat componere fluctus. Dicturus itaque prospera, retinet se, et tristibus jungit tristia. Haec enim sunt judicia, quae cum populo quondam suo loquitur Deus, ut sciant se juste sustinere quae sustinent.

(Vers. 13.) Ecce quasi nubes ascendet, et quasi tempestas currus ejus: velociores aquilis equi illius. Vae nobis, quoniam vastati sumus. Ventura cernit praesentia: et Babylonium describit exercitum: cujus curruum rotarumque strepitus tempestati saevissimae 868 comparatur, et equorum velocitas aquilis jungitur. Quod cum Propheta dixisset, et quasi venientes hostes digito demonstrasset, populus ingemiscit, et nequaquam futura, sed facta jam sentit dicens: Vae nobis, quoniam vastati sumus. Hoc idem refertur ad Ecclesiam, quod quotidie veri Nabuchodonosor nos impugnet exercitus, et currus Pharaonis, omnisque ejus equitatus aquilarum impetum superet. Quod si intelligat vir Ecclesiasticus, credens illi sententiae: Cum conversus ingemueris, tunc salvus eris, dicet: Vae nobis, quoniam vastati sumus (Ezech. XXXIII, 11).

(Verses 11, 12.) In that time it shall be said to this people and to Jerusalem: "A parching wind (or of dew) in the ways which are in the desert." The ways of the daughter of my people: not for winnowing, and not for cleansing. A full spirit from these shall come to me." When the sword shall have reached even to the soul, and the floor shall have been consumed: then a parching wind shall come from the desert, which shall not cleanse and winnow it, so that with the chaff dispersed here and there, the wheat may be stored in the barns: but a full spirit shall come, by no means for the people, but for me, so that my wheat may be dissipated. "Wind" and "spirit" are called by the same name among the Hebrews, RUA (רוּחַ): and according to the quality of the places, we ought to take it either as "wind" or as "spirit." Others explain this place in such a way that after the floor shall have been cleansed, the remnants may be saved. Whence it is also written: "The spirit of fullness shall come to me," as the Evangelist says: "We have all received from his fullness" (John 1:16), and we shall obtain the grace of the Holy Spirit. Moreover, according to the history, take the parching wind as Nabuchodonosor, who consumes all things. According to tropology, take it as the adverse power, which coming from the desert and from solitude, where there is no hospitality of God, tries to overturn his Church.

"And now I will speak my judgments with them." It is an aposiopesis (ἀποσιώπησις), according to that Vergilian passage (Aeneid 1): "Whom I... but it is better to compose the moved waves." Therefore, about to speak prosperous things, he restrains himself, and joins sad things to sad things. For these are the judgments which God speaks with his people who were once his, so that they may know that they justly endure what they endure.

(Verse 13.) "Behold he shall ascend as a cloud, and his chariots as a tempest: his horses are swifter than eagles. Woe to us, for we are laid waste." He sees future things as present: and describes the Babylonian army: whose noise of chariots and wheels is compared to a most cruel 868 tempest, and the speed of the horses is joined to eagles. When the Prophet had said this, and had pointed with his finger as it were to the coming enemies, the people groans, and by no means feels future things, but things already done, saying: "Woe to us, for we are laid waste." This same thing is referred to the Church, because daily the army of the true Nabuchodonosor impugns us, and the chariots of Pharaoh and all his cavalry surpass the impetus of eagles. Which if the Ecclesiastical man understands, believing that sentence: "When you have been converted and groaned, then you shall be saved," he will say: "Woe to us, for we are laid waste" (Ezek. 33:11).

(Vers. 14.) Lava a malitia cor tuum, Jerusalem, ut salva fias: usquequo morabuntur in te cogitationes noxiae? Dicenti populo: Vae nobis, quoniam vastati sumus, respondet Propheta, immo per Prophetam Deus: Lava a malitia cor tuum, Jerusalem, illa aqua de qua et Isaias loquitur: Lavamini, mundi estote (Isai. I, 16), aqua baptismi salutaris, aqua poenitentiae. Ad metropolim autem loquitur Judaeorum, ut per urbem intelligantur populi: Usquequo iniquis cogitationibus subjaces, quae procedunt de corde tuo? Cor autem in Scripturis sanctis pro sensu et anima debemus accipere.

(Vers. 15.) Vox enim annuntiantis a Dan, et notum facientis idolum (vel dolorem) de monte Ephraim. Juxta situm terrae Judaeae, divinus sermo nunc loquitur. Dan enim tribus juxta montem Libanum et urbem quae nunc dicitur, Paneas, Aquilonem respicit: unde venturus est Nabuchodonosor. Idolum autem Bel, vel dolorem vel iniquitatem de monte Ephraim venire describit. Post tribum quippe Dan, succedit terra Ephraim, per quam venitur Jerusalem. Dan interpretatur judicium: Ephraim, ubertas. Veniet igitur judicium Domini in terram delinquentem Domino, cum omni ubertate supplicii.

(Vers. 16, 17.) Dicite gentibus: Ecce auditum est in Jerusalem, custodes venire de terra longinqua et dederunt super civitates Juda vocem suam: quasi custodes agrorum facti sunt super eam in circuitu, quia me ad iracundiam provocavit, ait Dominus. Vult omnes in circuitu nationes Dei nosse sententiam: et flagellata Jerusalem, cunctos recipere disciplinam. Celebri, inquit, in Jerusalem sermone narratur, adversarios venire de terra longinqua, et fremitum contra eam surgere ululantis exercitus, qui tam diligenter obsideant civitatem et claudant urbem munitionibus, ut non tam adversarios putes esse, quam agrorum vinearumque custodes. Hoc autem totum factum est, non hostium viribus, sed culpa Jerusalem: quia Deum ad iracundiam 869 provocavit. Si enim in porcos non habent potestatem adversariae fortitudines, quanto magis in homines, et homines quondam civitatis Dei?

(Vers. 18.) Viae tuae, et cogitationes tuae fecerunt haec tibi: ista malitia tua, quia amara [Vulg. addit quia], tetigit cor tuum. Facit apostropham ad urbem Jerusalem, quod viae illius et cogitationes, quibus et opere, et sermone peccavit, fecerunt ei venire omnia, quae evenerunt: malitiamque illius, quae per se amara sit, fetigisse cor illius, et animae interna penetrasse. Quidquid ergo nobis accidit, nostro accidit vitio, qui dulcem Dominum in amaritudinem vertimus, et cogimus saevire nolentem.

(Verse 14.) "Wash your heart from malice, O Jerusalem, that you may be saved: how long shall noxious thoughts abide in you?" To the people saying: "Woe to us, for we are laid waste," the Prophet, or rather God through the Prophet, answers: "Wash your heart from malice, O Jerusalem," with that water of which also Isaiah speaks: "Be washed, be clean" (Isa. 1:16), the water of saving baptism, the water of penance. Moreover, he speaks to the metropolis of the Jews, so that the peoples may be understood through the city: How long do you lie under iniquitous thoughts, which proceed from your heart? For in the Holy Scriptures we ought to take the "heart" for the sense and the soul.

(Verse 15.) "For a voice of one announcing from Dan, and making known the idol (or sorrow) from Mount Ephraim." According to the site of the land of Judea, the divine word now speaks. For the tribe of Dan, near Mount Lebanon and the city which is now called Paneas, looks towards the North (Aquilonem): from whence Nabuchodonosor is to come. Moreover, he describes the idol Bel, or sorrow, or iniquity, as coming from Mount Ephraim. For after the tribe of Dan, the land of Ephraim succeeds, through which one comes to Jerusalem. Dan is interpreted as "judgment": Ephraim as "abundance." Therefore, the judgment of the Lord shall come into the land offending the Lord, with all abundance of punishment.

(Verses 16, 17.) "Tell the nations: Behold it is heard in Jerusalem, that keepers come from a far country, and they have given their voice over the cities of Judah: as keepers of fields they are made over her round about, because she has provoked me to wrath," says the Lord. He wishes all the nations round about to know the sentence of God: and with Jerusalem scourged, that all receive discipline. It is told, he says, by a frequent rumor in Jerusalem, that adversaries come from a far country, and that the roar of a howling army rises against her, who so diligently besiege the city and shut up the town with fortifications, that you would not so much think them adversaries as keepers of fields and vineyards. Moreover, all this was done, not by the strength of the enemies, but by the fault of Jerusalem: because she provoked God to wrath 869. For if the adverse powers have no power over swine, how much more over men, and men who were once of the city of God?

(Verse 18.) "Your ways and your thoughts have done these things to you: this is your malice, because it is bitter [the Vulgate adds 'because'], it has touched your heart." He makes an apostrophe to the city of Jerusalem, that her ways and thoughts, by which she sinned both in deed and in word, made all things come to her which happened: and that her malice, which is bitter in itself, has touched her heart, and penetrated the internal parts of the soul. Whatever, therefore, happens to us, happens by our vice, who turn the sweet Lord into bitterness, and compel him to be cruel who is unwilling.

(Vers. 19, 20.) Ventrem meum, ventrem meum doleo: sensus cordis mei turbati sunt in me: non tacebo, quoniam vocem buccinae audivit anima mea, clamorem praelii. Contritio super contritionem vocata est: et vastata est omnis terra. Repente vastata sunt tabernacula mea, subito pelles meae. Ubi nos juxta Symmachum posuimus, turbati sunt, et in Hebraeo scriptum est, HOMA (המה); Septuaginta et Theodotio posuerunt μαιμάσσει: quod verbum usque in praesentiarum quid significet, ignoro. Aquila autem posuit ὀχλίζει quod et ipsum tumultum sonat. Hoc de verbo dictum sit, super quo scio apud plerosque magnum esse certamen. Vox autem Prophetae, et per Prophetam Dei loquentis inducitur: quod doleat super contritione populi sui, et instar hominis viscera ejus interna lacerentur. Quomodo et Salvator super Lazari morte doluit (Joan. XI): et planxit Jerusalem, ne celaret dolorem silentio (Luc. XIX): omnisque clangor buccinae et fremitus praeliorum, illius turbat affectum, dum mala cumulantur malis, et universa duarum tribuum terra vastatur. Dum non putabam, inquit, tabernacula quondam et pelles meae, Babylonio exercitu furente, populata sunt: et in praedam hostium mea quondam cessere hospitia. Loquitur autem hoc idem Deus, quando seditionis [Al. seditiones] turbas atque discordias cernit in Ecclesia et in conventiculis suis clamare perdicem [Al. per diem], et Dei requiem in bella converti. Unde sequitur:

(Vers. 21.) Usquequo videbo fugientes [Vulg. fugientem], audiam vocem buccinae? Vel fugientes regem Babylonium, vel fugientes me, et a meo servitio recedentes.

(Vers. 22.) Quia stultus populus meus me non cognovit: filii insipientes sunt et vecordes. Sapientes sunt ut faciant mala: bene autem facere nescierunt. Causa contritionis, vastitatis, 870 fugaeque et buccinae, quia stultus factus est populus, non natura, sed studio voluntatis. Ipsaque stultitia hinc probatur: quia non cognoverunt Deum, et pro filiis sapientibus, stulti filii facti sunt et vecordes. Quae enim major potest esse stultitia, quam, cognoscente bove possessorem suum, et asino praesepe Domini sui, Israel Dominum non cognoscere, et praesentem contemnere quem semper videre cupiebat? Quodque infertur: Sapientes sunt ut faciant mala: bene autem facere nescierunt, hic sapientia pro malitia accipienda est, juxta quod et filii saeculi hujus sapientiores sunt filiis lucis: et villicus iniquitatis quaedam sapienter fecisse narratur (Luc. XVI); et serpens in paradiso prudentior cunctis bestiis legitur (Gen. III). Illa est ergo vera sapientia quae Dei timori jungitur. Alioquin ubi insidiae sunt et tergiversatio, non sapientia, sed versutia et calliditas appellanda est. Pro eo, quod nos diximus, quia stultus populus meus me non cognovit, Septuaginta transtulerunt: quia principes populi mei me non cognoverunt: ut magistrorum sit magis culpa quam populi Dei scientiam non habentis.

(Verses 19, 20.) "My bowels, my bowels I grieve: the senses of my heart are troubled in me: I will not be silent, because my soul has heard the voice of the trumpet, the cry of battle. Destruction upon destruction is called: and the whole land is laid waste. Suddenly my tabernacles are laid waste, suddenly my skins." Where we have placed "are troubled" according to Symmachus, and in Hebrew it is written HOMA (הָמָה); the Septuagint and Theodotion have placed maimassei (μαιμάσσει): which word, even to the present, I do not know what it signifies. But Aquila placed ochlizei (ὀχλίζει), which itself also sounds like "tumult." Let this be said of the word, over which I know there is a great contest among many. Moreover, the voice of the Prophet, and of God speaking through the Prophet, is introduced: that he grieves over the destruction of his people, and that as a man his internal viscera are lacerated. As also the Savior grieved over the death of Lazarus (John 11): and lamented Jerusalem, lest he should hide his grief in silence (Luke 19): and every sound of the trumpet and roar of battles troubles his affection, while evils are piled upon evils, and the whole land of the two tribes is laid waste. While I did not think it, he says, my former tabernacles and skins, with the Babylonian army raging, were populated: and my former lodgings yielded to the prey of the enemies. Moreover, God speaks this same thing, when he sees the troubles and discords of sedition in the Church and in her assemblies, and the partridge crying [Al. 'throughout the day'], and the rest of God turned into wars. Whence follows:

(Verse 21.) "How long shall I see those fleeing [Vulgate 'him fleeing'], and hear the voice of the trumpet?" Either those fleeing the king of Babylon, or those fleeing me, and receding from my service.

(Verse 22.) "For my foolish people have not known me: the sons are senseless and heartless. They are wise to do evils: but to do well they have not known." The cause of destruction, of vastation, 870 of flight and of the trumpet, is because the people has been made foolish, not by nature, but by the study of the will. And the foolishness itself is proved from this: because they have not known God, and instead of wise sons, they have been made foolish and heartless sons. For what greater foolishness can there be than, with the ox knowing its possessor and the ass the manger of its master, Israel does not know the Lord, and contemns him present whom it always desired to see? And that which is added: "They are wise to do evils: but to do well they have not known," here wisdom is to be taken for malice, according to which also the sons of this world are wiser than the sons of light: and the steward of iniquity is told to have done certain things wisely (Luke 16); and the serpent in paradise is read to be more prudent than all beasts (Gen. 3). That is therefore true wisdom which is joined to the fear of God. Otherwise where there are snares and tergiversation, it is not to be called wisdom, but craftiness and cunning. For that which we said, "because my foolish people have not known me," the Septuagint translated: "because the princes of my people have not known me": so that the fault may be more of the teachers than of the people not having the knowledge of God.

(Vers. 23 seqq.) Aspexi terram, et ecce vacua erat et nihili: et coelos, et non erat lux in eis. Vidi montes, et ecce movebantur: et omnes colles conturbati sunt. Intuitus sum, et non erat homo, et omne volatile coeli recessit. Aspexi, et ecce Carmelus desertus, et omnes urbes ejus destructae sunt a facie Domini, et a facie irae furoris ejus. Propheta cernit in spiritu quae ventura sunt, ut audiens populus terreatur, et, acta poenitentia, nequaquam sustineat quae formidat. Vacua terra est, habitatore deleto. Coeli non habent lumen, terroris magnitudine, populo non vidente. Ipsi montes et colles intuta habent latibula, et per ὑπερβολὴν moveri videntur atque turbari. Intuitus est, et huc illucque circumspexit, et ne avis quidem potuit inveniri. Iram enim Dei et muta sentiunt elementa, et irrationalia pertimescunt animantia. Hoc verum esse, nunc totus orbis demonstrat, ut caesa hominum multitudine, volatilia quoque, quae solent habitatores sequi, abierint et perierint. Ipse quoque Carmelus qui mari imminet magno, oleis consitus et arbustis, vineisque condensus ad tantam veniet solitudinem, ut eremi habeat vastitatem. Omnes quoque urbes desertae fient, et universorum malorum haec causa est, quod vitio populi delinquentis ira Domini concitata sit. Quidquid 871 juxta historiam de Jerusalem diximus et Judaea, referamus ad Ecclesiam Dei, cum offenderit Deum, et vel vitiis fuerit vel persecutione vastata, et ubi quondam erat virtutum chorus atque laetitia, ibi peccatorum et moerorum multitudo versetur.

(Vers. 27, 28.) Haec enim dicit Dominus: Deserta omnis terra, sed tamen consummationem non faciam: lugebit terra et maerebunt coeli desuper, eo quod locutus sim [Al. sum]. Cogitavi, et non poenituit me; nec aversus sum ab eo. Mixta irae misericordia Dei, omnis terra deseritur, sed non fit consummationem ut sint qui intelligant clementiam ejus. Coelum quoque triste videbitur desuper, et ipsa terra lugebit, eo quod Domini sententia ad finem usque pervenerit, nec poenituerit eum super his quae cogitaverit et locutus sit. Poenitentia autem Dei dicitur, quando aufertur praedicta sententia, et ira saeviens ad finem usque non pervenit. Minatus est per Jonam: et impendentem gladium lacrymarum et gemituum multitudo superavit (Joan. III).

(Verses 23 seqq.) "I beheld the earth, and behold it was empty and nothing: and the heavens, and there was no light in them. I saw the mountains, and behold they were moved: and all the hills were troubled. I looked, and there was no man, and every bird of heaven had receded. I beheld, and behold Carmel was deserted, and all its cities were destroyed from the face of the Lord, and from the face of the anger of his fury." The Prophet sees in spirit what things are to come, so that the people hearing may be terrified, and, with penance done, by no means endure what they dread. The earth is empty, with the inhabitant deleted. The heavens have no light, by the magnitude of the terror, with the people not seeing. The mountains and hills themselves have unsafe hiding places, and by hyperbole (hyperbolen) seem to be moved and troubled. He looked, and circumspected here and there, and not even a bird could be found. For even the mute elements feel the anger of God, and the irrational animals fear greatly. That this is true, now the whole world demonstrates, so that with the multitude of men slain, the birds also, which are accustomed to follow the inhabitants, have gone away and perished. Carmel itself also, which overhangs the great sea, planted with olives and shrubs, and dense with vineyards, shall come to such solitude that it has the vastness of a desert. All the cities also shall be made deserted, and the cause of all these evils is that the anger of the Lord was incited by the vice of the offending people. Whatever 871 we said according to history of Jerusalem and Judea, let us refer to the Church of God, when she shall have offended God, and shall have been devastated either by vices or by persecution, and where once there was a chorus of virtues and joy, there the multitude of sins and sorrows may be turned.

(Verses 27, 28.) "For thus says the Lord: All the earth shall be deserted, but yet I will not make a consummation: the earth shall mourn and the heavens shall be sad from above, because I have spoken [Al. 'I am']. I have thought, and it has not repented me; nor am I turned away from it." With the mercy of God mixed with anger, all the land is deserted, but a consummation is not made so that there may be those who understand his clemency. The heaven also shall be seen sad from above, and the earth itself shall mourn, because the sentence of the Lord has reached even to the end, nor has it repented him over those things which he thought and spoke. Moreover, it is called the "repentance of God" when the aforesaid sentence is taken away, and the raging anger does not reach even to the end. He threatened through Jonah: and the multitude of tears and groans overcame the impending sword (Jonah 3).

(Vers. 29.) A voce equitis, et mittentis sagittam (sive intendentis arcum) fugit omnis civitas (sive regio). Ingressi sunt ardua, et ascenderunt rupes. Quodque sequitur: Et ingressi sunt saltus, sive speluncas, a Septuaginta additum est. Describit autem sermo divinus Babylonii furentis exercitum, quod a tremore ejus cunctus populus dereliquerit civitatem, et ardua quaeque conscenderit; et tamen iram Domini non potuerit declinare. Quidquid autem, ut supra diximus, in historia intelligitur contra Jerusalem, refertur ad Ecclesiam, cum offenderit Deum, et tradita fuerit adversariis, vel persecutionis tempore, vel certe vitiis atque peccatis.

(Vers. 30.) Tu autem vastata quid facies? Pro vastata, quod Hebraice dicitur SADUD (שָׁדוּד), quod solus interpretatus est Aquila, alii transtulerunt, miseram atque miserabilem, culpa sui, quae clementem offenderit Deum. Denique sequitur:

Cum vestieris te coccino, et [Al. cum] ornata fueris monili aureo, et pinxeris stibio oculos tuos, frustra componeris: contempserunt te amatores tui: animam tuam quaerent. Sub figura mulieris adulterae loquitur: cum semel offenderis Deum, et quasi virum tuum reliqueris Creatorem, frustra ornamenta perquiris. Contempserunt te daemones amatores tui, et nequaquam stupri immunditiam, sed animae tuae quaerent interitum. 872 Hoc idem intelligendum spiritualiter contra eos, qui conjugales affectus et verae fidei pudicitiam perdiderunt. Si te, inquit, vestieris coccino, id est, sanguinis Christi assumpseris fidem: si monili ornaveris aureo, id est, meditationem habueris sensus et intelligentiae spiritualis: et pinxeris oculos tuos stibio, id est, habueris studium mysteriorum et Dei secreta noscendi, frustra componeris. Haec enim etiam tuis amatoribus praepararas; et idcirco lectus angustus utrumque capere non potest, nec recipit ornamenta Deus, quibus amatoribus tuis ante placuisti.

(Vers. 31.) Vocem enim quasi parturientis audivi: angustias (sive gemitus) ut puerperae. Vox filiae Sion intermorientis expandentisque manus suas: Vae mihi, quia defecit anima mea propter interfectos. Ad similitudinem mulieris puerperae, id est, quae primos parit fetus, describit urbem Jerusalem ejulantem atque clamantem.

(Verse 29.) "From the voice of the horseman, and of him that shoots the arrow (or that bends the bow), all the city (or region) has fled. They have entered into difficult places, and have ascended the rocks." And that which follows: "And they have entered into groves (or caves)," was added by the Septuagint. Moreover, the divine word describes the army of the raging Babylonian, that from the tremor of it all the people has left the city, and has ascended whatever difficult places; and yet has not been able to decline the anger of the Lord. Whatever, however, as we said above, is understood in history against Jerusalem, is referred to the Church, when she shall have offended God, and shall have been delivered to adversaries, either in the time of persecution, or certainly by vices and sins.

(Verse 30.) "But you, laid waste, what will you do?" For "laid waste," which in Hebrew is called SADUD (שָׁדוּד), which Aquila alone interpreted, others translated as "wretched" and "miserable," by her own fault, who has offended the merciful God. Finally it follows:

"When you shall clothe yourself with scarlet, and when you shall be adorned with a golden necklace, and shall paint your eyes with stibium, in vain you are composed: your lovers have contemned you: they will seek your soul." He speaks under the figure of an adulterous woman: when you have once offended God, and have left the Creator as your husband, in vain you seek ornaments. The demons your lovers have contemned you, and by no means will they seek the uncleanness of stupor, but the destruction of your soul. 872 This same thing is to be understood spiritually against those who have lost conjugal affections and the modesty of true faith. If, he says, you clothe yourself with scarlet, that is, if you assume the faith of the blood of Christ: if you adorn yourself with a golden necklace, that is, if you have the meditation of sense and of spiritual intelligence: and paint your eyes with stibium, that is, if you have the study of mysteries and of knowing the secrets of God, in vain you are composed. For these things you had also prepared for your lovers; and therefore a narrow bed cannot contain both, nor does God receive ornaments with which you previously pleased your lovers.

(Verse 31.) "For I have heard a voice as of one in labor: anguishes (or groans) as of a woman in travail. The voice of the daughter of Sion dying away and spreading her hands: Woe to me, for my soul has failed because of the slain." To the similitude of a woman in travail, that is, who bears her first offspring, he describes the city of Jerusalem wailing and crying out.

Quomodo enim mulier pariens, et necdum dolorem parturitionis experta, pene moritur, et angustias sustinens, vix potest respirare, sparsisque manibus collabitur, sic et filia Sion, cum suos viderit liberos interfectos, in haec verba prorumpet, et dicet [Al. prorumpit et dicit]: Vae mihi, quia defecit anima mea propter interfectos. Duo autem exempla in uno capitulo comparata sunt, parturientis filios et lugentis: ut quidquid mulier patitur in fetu, vel mortibus filiorum, Jerusalem patiatur in populis.

(Cap. V.---Vers. 1, 2.) Circuite vias Jerusalem, et aspicite, et considerate, et quaerite in plateis ejus, an inveniatis virum, qui faciat judicium, et quaerat fidem: et propitius ero ei. Quod si etiam, vivit Dominus, dixerint, et hoc falso jurabunt. Grandis amor justitiae, ut nequaquam juxta interrogationem Abrahae, et responsionem Dei pro decem viris justis Deus liberaverit [Al. liberet] civitatem (Genes. XVIII); sed si unum invenerit jamjamque peritura Jerusalem, qui faciat judicium, et quaerat fidem (sive, ut Symmachus transtulit, veritatem), tamen Deus misereatur Jerusalem. Et quia poterat fieri, ut aliqui invenirentur in populo, qui simularent cultum Dei, et jurarent per Deum, hoc praevenit, quod nequaquam Deus vanis sermonibus, sed veritate fidei delectetur, et dicit: Non eos diligo, qui jurant per me, et jurant in mendacio, sed quorum corda labiaque consentiunt.

(Vers. 3.) Domine, oculi tui respiciunt fidem: percussisti eos, 873 et non doluerunt; attrivisti illos, et renuerunt accipere disciplinam. Induraverunt facies suas super petram, et noluerunt reverti. Post verba Domini, quibus imperaverat dicens: Circuite vias Jerusalem, et caetera, Propheta loquitur ad Dominum: Domine, oculi tui respiciunt fidem, quae Hebraice dicitur EMUNA (): non opera Judaeorum, in quibus juxta Legis caeremonias exsultabant; sed fidem Christianorum, per quam gratia salvi facti sumus. Hoc autem capitulo discimus, idcirco inferri supplicia, ut vitia corrigantur. Denique ait, percussisti eos, et non doluerunt; attrivisti eos, et renuerunt accipere disciplinam. Per omnia enim tormenta atque flagella emendatur Jerusalem, et super haec universa ne verecundiam quidem suorum habuere vitiorum; sed instar petrae indurantes frontis impudentiam, noluerunt ad meliora converti.

For as a woman giving birth, and not yet having experienced the pain of parturition, almost dies, and sustaining anguishes, can scarcely breathe, and with hands spread out collapses, so also the daughter of Sion, when she shall have seen her children slain, will burst into these words, and say [Al. 'bursts into and says']: "Woe to me, for my soul has failed because of the slain." Moreover, two examples are compared in one chapter, of one giving birth to sons and of one mourning: so that whatever a woman suffers in offspring, or in the deaths of sons, Jerusalem suffers in the peoples.

(Chapter 5, verses 1, 2.) "Go about through the ways of Jerusalem, and see, and consider, and seek in its streets, if you can find a man who does judgment and seeks faith: and I will be propitious to it. That if they say also, 'The Lord lives,' and this they will swear falsely." Great is the love of justice, so that not at all according to the interrogation of Abraham and the response of God, for ten just men God would have liberated [Al. 'liberates'] the city (Gen. 18); but if he finds one in Jerusalem now about to perish, who does judgment and seeks faith (or, as Symmachus translated, "truth"), yet God may have mercy on Jerusalem. And because it could happen that some might be found in the people who would simulate the worship of God and swear by God, he prevented this, that by no means is God delighted by vain words, but by the truth of faith, and says: "I do not love those who swear by me and swear in a lie, but those whose hearts and lips consent."

(Verse 3.) "O Lord, your eyes look upon faith: you have struck them, 873 and they have not grieved; you have bruised them, and they have refused to receive discipline. They have hardened their faces over the rock, and have been unwilling to return." After the words of the Lord, in which he had commanded, saying: "Go about through the ways of Jerusalem," and the rest, the Prophet speaks to the Lord: "O Lord, your eyes look upon faith," which in Hebrew is called EMUNA (אֱמוּנָה): not the works of the Jews, in which they exulted according to the ceremonies of the Law; but the faith of Christians, through which by grace we are made safe. Moreover, in this chapter we learn that punishments are brought in for this reason, that vices may be corrected. Finally he says: "you have struck them, and they have not grieved; you have bruised them, and they have refused to receive discipline." For through all torments and scourges Jerusalem is emended, and over all these things they did not even have shame for their vices; but like a rock hardening the impudence of their forehead, they were unwilling to be converted to better things.

(Vers. 4, 5.) Ego autem dixi: Forsitan pauperes sunt et stulti (sive non potuerunt) ignorantes viam Domini, judicium Dei sui. Ibo igitur ad optimates, et loquar eis: ipsi enim cognoverunt viam Domini, judicium Dei sui. Pauperes hic et optimates, non inopia dicit et divitiis, sed populum principibus comparat. Et est sensus: Cerning infidelis populi pertinaciam, et quod indurata facie, noluerit recipere disciplinam, hoc mecum ratione tractabam: Forsitan vulgus ignobile Dei non potest nosse doctrinam, et idcirco excusabile est, quia propter imperitiam Dei non valet scire mandata. Pergam igitur ad sacerdotes, et eos qui praesunt populo, et loquar eis: ipsi enim voluntatem Domini cognoverunt, et sciunt judicium Dei sui. Hoc autem dicit sermone dubitantis, juxta illud Evangelicum: Mittam filium meum, forsitan ipsum reverebuntur (Matth. XXI, 37), ut ex ambiguitate sententiae, et suspensione verborum, liberum hominis monstraretur arbitrium.

(Vers. 6.) Et ecce magis hi simul confregerunt jugum: ruperunt vincula, idcirco percussit eos leo de silva, lupus ad vesperam vastavit eos, pardus vigilans super civitates eorum; omnis qui egressus fuerit ex eis capietur. Quia multiplicatae sunt praevaricationes eorum, confortatae sunt aversiones eorum.

Quos magistros putabam, inventi sunt pejores esse discipulis, et quanto in divitibus major auctoritas, tanto major insolentia peccatorum. Confregerunt enim jugum Legis, dicente Apostolo: Nunc ergo quid tentatis Deum, imponere jugum super cervicem 874 discipulorum, quod neque patres nostri, neque nos portare potuimus? sed per gratiam Domini Jesu credimus salvari, quemadmodum et illi (Act. XV, 10, 11): ruperuntque vincula praeceptorum Dei, et non Pharisaeorum, de quibus in secundo psalmo dicitur: Dirumpamus vincula eorum, et projiciamus a nobis jugum ipsorum (Psal. II, 3).

Quia igitur ista fecerunt, percussit eos leo de silva, regnum videlicet Babylonium; lupus ad vesperam vastavit eos, Medos, Persasque significans: pro quo in Visione Danielis, ursa ponitur, cujus in ore tres erant ordines (Daniel. VII): pardus vigilans super civitates eorum, Alexandri impetum praefigurans, et velocem de Occidente usque ad Indiam percursionem. Pardum autem vocat ob varietatem, et quia plurimis sibi subditis gentibus contra Medos dimicavit et Persas. Et quatuor, inquit, erant capita in bestia, et potestas data est ei. Et quia non de futuro vaticinatur, sed de praeterito, velut jamjamque venturis texit historiam, idcirco de Romano tacet imperio, de quo forsitan dicitur: Omnis qui egressus fuerit ex eis, capietur.

(Verses 4, 5.) "But I said: Perhaps they are poor and foolish (or they could not), ignorant of the way of the Lord, the judgment of their God. I will go therefore to the nobles, and will speak to them: for they have known the way of the Lord, the judgment of their God." Here he speaks of "poor" and "nobles" not in want and riches, but compares the people to the princes. And the sense is: Discerning the pertinacity of the unfaithful people, and that with a hardened face they were unwilling to receive discipline, I treated this with myself in reason: Perhaps the ignoble common people cannot know the doctrine of God, and therefore is excusable, because on account of unskillfulness it is not able to know the mandates of God. I will go therefore to the priests, and those who are over the people, and will speak to them: for they have known the will of the Lord, and know the judgment of their God. Moreover, he says this in the speech of one doubting, according to that Evangelical passage: "I will send my son, perhaps they will revere him" (Matt. 21:37), so that from the ambiguity of the sentence and the suspension of the words, the free will of man might be shown.

(Verse 6.) "And behold, even more these together have broken the yoke: they have burst the bonds, therefore a lion from the forest has struck them, a wolf at evening has devastated them, a leopard watching over their cities; everyone who shall have gone out from them shall be taken. Because their prevarications are multiplied, their backslidings are strengthened."

Those whom I thought to be masters were found to be worse than the disciples, and the greater the authority in the rich, the greater the insolence of their sins. For they have broken the yoke of the Law, as the Apostle says: "Now therefore, why do you tempt God, to put a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear? but through the grace of the Lord Jesus we believe we shall be saved, just as they also" (Acts 15:10, 11): and they have burst the bonds of the precepts of God, and not of the Pharisees, of whom it is said in the second Psalm: "Let us break their bonds asunder, and let us cast away their yoke from us" (Psalm 2:3).

Because therefore they have done these things, "a lion from the forest has struck them," namely the Babylonian kingdom; "a wolf at evening has devastated them," signifying the Medes and Persians: for which in the Vision of Daniel, a bear is placed, in whose mouth were three rows (Daniel 7): "a leopard watching over their cities," prefiguring the onset of Alexander, and the swift incursion from the West even unto India. Moreover, he calls him a leopard on account of his variety, and because with very many nations subject to him he fought against the Medes and Persians. And there were, he says, four heads on the beast, and power was given to it. And because he does not prophesy of the future, but of the past, he wove the history as if of things just about to come, therefore he is silent about the Roman empire, of which perhaps it is said: "Everyone who shall have gone out from them shall be taken."

Causasque reddit cur ista perpessi sint: Quia multiplicatae sunt praevaricationes eorum, et perseveraverunt in transgressionibus. Unde dicitur: Et confortatae sunt aversiones eorum. Illud quod posuimus in principio, verbum Hebraicum SOCED (שָׁקֵד) sonare vigiliam, in praesenti loco ostenditur: ubi enim nos diximus, pardus vigilans, in Hebraico scriptum est NEMER SOCED (נָמֵר שָׁקֵד). Juxta tropologiam, qui magni putantur in Ecclesia, quia confringunt jugum, et rumpunt vincula, idcirco traduntur in ignominiam passionum, ut faciant quae non conveniunt.

(Vers. 7 seqq.) Super quo propitius tibi esse potero? Filii tui dereliquerunt me, et jurant in his qui non sunt dii: saturavi eos, et moechati sunt, et in domo meretricis luxuriabantur: equi amatores in feminas, et emissarii facti sunt mihi. Unusquisque ad uxorem proximi sui hinniebat. Numquid super his non visitabo, dicit Dominus: et in gente tali non ulciscetur anima mea?

Κατάλογος peccatorum Jerusalem: dum dicit se ignorare Deus qua possit ejus occasione misereri: Filii, inquit, tui dereliquerunt me. Nequaquam filii mei, sed tui: qui jurant in his, qui non sunt dii, Saturavi eos, et moechati sunt. Audiant hoc, qui acceptis a Domino divitiis incubantes, luxuriae serviunt. Equi amatores in feminas 875 facti sunt.

Pro emissariis in Hebraico scriptum est MOSECHIM (מֹשְׁכִים), quod omnes voce consona ἕλκοντες, id est, trahentes, transtulerunt: ut ostendatur magnitudo genitalium, juxta illud Ezechielis: quasi asinorum carnes, eorum carnes (Ezech. XXIII, 20). Hoc est quod in alio loco scriptum est: Assimilati sunt jumentis insipientibus, et similes facti sunt illis (Psal. XLVIII, 13). Simulque tantam ostendit insaniam libidinis, ut non solum appetitum voluptatis, sed χρεμετισμὸν, id est, hinnitum vocet, et servet equorum furentium ad libidinem metaphoram. Cum haec, inquit, feceris, numquid non visitatione condigna es? Et nota quod hic visitatio pro poena ponatur atque suppliciis, juxta illud quod scriptum est: Visitabo in virga iniquitates eorum. Et in gente tali non ulciscetur anima mea (Psal. LXXXVIII, 33)? Postquam peccatis obligata est, nequaquam vocatur populus Dei, sed gens a qua recessit anima Dei, secundum illud quod scriptum est: Neomenias vestras, et sabbata, et dies festos odit anima mea (Isa. I, 13). Quod autem in veteri Testamento dicitur pro affectu, in Novo scriptum est pro veritate: Salvatore dicente: Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi illam (Joan. X, 18).

And he gives the causes why they have suffered these things: "Because their prevarications are multiplied," and they have persevered in transgressions. Whence it is said: "And their backslidings are strengthened." That which we placed in the beginning, that the Hebrew word SOCED (שָׂקֵד) sounds like "watching," is shown in the present place: for where we have said, "a watching leopard," in the Hebrew it is written NEMER SOCED (נָמֵר שָׂקֵד). According to tropology, those who are thought great in the Church, because they break the yoke and burst the bonds, are therefore delivered unto the ignominy of passions, that they may do things which are not fitting.

(Verse 7 ff.) "Upon what shall I be able to be propitious to you? Your children have forsaken me, and they swear by those who are not gods: I have filled them, and they have committed adultery, and they were revelling in the house of the harlot: they were made for me like horses loving towards females, and stallions. Each one was neighing after his neighbor's wife. Shall I not visit upon these things, says the Lord: and shall not my soul take vengeance on such a nation?"

A Catalogus [catalogue] of the sins of Jerusalem: while God says that He is ignorant of by what occasion He might be able to have mercy on it: "Your children," He says, "have forsaken me." By no means my children, but yours: who swear by those who are not gods. "I have filled them, and they have committed adultery." Let them hear this, who, brooding over the riches received from the Lord, serve luxury. "They were made horses loving towards females."

For "stallions" [emissariis] in the Hebrew it is written MOSECHIM (מֹשְׁכִים), which everyone with a consonant voice translated as helkontes (ἕλκοντες), that is, "drawing" [trahentes]: so that the magnitude of the genitals might be shown, according to that passage of Ezekiel: "their flesh as the flesh of asses" (Ezekiel 23:20). This is what is written in another place: "They are compared to foolish beasts, and are become like to them" (Psalm 48:13). And at the same time he shows such madness of lust, that he calls it not only an appetite for pleasure, but chremetismon (χρεμετισμὸν), that is, "neighing," and preserves the metaphor of horses raging for lust. When you have done these things, he says, are you not worthy of a visitation? And note that here "visitation" is placed for penalty and punishments, according to that which is written: "I will visit their iniquities with a rod." "And in such a nation shall not my soul take vengeance" (Psalm 88:33)? After it has been bound by sins, it is by no means called the people of God, but a nation from which the soul of God has departed, according to that which is written: "My soul hates your new moons, and sabbaths, and feast days" (Isaiah 1:13). Moreover, what is said in the Old Testament for affection, is written in the New for truth: the Savior saying: "I have power to lay down my life [soul], and I have power to take it up again" (John 10:18).

(Vers. 10, 11.) Ascendite muros ejus (sive propugnacula) et dissipate: consummationem autem nolite facere. Auferte propagines ejus (sive sustentacula) quia non sunt Domini. Praevaricatione enim praevaricata est in me domus Israel, et domus Juda, dicit Dominus.

Imperat gentibus, de quibus supra dixerat: Percussit eos leo de silva, lupus vastavit eos, et pardus in civitatibus eorum, ut ascendant muros Jerusalem, sive propugnacula, et dissipent eam: consummationem autem non faciant, ut salventur reliquiae, et sit qui annuntiet in gentibus gloriam Dei, severitatique miscet clementiam. Quodque intulit: Auferte propagines ejus, sive sustentacula, omnia tolli auxilia jubet, quae suo vitio perdidit, eo quod praevaricata sit in Deum [Al. Dominum] domus Israel, et domus Juda, decem tribus et duas significans. Audiat hoc Ecclesia, quod cito muri et propugnacula dissipentur eorum, qui non habent spem in Domino, et praevaricantur in eum, sed tamen non fiat consummatio propter clementiam judicis, et non propter merita delinquentium.

(Vers. 12, 13.) Negaverunt Dominum, et dixerunt: non est ipse (sive non sunt haec) nec superveniet [Vulg. veniet] 876 super nos malum: gladium et famem non videbimus. Prophetae fuerunt in ventum locuti: et responsum (sive sermo) non fuit in eis. Haec ergo evenient illis.

Quia negaverunt Dominum, sive mentiti sunt Domino, et dixerunt: non est ipse, cujus judicio fiunt omnia, sed fortuitu haec omnia acciderunt: neque evenient, quae nobis Prophetarum voces minantur, nec videbimus gladium, nec famem sustinebimus obsidionis, et quidquid locuti sunt Prophetae, in ventum locuti sunt, et irrita omnia transierunt, nec habuerunt responsum, hoc est, oraculum, sive sermo Dei non fuit in eis, ideo sustinebore quae sequens sermo describit. Audiat hoc Ecclesia negligens, et providentiam Dei refutans, quod et gladium et famem sustineat, nisi ventura crediderit quae dicuntur.

(Vers. 14.) Haec dicit Dominus Deus exercituum, quia locuti estis verbum istud: ecce ego do verba mea in ore tuo in ignem, et populum istum in ligna, et devorabit eos.

(Verses 10, 11.) "Go up upon her walls (or bulwarks) and destroy: but do not make a consummation. Take away her branches (or supports) because they are not the Lord's. For by prevaricating the house of Israel and the house of Judah have prevaricated against me, says the Lord."

He commands the nations, of whom he had said above: "A lion from the forest has struck them, a wolf has devastated them, and a leopard in their cities," that they should go up upon the walls of Jerusalem, or its bulwarks, and destroy it: but that they should not make a consummation, so that a remnant might be saved, and there might be someone who would announce the glory of God among the nations, and he mixes clemency with severity. And that which he brought in: "Take away her branches," or "supports," he commands all aids to be taken away, which she lost by her own vice, for the reason that the house of Israel and the house of Judah have prevaricated against God [Al. the Lord], signifying the ten tribes and the two. Let the Church hear this, that quickly the walls and bulwarks of those are destroyed who have no hope in the Lord and prevaricate against him, but nevertheless let not a consummation be made on account of the clemency of the judge, and not on account of the merits of the delinquents.

(Verses 12, 13.) "They have denied the Lord, and said: It is not he (or these things are not so), nor shall evil come upon us: we shall not see the sword and famine. The prophets have spoken unto the wind: and the answer (or the word) was not in them. Therefore these things shall happen to them."

Because they denied the Lord, or lied to the Lord, and said: It is not he, by whose judgment all things happen, but all these things have happened by chance: nor will those things come to pass which the voices of the Prophets threaten us with, nor shall we see the sword, nor shall we sustain the famine of the siege, and whatever the Prophets have spoken, they have spoken to the wind, and all things have passed away in vain, nor have they had an answer, that is, an oracle, or the word of God was not in them, therefore they shall sustain what the following speech describes. Let the negligent Church hear this, and refuting the providence of God, that she may sustain both the sword and famine, unless she shall have believed that those things are to come which are said.

(Verse 14.) "Thus says the Lord God of hosts, because you have spoken this word: behold, I give my words in your mouth as fire, and this people as wood, and it shall devour them."

Dixistis: Prophetae fuerunt locuti in ventum, nec ventura sunt quae minantur: propterea, o Propheta, do verba mea in ore tuo, quae ignis habeant potestatem, et populum istum in ligna convertam, ut sermone tuo, et prophetia increduli concrementur. Sic Deus ignis consumens dicitur, ut consumat in nobis, si super fundamentum Christi aedificaverimus, ligna, fenum, stipulam (Deut. IV).

(Vers. 15 seqq.) Ecce ego adducam super vos gentem de longinquo, domus Israel, dicit Dominus: gentem robustam, gentem antiquam, gentem cujus ignorabis linguam, nec intelliges quid loquatur. Pharetra ejus quasi sepulcrum patens, universi fortes. Et comedet segetes tuas et panem tuum: devorabit filios tuos, et filias tuas: comedet gregem tuum, et armenta tua: comedet vineam tuam, et ficum tuam, et conteret urbes munitas tuas, in quibus tu fiduciam habes gladio. Verumtamen in diebus illis, ait Dominus, non faciam vos in consummationem.

Nequaquam multo post tempore, nec ut falso creditis, Prophetae vobis loquentur in ventum, sed jam nunc adducam super vos gentem Babyloniorum, quae veniet de longinquo: gentem robustam, pro quo in Hebraeo scriptum est ETHAN (אֵיתָן), gentem antiquam, cujus quondam dominatus est Nemrod gigas (Genes. X). Cujus ignorabis linguam, sive ut in Hebraeo scriptum est: nec intelliges quid loquatur: est enim malorum 877 solatium, si illos habeas hostes, quos possis rogare, et qui tuas intelligant preces.

Quodque sequitur: Pharetra ejus quasi sepulcrum patens, et in Septuaginta editione non dicitur, Babyloniam significat armaturam. Nec dubium quin regnum Assyriorum, Babyloniorum, Medorum, atque Persarum, sagittandi peritissimum sit. Simulque describit vastitatem terrae Judaeae, interfectionemque mullorum, abactionem pecorum, subversionem urbium atque murorum, quod gladio hostili cuncta capiantur, et tamen in tantis malis non eos perdat usque ad internecionem; sed reliquias salvas faciat, vel eorum, qui in Babylonem ducti sunt, dimissique ad agriculturam terrae [Al. culturam agrorum] Judaeae, vel eorum, qui post persecutionis ardorem vel fuga, vel confessione fidem Domini servaverunt.

(Vers. 19.) Quod si dixeritis: quare fecit Dominus Deus noster nobis haec omnia? Dices ad eos: Sicut dereliquistis me, et servistis deo alieno 878 (vel diis alienis) in terra vestra: sic servietis alienis in terra non vestra.

You said: "The prophets have spoken to the wind, nor are those things which they threaten to come": therefore, O Prophet, I give my words in your mouth, which have the power of fire, and I will convert this people into wood, so that by your speech and prophecy the unbelievers may be consumed. Thus God is called a consuming fire, that he may consume in us, if we have built upon the foundation of Christ, wood, hay, stubble (Deut. 4).

(Verse 15 ff.) "Behold, I will bring upon you a nation from afar, O house of Israel, says the Lord: a robust nation, an ancient nation, a nation whose language you shall not know, nor shall you understand what it speaks. Its quiver is like an open sepulcher, all are strong. And it shall eat your crops and your bread: it shall devour your sons and your daughters: it shall eat your flock and your herds: it shall eat your vineyard and your fig tree, and it shall crush your fortified cities, in which you have confidence, with the sword. Nevertheless, in those days, says the Lord, I will not make a consummation of you."

By no means in a long time after, nor as you falsely believe, shall the Prophets speak to you into the wind, but even now I will bring upon you the nation of the Babylonians, which shall come from afar: a robust nation, for which in the Hebrew it is written ETHAN (אֵיתָן), an ancient nation, over which formerly Nimrod the giant ruled (Genesis 10). Whose language you shall not know, or as it is written in the Hebrew: "nor shall you understand what it speaks": for it is a solace of evils, if you have those as enemies whom you can ask, and who understand your prayers.

And that which follows: "Its quiver is like an open sepulcher," and it is not said in the Septuagint edition, signifies the Babylonian armor. Nor is there doubt but that the kingdom of the Assyrians, Babylonians, Medes, and Persians is most skilled in archery. And at the same time it describes the devastation of the land of Judea, and the slaying of many, the driving away of cattle, the subversion of cities and walls, because all things are taken by the hostile sword, and nevertheless in such great evils he does not destroy them even to extermination; but makes the remnant safe, either of those who were led into Babylon and dismissed to the agriculture of the land [Al. culture of the fields] of Judea, or of those who after the heat of persecution preserved the faith of the Lord either by flight or by confession.

(Verse 19.) "But if you shall say: Why has the Lord our God done all these things to us? You shall say to them: Just as you have forsaken me, and have served a foreign god (or foreign gods) in your land: so shall you serve foreigners in a land not your own."

Grandis stultitia nescire cur passi sint, cum tanta peccaverint: brevisque ad ambigentes responsio: sicut servivistis deo alieno, id est, Baal, vel diis alienis cunctarum gentium in terra Judaea, sic servietis diis alienis in terra non vestra: haud dubium quin Babylonis, atque Chaldaeae. Si enim vos peregrina religio delectat, quid necesse est longinquum errorem suscipere? Habitate cum talibus, immo servite his quorum deos colitis. Potest hoc et super haereticis accipi, de quibus scriptum est: Ex nobis exierunt, sed non fuerunt ex nobis. Si enim fuissent ex nobis, mansissent utique nobiscum (I Joan. II, 19), quod projiciat de Ecclesia haereticos Dominus, qui multo tempore sub nomine ejus mendaciorum suorum simulacra venerati sunt, ut foris colant, quod intus prius venerabantur, ut paleae separentur a tritico.

It is a great folly to be ignorant of why they have suffered, when they have sinned so much: and a brief response to those who doubt: just as you have served a foreign god, that is, Baal, or the foreign gods of all nations in the land of Judea, so shall you serve foreign gods in a land not your own: no doubt that of Babylon and Chaldea. For if a foreign religion delights you, what is the necessity to take up a distant error? Dwell with such, nay rather serve those whose gods you worship. This can also be taken regarding heretics, of whom it is written: "They went out from us, but they were not of us. For if they had been of us, they would surely have remained with us" (1 John 2:19), because the Lord casts out heretics from the Church, who for a long time under his name have venerated the idols of their lies, so that they may worship outside what they previously venerated inside, so that the chaff may be separated from the wheat.

LIBER SECUNDUS.

877-878 Secundum, frater Eusebi, in Jeremiam librum celeri sermone dictamus, avertentes parumper aures, ne audiamus judicium sanguinis, et interfectorum animas deploremus, qui opinione virtutum quotidie corruunt in superbiam, et Deo se similes arbitrantur, ut aequalitatem, quam impia Arianorum haeresis in Filio negat, cunctis hominibus tribuant, et ponant in coelum os suum, et nihil futurae Sanctorum beatitudini amplius derelinquant. Quorum furori respondimus (Epist. 133, ad Ctesiphontem) ut potuimus: et si Dominus vitam dederit, plenius responsuri sumus. Nunc coepta carpenda est via, et dictandi Commentarioli: nec nimia longitudine extendentes opus, nec immoderata brevitate auferentes intelligentiam, quorum alterum onerat sensus legentium, alterum praepedit studiosorum desiderium.

(Vers. 20, 21.) Annuntiate hoc domui Jacob, et auditum facite in Juda dicentes: Audi, populе stulte, qui non habes cor: qui habentes oculos non videtis; et aures, et non auditis.

Multis modis peccantes retrahit ad salutem, et stultum vocat populum, qui sapientiae reliquit auctorem, comparatque eos simulacris, de quibus scriptum est: Oculos habent et non vident: aures habent et non audiunt. Similes illis fiant qui 879 faciunt ea, et omnes qui confidunt in eis (Psal. CXIII, 5, 6). Proprie autem ad Judam loquitur, et ad domum Jacob: Israel enim multo jam tempore in Assyriis exsultabat: simulque dat intelligentiam, quod etiam absque praecepto, naturali sensu debeamus intelligere quae recta sunt.

(Vers. 22 seqq.) Me ergo non timebitis, ait Dominus: et a facie mea non dolebitis? (sive timebitis) qui posui arenam terminum mari: praeceptum sempiternum, quod non praeteribit. Et commovebuntur, et non poterunt (sive turbabitur, et non poterit), et intumescent (sive sonabunt) fluctus ejus, et non transibunt illud. Populo huic factum est cor incredulum et exasperans: recesserunt, et abierunt, et non dixerunt in corde suo: Metuamus Dominum Deum nostrum, qui dat nobis pluviam temporaneam et serotinam in tempore suo; plenitudinem annuae messis custodientem nobis.

BOOK SECOND.

877-878 The second book on Jeremiah, brother Eusebius, we dictate with swift speech, turning our ears aside for a little while, lest we hear the judgment of blood, and lament the souls of those slain, who by the opinion of virtues daily fall into pride, and think themselves like unto God, so that the equality which the impious heresy of the Arians denies in the Son, they attribute to all men, and set their mouth against heaven, and leave nothing more for the future beatitude of the Saints. To whose fury we have responded (Epistle 133, to Ctesiphon) as we were able: and if the Lord shall give life, we are to respond more fully. Now the begun path must be taken, and the Little Commentaries dictated: neither extending the work to an excessive length, nor taking away understanding by immoderate brevity, the one of which burdens the senses of readers, the other hinders the desire of the studious.

(Verses 20, 21.) "Announce this to the house of Jacob, and make it heard in Judah, saying: Hear, O foolish people, who have no heart: who having eyes do not see; and ears, and do not hear."

In many ways he draws back the sinners to salvation, and calls the people foolish, who have left the author of wisdom, and compares them to the idols, of whom it is written: "They have eyes and see not: they have ears and hear not. Let those that make them become like to them, and all that trust in them" (Psalm 113:5, 6). Moreover, he speaks properly to Judah and to the house of Jacob: for Israel had already for a long time been exulting among the Assyrians: and at the same time he gives the understanding that even without a precept, we ought to understand by natural sense those things which are right.

(Verse 22 ff.) "Will you not therefore fear me, says the Lord: and will you not grieve (or fear) before my face? who have placed the sand as a boundary for the sea: an everlasting precept, which shall not pass away. And they shall be moved, and shall not be able (or it shall be troubled, and shall not be able), and its waves shall swell (or shall sound), and they shall not pass over it. To this people is become a heart incredulous and exasperating: they have departed and gone away, and have not said in their heart: Let us fear the Lord our God, who gives us the early and the late rain in its season; guarding for us the fullness of the annual harvest."

Narrat beneficia ut ingratos arguat. Me, inquit, non timebitis, qui tanta vobis praestiti? Non dilectionem desidero perfectorum, sed timorem incipientium, qui posui arenam terminum mari; qui tam potens elementum et immensas gurgitum moles meo praecepto littoribus refrenavi, juxta illud quod scriptum est: Praeceptum posuit, et non praeteribit (Psal. CXLVIII, 6). Audiunt me et sentiunt, quae sensum non habent audiendi: et populus quondam meus suo vitio stultus effectus, non solum contemnit; sed et dulcem exasperat Deum. Recesserunt, ait, a me, et mihi terga verterunt, et concito abierunt gradu; nec tacita eos retraxit conscientia, ut dicerent in cordibus suis: Metuamus eum, qui dat nobis pluviam temporaneam et serotinam. Per quae omnia ostendit bonam [Al. bona] plenitudinem annuae messis, pro quo Aquilae prima editio, et Symmachus, hebdomadas interpretati sunt. In Hebraeo enim scriptum est SABAOTH (שָׁבֻעוֹת), quod pro ambiguitate verbi, et septimanas significat, et plenitudinem.

(Vers. 25.) Iniquitates vestrae declinaverunt haec, et peccata vestra prohibuerunt bonum a vobis.

Ergo si quando et mare transcendit terminos suos, et pluvia retrahitur, nequaquam 880 abbreviata est manus Domini, ut ista non faciat: sed peccata nostra haec ad nos venientia declinarunt, ut ad alios pergerent qui non peccaverunt. Et prohibuerunt, inquit, jam veniens ad nos bonum, juxta illud quod secundum litteram scriptum est: Mandabo nubibus, ne pluant super eam imbrem (Isa. V, 6). Possumus autem imbrem temporaneum et serotinum, Legem accipere et Evangelium, et diversas vocationes a prima hora usque ad undecimam, in quibus operariis vineae unum aeternae vitae praemium pollicetur (Matth. XX).

(Vers. 26.) Quia inventi sunt in populo meo impii insidiantes quasi aucupes: laqueos ponentes, et pedicas ad capiendos viros: sicut decipula plena avibus, sic domus eorum plenae dolo.

Cur declinaret ab eis imber temporaneus et serotinus, et bona omnia non venirent, causae subjiciuntur: quia inventi sunt in populo ejus impii. Non dixit, iniquos et peccatores (ut nova vult haeresis), sed impios. Impietas aperte negat Deum: iniquitas atque peccatum si confiteatur errorem, facile ad misericordiam flectit Deum. Quodque nos diximus: Insidiantes quasi aucupes, et in LXX non habetur, Aquila et Symmachus transtulerunt JASIR (יָקוּשׁ), quasi rete aucupis, quod etiam qui bonus inter eos videtur et rectus, instar aucupis tendat insidias, dum invicem se venantur ad mortem, et aliorum damnis atque dispendiis, suas complent domos, ut impleatur philosophorum illa sententia: Omnis dives aut iniquus, aut haeres iniqui.

He recounts benefits that he may convict the ungrateful. "Will you not fear me," he says, "who have bestowed so much upon you?" I do not desire the love of the perfect, but the fear of beginners, "who have placed the sand as a boundary for the sea"; who have restrained so powerful an element and immense masses of whirlpools by my precept within the shores, according to that which is written: "He has set a precept, and it shall not pass away" (Psalm 148:6). They hear me and feel me, which have no sense of hearing: and my people formerly, having become foolish by their own vice, not only despise, but even exasperate the sweet God. They have departed, he says, from me, and have turned their backs to me, and have gone away with a swift step; nor did a silent conscience draw them back, that they should say in their hearts: "Let us fear him, who gives us the early and the late rain." Through all of which he shows the good fullness of the annual harvest, for which the first edition of Aquila, and Symmachus, interpreted "weeks." For in the Hebrew it is written SABAOTH (שָׁבֻעוֹת), which on account of the ambiguity of the word, signifies both "weeks" and "fullness."

(Verse 25.) "Your iniquities have turned away these things, and your sins have withheld good from you."

Therefore if ever the sea also transcends its boundaries, and the rain is withheld, by no means is the hand of the Lord shortened, that he should not do these things: but our sins have turned away these things coming to us, that they might proceed to others who have not sinned. And they have withheld, he says, the good already coming to us, according to that which is written according to the letter: "I will command the clouds that they rain no shower upon it" (Isaiah 5:6). Moreover, we can take the early and late rain as the Law and the Gospel, and the various callings from the first hour even unto the eleventh, in which one reward of eternal life is promised to the laborers of the vineyard (Matt. 20).

(Verse 26.) "Because there are found among my people impious men lying in wait as fowlers: setting snares and traps to catch men: as a trap full of birds, so are their houses full of deceit."

Why the early and late rain should turn away from them, and all good things should not come, the causes are submitted: because there are found among his people impious men. He did not say "unjust" and "sinners" (as the new heresy wishes), but "impious." Impiety openly denies God: iniquity and sin, if they confess error, easily bend God to mercy. And that which we said, "lying in wait as fowlers," and is not had in the Septuagint, Aquila and Symmachus translated JASIR (יָקוּשׁ), "as a fowler's net," because even he who seems good and upright among them, like a fowler stretches out snares, while they hunt one another to death, and with the losses and expenditures of others they fill their own houses, so that that sentence of the philosophers might be fulfilled: "Every rich man is either unjust or the heir of the unjust."

Atque utinam ab his tantum fiant, qui videntur foris esse, et quos Dominus judicat; et non in nostris conventiculis impleantur, quos possidet radix omnium malorum avaritia (Coloss. III), ita ut venientium ad nos non ora contemplemur, sed manus.

(Vers. 27 seqq.) Ideo magnificati sunt et ditati: incrassati sunt et impinguati, et praeterierunt sermones meos pessime: causam non judicaverunt: causam (sive judicium) pupilli non direxerunt [Al. dixerunt]: judicium pauperum (sive viduae) non judicaverunt. Numquid super his non visitabo, 881 dicit Dominus: aut super gentem hujuscemodi non ulciscetur anima mea?

Si voluero annotare per singula quae in LXX editione praetermissa sunt, longum fiet. Qui tendunt, ait, insidias, et aliorum nuditate laetantur, ideo magnificati sunt et ditati, quia superiora fecerunt. Incrassati sunt et impinguati, juxta illud quod scriptum est: Incrassatus et impinguatus est, et recalcitravit dilectus (Deut. XXXII, 15). Et praeterierunt sermones meos, quia divitiarum conscientia illud dixerunt de Evangelio: Anima, habes multa bona posita in annos multos: requiesce, comede, bibe, epulare (Luc. XII, 19). Praeterierunt autem in malum sui, cunctosque homines despicientes non posuerunt Dei judicium ante oculos suos. Pupillum et pauperes contempserunt: pro quo LXX dixerunt, viduas, quod in Hebraico non habetur; EBIONIM (אֶבְיוֹנִים) quippe proprie pauperes, non viduas sonat. Quod autem sequitur, Numquid super his non visitabo, dicit Dominus: aut super gentem hujuscemodi non ulciscetur anima mea? jam supra dissertum est.

(Vers. 30, 31.) Stupor et mirabilia facta sunt in terra. Prophetae prophetabant mendacium (sive iniqua) et sacerdotes applaudebant manibus suis: et populus meus dilexit talia: quid ergo facietis in novissimo [Vulg. fiet in novissimo ejus] (sive post haec)?

Supra dixerat: Ibo ad optimates, et loquar eis? forsitan ipsi cognoverunt viam Domini, et ecce hi magis pariter confregerunt jugum, ruperunt vincula: nunc describit qui sint optimates, prophetae videlicet et sacerdotes: quorum alii futura praedicunt, alii ex lege facienda decernunt. Et ecce, inquit, illis mendacium prophetantibus, sacerdotes manibus applauserunt. Et ut ostendatur nec populus esse sine culpa, qui a talibus abducatur, scriptum est: Et populus meus dilexit talia: quondam meus; sed [Al. et] postquam dilexit talia, meus esse desivit. Quid igitur facient, cum novissimum judicii tempus advenerit, sive captivitatis necessitas? Unde stupor et mirabilia sunt. quod nec in principibus, nec in populo inventus sit qui recta sentiret.

And would that these things were done only by those who seem to be outside and whom the Lord judges; and were not fulfilled in our assemblies, whom avarice, the root of all evils, possesses (Col. 3), so that we gaze not upon the faces of those coming to us, but upon their hands.

(Verse 27 ff.) "Therefore they are magnified and enriched: they are grown fat and thick, and they have passed over my words most wickedly: they have not judged the cause: the cause (or judgment) of the fatherless they have not directed [Al. spoken]: the judgment of the poor (or the widow) they have not judged. Shall I not visit upon these things, says the Lord: or shall not my soul take vengeance upon such a nation?"

If I should wish to annotate one by one the things which have been omitted in the Septuagint edition, it will become long. Those who stretch out snares, he says, and rejoice in the nakedness of others, have therefore been magnified and enriched, because they have done the things above. They are grown fat and thick, according to that which is written: "The beloved grew fat and thick, and kicked" (Deut. 32:15). "And they have passed over my words," because from the consciousness of riches they said that from the Gospel: "Soul, you have many good things laid up for many years: rest, eat, drink, be merry" (Luke 12:19). Moreover, they passed over to their own evil, and despising all men they did not place the judgment of God before their eyes. They despised the fatherless and the poor: for which the Septuagint said "widows," which is not had in the Hebrew; for EBIONIM (אֶבְיוֹנִים) properly sounds as "the poor," not "widows." Moreover, that which follows, "Shall I not visit upon these things, says the Lord: or shall not my soul take vengeance upon such a nation?" has already been discussed above.

(Verses 30, 31.) "Stupor and wonderful things are done in the land. The prophets prophesied a lie (or unjust things) and the priests clapped with their hands: and my people loved such things: what therefore will you do in the end [Vulg. will be in the end thereof] (or after these things)?"

He had said above: "I will go to the nobles and will speak to them: perhaps they have known the way of the Lord," and behold these even more together have broken the yoke, they have burst the bonds: now he describes who the nobles are, namely the prophets and priests: of whom some predict the future, others decree the things to be done from the Law. And behold, he says, while those were prophesying a lie, the priests clapped with their hands. And so that it might be shown that neither is the people without fault, who are led away by such, it is written: "And my people loved such things": formerly mine; but [Al. and] after they loved such things, they ceased to be mine. What therefore will they do, when the last time of judgment shall have come, or the necessity of captivity? Whence there is stupor and wonderful things, that neither in the princes nor in the people was there found one who thought correctly.

(Cap. VI.---Vers. 1.) Confortamini, filii Benjamin, in medio Jesusalem; et in Thecua clangite buccina; et super Bethacherem levate signum (sive vexillum), quia malum visum est (sive apparuit) ab Aquilone et contritio magna. Jerusalem in tribu Benjamin sitam nullus ignorat. Thecuam quoque viculum esse in monte situm, et duodecim millibus ab Hierosolymis separatum, quotidie oculis cernimus. Inter hos alius vicus est, qui lingua Syra et Hebraica BETHACHARMA nominatur, et ipse in monte positus (). Quod ergo dicit, hoc est: quia ab Aquilone jamjamque venturus est Nabuchodonosor, et imminet vicina captivitas, o habitatores Jerusalem, arma corripite, et in Thecua buccina concrepate; et in Bethacherem levate vexillum, ait, ut contra hostes valeatis resistere. Benjamin interpretatur filius dexterae: Thecua, tuba: Bethacherem, villa vineae. Haec omnia referamus ad Ecclesiam: ut si deliquerit, et persecutionis impetus fuerit, se praeparet ad resistendum.

(Vers. 2, 3.) Speciosae et delicatae assimilavi filiam Sion: et ad eam venient pastores, et greges eorum: fixerunt (sive figent) in ea tentoria in circuitu: pascet unusquisque eos qui sub manu sua sunt. Sanctificate (sive parate) super eam bellum: consurgite et ascendamus in meridie. Describitur pulchritudo Jerusalem, quae est ipsa Sion: ut aliud totam urbem, aliud arcem urbis insinuet esse. Sion enim specula interpretatur, et speciosae mulieri comparatur: et quomodo ad illam amatores, sic ad istam pastores convenire dicuntur. Satisque eleganter in Hebraeo verbum quod quatuor litteris scribitur, RES, AIN, JOD, MEM, si legatur REIM (), amatores, si ROIM (), pastores significat, ut vel juxta metaphoram, pulchrae mulieris amatores, vel juxta eversionem urbis, pastores intelligantur: quorum alii scortum polluere festinant, alii obsidere et subvertere civitatem. In pastoribus et gregibus eorum, principes sentiamus, et exercitus Chaldaeorum. Figent autem tentoria sua in obsidione urbis in circuitu: et pascet unusquisque eos qui sub manu sua sunt; suas videlicet turmas et numeros [Al. innumeros]. Qui principes, sive pastores, dicent gregibus suis: Sanctificate super Jerusalem bellum: Domini enim imperium est. Consurgite, et ascendamus in meridiem: non per noctem et insidias; sed plena luce pugnemus: nullus enim nobis potest resistere.

(Chapter VI. — Verse 1.) Be strengthened, O children of Benjamin, in the midst of Jerusalem; and sound the trumpet in Tekoa; and set up a sign (or standard) over Beth-haccerem, because evil is seen (or has appeared) from the North, and a great destruction. No one is ignorant that Jerusalem is situated in the tribe of Benjamin. We also daily see with our eyes that Tekoa is a small village situated on a mountain, and separated from Jerusalem by twelve miles. Between these is another village, which in the Syriac and Hebrew language is called BETH-HACCEREM, and it is itself situated on a mountain. Therefore, what he says is this: because Nebuchadnezzar is just about to come from the North, and a nearby captivity is imminent, O inhabitants of Jerusalem, seize your arms, and sound the trumpet in Tekoa; and set up a standard in Beth-haccerem, he says, so that you may be able to resist the enemies. Benjamin is interpreted as son of the right hand; Tekoa as trumpet; Beth-haccerem as village of the vineyard. Let us refer all these things to the Church: that if she should fail, and the impetus of persecution should arise, she may prepare herself to resist.

(Verses 2, 3.) I have likened the daughter of Zion to a beautiful and delicate woman: and the shepherds and their flocks shall come to her: they have fixed (or shall fix) tents in her round about: every one shall feed those who are under his hand. Sanctify (or prepare) war against her: arise, and let us go up at noon. The beauty of Jerusalem is described, which is Zion itself: so that one term suggests the whole city, another the citadel of the city. For Zion is interpreted as watchtower, and is compared to a beautiful woman: and just as lovers are said to gather to the former, so shepherds are said to gather to the latter. And elegantly enough in Hebrew, the word which is written with four letters, RES, AIN, JOD, MEM, if it is read REIM, signifies lovers; if ROIM, it signifies shepherds; so that either according to the metaphor, the lovers of a beautiful woman, or according to the overthrow of the city, shepherds may be understood: of whom some hasten to pollute a harlot, others to besiege and subvert the city. In the shepherds and their flocks, let us perceive the princes and the armies of the Chaldeans. Moreover, they shall fix their tents in the siege of the city round about: and every one shall feed those who are under his hand; namely, his own troops and numbers. These princes, or shepherds, shall say to their flocks: Sanctify war against Jerusalem: for it is the command of the Lord. Arise, and let us go up at noon: not through the night and ambushes; but let us fight in full light: for no one can resist us.

(Vers. 4, 5.) Vae nobis, quia declinavit dies, quia longiores factae sunt (sive defecerunt) umbrae vesperi. Surgite et ascendamus in nocte, et dissipemus domos ejus (sive fundamenta illius). Illi dicunt: Surgite, et ascendamus in meridie, et clara luce pugnemus. Isti respondent: Vae nobis, quia longiores factae sunt umbrae vesperae. Secundum illud Virgilianum (Eclog. I): Et jam summa procul villarum culmina fumant: Majoresque cadunt altis de montibus umbrae. Et est sensus: Si per diem haec patimur, quid patiemur in nocte? Rursumque qui supra dixerant: Sanctificate super eam bellum, atque consurgite, nunc ipsi se provocant ad bellandum, dicentes: Surgite, et ascendamus in nocte: ut sciant adversarii, non temporis victoriam esse, sed virium: et dissipemus domos, quae frustra murorum firmitate vallantur.

(Vers. 6.) Quia haec dicit Dominus exercituum: Caedite lignum (sive ligna ejus) et effundite [Vulg. fundite] (sive comportate) circa Jerusalem aggerem. Idcirco, inquiunt, de victoria securi sumus, quia praeceptum Domini est imperantis Chaldaeis: ligna succidite, et futuris munitionibus aggerem comportate. Per quae ostenditur antequam veniat corona, non statim urbem esse capiendam: sed longa obsidione, ut postea legimus.

(Vers. 7.) Haec est civitas visitationis (sive mendax), omnis calumnia (sive oppressio) in medio ejus. Sicut frigidam facit cisterna (vel lacus) aquam suam: sic frigidam fecit malitiam suam. Praecepit Dominus ut arbores succidantur, et ut fundantur per circuitum aggeres: quia tempus visitationis ejus advenerit, ut recipiat pro peccatis suis: quorum maximum est *συκοφαντία*, ut innocentem opprimat per calumniam. Quomodo ergo cisterna, vel lacus frigidam facit aquam suam: sic in medio Jerusalem, malitia quae in ea est, omnem calorem perdidit vitae. Et hoc notandum, quod sancto Spiritu accensi, ferventes appellentur: mala autem frigida sint. Unde et illud scriptum est (Matth. XXIV), quod in novissimis diebus, quando multiplicata fuerit iniquitas, refrigescet charitas multorum. Quod puto et illud sonare: Assimilatus sum descendentibus in lacum (Psal. XXVII, 1). Hoc autem Latinus lector intelligat, ut semel dixisse sufficiat, lacum, non stagnum sonare juxta Graecos, sed cisternam, quae sermone Syro et Hebraico GUBBA appellatur. In praesenti autem loco pro lacu, quem omnes similiter transtulerunt, in Hebraico BOR dicitur.

(Verses 4, 5.) Woe to us, because the day has declined, because the shadows of the evening have become longer (or have failed). Arise, and let us go up in the night, and let us pull down her houses (or her foundations). They say: Arise, and let us go up at noon, and let us fight in clear light. These others respond: Woe to us, because the shadows of the evening have become longer. According to that Virgilian line (Eclogue I): And now the tops of the villas smoke in the distance: And greater shadows fall from the high mountains. And the sense is: If we suffer these things by day, what shall we suffer in the night? And again, those who had said above: Sanctify war against her, and arise, now provoke themselves to fighting, saying: Arise, and let us go up in the night: so that the adversaries may know that the victory is not one of time, but of strength: and let us pull down the houses, which in vain are enclosed by the firmness of walls.

(Verse 6.) Because thus says the Lord of hosts: Cut down the wood (or her woods) and pour out (or bring together) a mound around Jerusalem. Therefore, they say, we are secure of victory, because it is the precept of the Lord commanding the Chaldeans: cut down the woods, and bring together a mound for future fortifications. By which it is shown that before the crown comes, the city is not to be taken immediately: but by a long siege, as we read later.

(Verse 7.) This is the city of visitation (or deceitful), all calumny (or oppression) is in the midst of her. As a cistern (or lake) makes its water cold: so she has made her malice cold. The Lord commanded that the trees be cut down, and that mounds be poured around the circuit: because the time of her visitation has arrived, so that she may receive for her sins: of which the greatest is sykophantia (slander), so as to oppress the innocent through calumny. Therefore, just as a cistern or lake makes its water cold: so in the midst of Jerusalem, the malice which is in her has lost all heat of life. And this should be noted, that those kindled by the Holy Spirit are called fervent: but evil things are cold. Whence also that is written (Matthew XXIV), that in the last days, when iniquity shall have abounded, the charity of many shall grow cold. Which I think that also sounds like: I have become like those descending into the lake (or pit) (Psalm XXVII, 1). Let the Latin reader understand this, so that it may suffice to have said it once, that lacus (lake/pit) does not sound like a pond according to the Greeks, but a cistern, which in the Syriac and Hebrew language is called GUBBA. In the present place, instead of lacus, which all have translated similarly, in Hebrew it is called BOR.

(Vers. 8.) Iniquitas et vastitas audietur in ea coram me semper, infirmitas et plaga. Erudire, Jerusalem, ne forte recedat anima mea a te, ne forte ponam te desertam, terram inhabitabilem. LXX: Impietas et miseria audietur in ea contra faciem ejus. Per omnem dolorem et flagellum erudieris, Jerusalem, ne forte recedat anima mea a te: ne faciam te inviam terram, quae non habitetur. Per haec discimus quia flagellat Dominus omnem filium quem recipit. And idcirco plagis atque tormentis eruditur Jerusalem, ut corrigatur, et non recedat anima Dei ab ea, et redigatur in solitudinem. Si quando igitur crebris angustiis subjacemus, recordemur in consolationem nostri istius versiculi: Per omnem dolorem et flagellum erudieris, Jerusalem.

(Vers. 9.) Haec dicit Dominus exercituum, usque ad racemum colligent quasi in vinea reliquias Israel. Converte manum tuam quasi vindemiator ad cartallum. LXX: Quia haec dicit Dominus virtutum: Racemate, racemate quasi in vinea reliquias Israel. Revertemini quasi vindemiator in cartallum suum. Alii in bonam partem, alii in malam haec dicta suscipiunt. In bonam partem, cum vastata fuerit Jerusalem, reliquiae salvae fiant. In malam sic, ne unus quidem racemus, et parvus botrus remaneat in vinea, omnia colligentur: et quodcumque inveneris, instar vindemiatoris in cartallum collige; ut quomodo ille racemos ad torcular: sic tu captivos pertrahas in Babylonem.

(Vers. 10.) Cui loquar, et quem contestabor, ut audiat? Ecce incircumcisae aures eorum (sive vestrae), et audire non possunt. Non possunt audire, quia aures circumcidere noluerunt: nec tamen vacat impossibilitas supplicio, quae de contemptu et infidelitate descendit. Si quis ergo Dei verba non suscipit, nec habet praeceptorum ejus intelligentiam, incircumcisis auribus est. Simulque notandum quae circumcisio tribus generibus in Scripturis appellatur, in praeputio, in corde, et in auribus: unde dicit Dominus: Qui habet aures audiendi, audiat (Matth. XI, 15). Voluntate ergo nostra, verbum Dei non suscipimus; et idcirco fit nobis in opprobrium, ut quod datum fuerat nobis ad salutem, nostro vitio vertatur in poenam.

(Verse 8.) Iniquity and vastness shall be heard in her before me always, infirmity and scourge. Be instructed, O Jerusalem, lest perchance my soul depart from you, lest perchance I set you desert, an uninhabitable land. LXX: Impiety and misery shall be heard in her against her face. Through all pain and scourge you shall be instructed, O Jerusalem, lest perchance my soul depart from you: lest I make you an impassable land, which is not inhabited. Through these things we learn that the Lord scourges every son whom he receives. And for this reason Jerusalem is instructed with scourges and torments, so that she may be corrected, and the soul of God may not depart from her, and she may not be reduced to solitude. If ever, therefore, we are subject to frequent distresses, let us remember for our consolation this little verse: Through all pain and scourge you shall be instructed, O Jerusalem.

(Verse 9.) Thus says the Lord of hosts: They shall gather even to the cluster the remnants of Israel as in a vineyard. Turn back your hand like a grape-gatherer to the basket. LXX: Because thus says the Lord of powers: Glean, glean the remnants of Israel as in a vineyard. You shall return like a grape-gatherer into his basket. Some take these sayings in a good sense, others in a bad sense. In a good sense, that when Jerusalem has been laid waste, the remnants may be saved. In a bad sense thus: that not even one cluster, or a small bunch, may remain in the vineyard, everything shall be gathered: and whatever you find, like a grape-gatherer gather it into the basket; so that just as he carries the clusters to the winepress: so you may drag the captives to Babylon.

(Verse 10.) To whom shall I speak, and whom shall I contest, so that he may hear? Behold, their (or your) ears are uncircumcised, and they cannot hear. They cannot hear, because they would not circumcise their ears: yet the impossibility, which descends from contempt and infidelity, is not free from punishment. If anyone, therefore, does not receive the words of God, nor has understanding of his precepts, he is of uncircumcised ears. And at the same time it should be noted what circumcision is called by three kinds in the Scriptures: in the foreskin, in the heart, and in the ears: whence the Lord says: He who has ears for hearing, let him hear (Matthew XI, 15). By our own will, therefore, we do not receive the word of God; and for this reason it becomes a reproach to us, so that what had been given to us for salvation, by our vice is turned into punishment.

(Vers. 11.) Idcirco furore Domini plenus sum, laboravi sustinens. LXX: Et furorem meum implevi, et sustinui: et non consumpsi eum. Juxta Hebraicum, ex persona Prophetae dicitur, quod venientem iram Dei ante prospiciat, et plenus sit furoris Domini et iracundiae, et ultra sustinere non possit: nec pro peccatoribus audeat Dominum deprecari. Juxta LXX autem novus sensus ponitur, quod ipse Dominus complevi, feriendo populum peccatorem: et tamen retinuerit illum, et non totum effuderit, ut reliquiae salvae fiant: quod mihi videtur sibi esse contrarium. Si enim complevit furorem suum, quomodo sustinuit ne compleret?

(Vers. 12.) Effunde (sive effundit) super parvulum foris, et super concilium juvenum simul: vir enim cum uxore capietur, senex cum pleno dierum. Et transibunt domus eorum ad alteros, agri et uxores pariter. Vel Propheta praecipit in spiritu venienti Chaldaeo, ut effundat furorem Domini super parvulos, et innoxiae quoque non parcat aetati: vel certe narrat quid factum sit super concilium juvenum simul, qui ad repugnandum arma corripuerant. Vir enim cum uxore capietur, dulcissima inter se nomina pariter sentient captivitatem: senex cum pleno dierum. Ergo senectus non est aetas ultima, sed eorum qui pleni sunt dierum, quos nostro sermone appellamus depositos, sive decrepitos. Sequitur, Et transibunt domus eorum ad alteros, captivitatis malo, agri et uxores simul: ut conjux ad hostes transeat et possessio. Quidquid juxta litteram intelligimus super Jerusalem, juxta intelligentiam spiritualem referamus ad Ecclesiam, si offenderit Deum.

(Vers. 13 seqq.) Quia extendam manum meam super habitantes terram, dicit Dominus. A minore quippe usque ad majorem omnes avaritiae student, et a propheta usque ad sacerdotem cuncti faciunt dolum. Et curabunt contritionem filiae populi mei cum ignominia, dicentes: Pax, pax, et non erat pax. Quod in Hebraico dicitur: Extendam manum meam super peccatores, sive habitatores terrae, apud LXX semper elevabo scribitur, qui uterque percutientis est habitus. Juxta illud quod scriptum est: Et adhuc manus Domini extenta, sive excelsa (Isai. V, 25). Habitatores autem terrae semper in vitio sunt. Unde et in Apocalypsi frequentius dicitur. Vae habitatoribus terrae (Apoc. VIII, 13). A minore [Al. minimo] usque ad majorem omnes student avaritiae; secundum illud Apostolicum: Radix omnium malorum est avaritia (I Tim. VI, 10). Et a propheta usque ad sacerdotem cuncti faciunt dolum. Alii in prophetando mendacium, alii perverse interpretando legem Dei. Dicit enim et in alio loco Propheta: Quaerite legem a sacerdotibus (Jerem. XVIII).

(Verse 11.) Therefore I am full of the fury of the Lord, I have labored sustaining it. LXX: And I have filled my fury, and I have sustained it: and I have not consumed him. According to the Hebrew, it is said in the person of the Prophet, that he foresees the coming wrath of God, and is full of the fury and wrath of the Lord, and can no longer sustain it: nor does he dare to entreat the Lord for the sinners. According to the LXX, however, a new sense is placed: that I the Lord myself have completed it, by striking the sinful people: and yet he has retained him, and has not poured out all of it, so that the remnants may be saved: which seems to me to be contrary to itself. For if he completed his fury, how did he sustain so as not to complete it?

(Verse 12.) Pour out (or he pours out) upon the little child without, and upon the council of young men together: for the man with the wife shall be taken, the old man with him who is full of days. And their houses shall pass to others, their fields and wives likewise. Either the Prophet commands in spirit to the coming Chaldean, that he pour out the fury of the Lord upon the little children, and spare not even an innocent age: or certainly he narrates what has been done upon the council of young men together, who had seized arms for resisting. For the man with the wife shall be taken, the most sweet names among themselves shall feel captivity together: the old man with him who is full of days. Therefore, old age is not the last age, but of those who are full of days, whom in our language we call depositos (cast down), or decrepitos (decrepit). It follows, And their houses shall pass to others, by the evil of captivity, their fields and wives together: so that the spouse may pass to the enemies and the possession. Whatever we understand according to the letter concerning Jerusalem, according to spiritual understanding let us refer to the Church, if she should offend God.

(Verse 13 seqq.) Because I will extend my hand upon the inhabitants of the land, says the Lord. For from the least even to the greatest all are given to avarice, and from the prophet even to the priest all work deceit. And they will heal the destruction of the daughter of my people with ignominy, saying: Peace, peace, and there was no peace. What in Hebrew is said: I will extend my hand upon the sinners, or the inhabitants of the earth, among the LXX is always written I will lift up, both of which are the habit of one striking. According to that which is written: And still the hand of the Lord is extended, or exalted (Isaiah V, 25). Moreover, the inhabitants of the earth are always in vice. Whence also in the Apocalypse it is frequently said: Woe to the inhabitants of the earth (Apoc. VIII, 13). From the least even to the greatest all are given to avarice; according to that Apostolic word: The root of all evils is avarice (I Tim. VI, 10). And from the prophet even to the priest all work deceit. Some in prophesying a lie, others in perversely interpreting the law of God. For the Prophet also says in another place: Seek the law from the priests (Jeremiah XVIII).

Et cum, inquit, tanta facerent, prospera quaeque meo populo nuntiabant: et quasi curare cupiebant vulnus, et ignominiam filiae meae, dicentes: Pax, pax; cum pax omnino non esset. Hoc proprie de sacerdotibus et doctoribus intelligendum est, qui divitibus et eis quos vident in honore maximo constitutos, repromittunt prospera, et clementem praedicant Deum: magis illos supplicio et iracundiae praeparantes.

(Vers. 15.) Confusi sunt, quia abominationem fecerunt: quin potius confusione non sunt confusi, et erubescere nescierunt. Pressius hoc legendum est juxta Hebraicum. Et cum, inquit, tanta fecerint, numquid confusi sunt? numquid erubuerunt in sceleribus suis? quin potius peccatum auxere contemptu, et erubescere nescierunt. Nescierunt autem hic posuit pro noluerunt: sive nimio contemptu et vitio inoliti mali, ne intelligere quidem potuerunt. Quamobrem cadent inter ruentes: in tempore visitationis suae corruent, dicit Dominus. Quoniam, ait, erubescere nescierunt: et non solum opus, sed ne scientiam quidem habuerunt, et sensum poenitentiae: propterea cadent qui prius stabant inter eos, qui vitiis suis corruent, et cum visitationis et poenae eorum tempus advenerit, cunctis ruentibus sociabuntur. Grandis autem impietas, non solum non cavere, sed nec intelligere velle peccata, et nullam habere distantiam bonorum malorumque operum.

(Vers. 16 seqq.) Haec dicit Dominus: State super vias et videte, et interrogate de semitis antiquis, quae sit via bona, et ambulate in ea, et invenietis refrigerium (sive purificationem) animabus vestris. Et dixerunt: non ambulabimus (sive non ibimus). Et constitui super vos speculatores, audite vocem tubae. Et dixerunt, non audiemus. Ideo audite (sive audierunt) gentes: et cognosce congregatio (sive qui pascitis greges): aut juxta Symmachum, et cognoscite (testimonium quod in eis est) quanta ego faciam eis. Audi terra. Evangelica parabola si fuerit intellecta, hujus loci praebebit intelligentiam: in qua negotiator bonus, omnes vendere dicitur margaritas, ut de pretio earum unam emat pretiosissimam margaritam (Matth. XIII): quod scilicet per Patriarchas et Prophetas veniamus ad eum qui dicit: Ego sum via (Joan. XIV).

And when, he says, they were doing such great things, they were announcing all prosperous things to my people: and as it were they desired to heal the wound, and the ignominy of my daughter, saying: Peace, peace; when there was no peace at all. This is properly to be understood concerning the priests and teachers, who promise prosperous things to the rich and to those whom they see established in the highest honor, and preach a clement God: rather preparing them for punishment and wrath.

(Verse 15.) They are confounded, because they have committed abomination: but rather they are not confounded with confusion, and they have not known how to blush. This is to be read more strictly according to the Hebrew. And when, he says, they have done such great things, were they confounded? Did they blush in their crimes? But rather they increased the sin by contempt, and knew not how to blush. Moreover, he has placed they knew not here for they would not: or by too much contempt and the vice of ingrained evil, they were not even able to understand. Wherefore they shall fall among those who fall: in the time of their visitation they shall collapse, says the Lord. Because, he says, they knew not how to blush: and they not only had the work, but they did not even have the knowledge, and the sense of repentance: therefore those who before were standing shall fall among those who shall collapse by their vices, and when the time of their visitation and punishment shall have come, they shall be joined with all those falling. Moreover, it is a great impiety, not only not to beware, but not even to be willing to understand sins, and to have no distance between good and evil works.

(Verse 16 seqq.) Thus says the Lord: Stand upon the ways and see, and ask about the ancient paths, which is the good way, and walk in it, and you shall find refreshment (or purification) for your souls. And they said: we will not walk (or we will not go). And I appointed watchmen over you, hear the voice of the trumpet. And they said, we will not hear. Therefore hear (or they have heard), O Gentiles: and know, O congregation (or you who feed the flocks): or according to Symmachus, and know (the testimony which is in them) how great things I will do to them. Hear, O earth. If the Evangelical parable should be understood, it will provide understanding of this place: in which a good merchant is said to sell all pearls, so that from their price he may buy one most precious pearl (Matthew XIII): which is that through the Patriarchs and Prophets we may come to him who says: I am the way (John XIV).

Standum est igitur in prophetis, et diligentissime contemplandum, et interrogandum de semitis antiquis sive sempiternis, quae multorum sanctorum sunt tritae vestigiis, quae significantius Graece appellantur τρίβοι, quae sit via bona in Evangelio (Matth. VII), et ambulandum in ea: quae via cum inventa fuerit, praebet refrigerium, sive purificationem animabus credentium. At illi e contrario responderunt, non ambulabimus per viam Evangelii: proprie hoc Propheta dicente de perfidia Judaeorum. Statimque infert: Et constitui super vos speculatores. Haud dubium quin Apostolorum indicetur chorus, juxta Ezechielem: Filii hominis, speculatorem te dedi domui Israel (Ezech. III, 17). Et praecepi ut audiretis vocem tubae, vel mandata Evangelii, vel doctrinam Apostolorum, juxta illud Isaiae: In montem excelsum ascende, qui evangelizas Sion: exalta sicut tuba vocem tuam, qui annuntias Jerusalem (Isai. XL, 9). Qui dixerunt: Non audiemus; et invitati ad coenam, noluerunt venire: propterea dicitur: Audite, gentes. Quod secuti sunt et Apostoli, quando loquuntur in Lycaonia: Vobis quidem oportebat primum loqui verbum Dei: sed quia repellitis illud, ...

(Vers. 19.) Ecce ego adducam mala super populum istum, fructum cogitationum (sive aversionis) ejus: quia verba mea non audierunt, et legem meam projecerunt. Mala appellat supplicia poenasque patientium, non super gentes quae vocantur ad Evangelii veritatem, sed super populum qui respondit: Non audiemus. Et recepturus est fructum cogitationum, sive aversionis suae, dicente David: Labores manuum tuarum manducabis (Psal. CXXVII, 2). Causaque perspicua, quia verba Domini non audierint, et legem ejus abjecerint.

(Vers. 20.) Ut quid mihi thus de Saba affertis, et calamum suave olentem de terra longinqua? Holocausta vestra non sunt accepta: et victimae vestrae mihi non placuerunt. Quod thura de Saba veniant nemo dubitat: unde et illud Virgilianum: Centumque Sabaeo Thure calent arae (Aeneid. I). Calamum autem, quod Hebraice dicitur CANE (), pro quo LXX et Theodotio cinnamum transtulerunt, de terra venire longinqua propheticus sermo testatur, ut intelligamus Indiam, de qua per mare Rubrum plura veniunt aromata. Hoc genus pigmenti medici κασίαν σύριγγος appellant.

One must stand, therefore, in the prophets, and most diligently contemplate, and ask about the ancient or eternal paths, which have been trodden by the footsteps of many saints, which are more significantly called in Greek triboi (beaten paths), which is the good way in the Gospel (Matthew VII), and one must walk in it: which way, when it has been found, provides refreshment, or purification, for the souls of those believing. But they on the contrary responded, we will not walk through the way of the Gospel: the Prophet saying this properly concerning the perfidy of the Jews. Immediately he infers: And I appointed watchmen over you. Without doubt the choir of the Apostles is indicated, according to Ezekiel: Son of man, I have given you as a watchman to the house of Israel (Ezekiel III, 17). And I commanded that you should hear the voice of the trumpet, either the mandates of the Gospel, or the doctrine of the Apostles, according to that word of Isaiah: Go up onto a high mountain, you who evangelize Zion: exalt your voice like a trumpet, you who announce to Jerusalem (Isaiah XL, 9). Who said: We will not hear; and being invited to the supper, they would not come: therefore it is said: Hear, O Gentiles. Which also the Apostles followed, when they speak in Lycaonia: To you indeed it behooved first to speak the word of God: but because you repel it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles (Acts XIII, 46).

(Verse 19.) Behold, I will bring evils upon this people, the fruit of his thoughts (or of his turning away): because they have not heard my words, and they have cast away my law. He calls evils the punishments and penalties of those suffering, not upon the Gentiles who are called to the truth of the Gospel, but upon the people who responded: We will not hear. And he is about to receive the fruit of his thoughts, or of his turning away, as David says: The labors of your hands you shall eat (Psalm CXXVII, 2). And the cause is clear, because they have not heard the words of the Lord, and have cast away his law.

(Verse 20.) To what purpose do you bring me frankincense from Sheba, and the sweet-smelling reed from a far-off country? Your burnt offerings are not acceptable: and your victims have not pleased me. No one doubts that frankincense comes from Sheba: whence also that Virgilian line: And a hundred altars glow with Sabaean incense (Aeneid I). Moreover, the reed, which in Hebrew is called CANE, for which the LXX and Theodotion translated cinnamon, the prophetic word testifies that it comes from a far-off country, so that we may understand India, from which many spices come through the Red Sea. Physicians call this kind of pigment kasian syringos (cassia-pipe).

Et est sensus: Frustra mihi in unguenta conficienda, quae Lege praecepta sunt, suavissimi odoris pigmenta confertis, et holocausta succenditis, qui meam in Lege non facitis voluntatem, juxta quod supra dictum est: Verba mea non audierunt, et legem meam projecerunt. Hoc autem proprie convenit his, qui de rapinis et nudatione miserorum offerunt sacrificia, et eleemosynis ex iniquitate se putant redimere posse peccata, dicente Scriptura: Redemptio animae viri, propriae divitiae (Prov. XIII, 8), quae non de iniquitate, sed de labore et justitia congregantur.

(Vers. 21.) Propterea haec dicit Dominus: Ecce ego dabo in populum istum ruinas: et ruent in eis (sive infirmitatem, et infirmabuntur in ea) patres et filii simul, vicinus ac proximus, et peribunt. Impleta videmus omnia quae Dominus illi populo comminatus est: quotidie enim ruunt in blasphemiis suis, nihilque in se habent forte, sed omnis apud eos infirmitas est. Filii patrum sequuntur blasphemias; et quotidie recipiunt illam imprecationem: Sanguis ejus super nos, et super filios nostros (Matth. XXVII, 25); et non solum ipsi, sed et vicini et proximi eorum, et omnes qui Legem et Prophetas sequuntur juxta occidentem litteram, et non juxta spiritum vivificantem, et omnes pariter peribunt, quia omnes pariter peccaverunt.

(Vers. 22, 23.) Haec dicit Dominus: Ecce populus venit de terra Aquilonis, et gens magna consurget a finibus terrae. Sagittam et scutum (sive zebynnam) arripiet: crudelis est (vel impudens) et non miserebitur: vox ejus quasi mare sonabit: et super equos ascendent, praeparati quasi vir ad praelium adversum te, filia Sion. Proprie hoc de Babyloniis prophetatur, qui venturi sunt contra populum Jerusalem: et omnis armaturae ordo describitur, et impetus praeliantium, ut vocis terrore concussi, agant poenitentiam, et clementissimum placent Deum. Denique dat occasionem rogandi, dum dicit, adversum te, filia Sion. Possumus hoc testimonio abuti persecutionis tempore, quando omnis adversus nos diaboli rabies concitatur, nullaque misericordia est: et quasi vehementissimi maris fluctus, ita opprimunt resistentes.

(Vers. 24.) Audivimus famam ejus: dissolutae sunt manus nostrae; tribulatio apprehendit nos, dolores quasi parturientem. Respondit populus cui Propheta, immo per Prophetam Dominus Babyloniis comminatus est: quia antequam veniant, timore superati sint, nec possint elevare manus, et angustia eos comprehenderit quasi dolor parturientem; quo dolore nihil affirmant gravius quae senserunt.

And the sense is: In vain you bring together pigments of the sweetest odor for the preparation of ointments, which were commanded by the Law, and burn holocausts, you who do not do my will in the Law, according to what was said above: They have not heard my words, and they have cast away my law. Moreover, this properly applies to those who offer sacrifices from the robberies and stripping of the wretched, and think they can redeem sins with alms from iniquity, the Scripture saying: The redemption of a man's soul is his own riches (Proverbs XIII, 8), which are gathered not from iniquity, but from labor and justice.

(Verse 21.) Therefore thus says the Lord: Behold, I will give ruins among this people: and the fathers and sons together shall fall in them (or infirmity, and they shall be weakened in it), the neighbor and the next of kin, and they shall perish. We see fulfilled all the things which the Lord threatened against that people: for daily they fall in their blasphemies, and they have nothing strong in themselves, but all infirmity is among them. The sons of the fathers follow the blasphemies; and daily they receive that imprecation: His blood be upon us, and upon our children (Matthew XXVII, 25); and not only they, but also their neighbors and those close to them, and all who follow the Law and the Prophets according to the killing letter, and not according to the life-giving spirit, and all together shall perish, because all together have sinned.

(Verse 22, 23.) Thus says the Lord: Behold, a people comes from the land of the North, and a great nation shall arise from the ends of the earth. It shall seize the arrow and the shield (or javelin): it is cruel (or impudent) and will not have mercy: its voice shall sound like the sea: and they shall mount upon horses, prepared like a man for battle against you, O daughter of Zion. This is properly prophesied concerning the Babylonians, who are about to come against the people of Jerusalem: and the order of all armor is described, and the impetus of those fighting, so that, shaken by the terror of the voice, they may do penance, and please the most clement God. Finally, he gives occasion for entreating, while he says, against you, daughter of Zion. We can use this testimony in the time of persecution, when all the rage of the devil is excited against us, and there is no mercy: and like the waves of a most vehement sea, so they oppress those resisting.

(Verse 24.) We have heard the fame of him: our hands are dissolved; tribulation has apprehended us, pains like a woman in labor. The people responded to whom the Prophet, or rather the Lord through the Prophet, threatened the Babylonians: that before they come, they are overcome by fear, nor can they lift up their hands, and anguish has apprehended them like the pain of one in labor; than which pain they affirm nothing they have felt is more grave.

(Vers. 25.) Nolite exire ad agros, et in via ne ambuletis: quoniam gladius inimici pavor in circuitu. Docet Evangelium (Matth. XXIV) non esse exeundum in agrum, nec de tectorum altitudine descendendum, sed audiendum illud: In monte salvum te fac (Gen. XIX, 17). Ad quem in Isaia et Michaea (Isai. II, Mich. IV) jubemur currere, atque conscendere. Praecipitur autem juxta litteram, ne foras exeant, nec deserant muros, sed tueantur se firmissimis munitionibus.

(Vers. 26.) Filia populi mei, accingere cilicio, et conspergere cinere, luctum unigeniti (sive dilecti) fac tibi planctum amarum (sive miserabilem), quia repente veniet vastator (sive miseria) super nos (sive super vos). Quia supra dixerat: Nolite exire ad agros, et in via ne ambuletis: quoniam gladius inimici, pavor in circuitu; et fugam quoque prohibuerat, docet quid facere debeant, ut convertantur scilicet ad poenitentiam, et hanc firmissimam et securam habeant armaturam. Ubi nos diximus, luctum unigeniti fac tibi, pro unigenito, in Hebraico scribitur JAID (), quod magis solitarium, quam unigenitum sonat. Si enim esset dilectus, sive amabilis, ut LXX transtulerunt, IDID () poneretur, quod et Salomoni Deus nomen imposuit. Nihil autem dolentius, quam unum vel solum perdere filium (II Reg. XII). Illud quoque quod nos interpretati sumus, quia repente veniet vastator, sive miseria super nos, Septuaginta, super vos, posuerunt: cum multo Deus misericordius dixerit: ut quidquid super suum venturum est populum, super se quoque venire testetur. Vastatorem autem proprie, vel Nabuchodonosor, vel diabolum significat.

(Vers. 27 seqq.) Probatorem dedi te in populo meo robustum, et scies, et probabis viam eorum. Omnes isti principes declinantes (sive inobedientes), ambulantes fraudulenter (sive perverse). Aes et ferrum, universi corrupti sunt, defecit sufflatorium in igne (quem significantius Graeci φυσητῆρα appellant), consumptum est plumbum, frustra conflavit conflator (sive argentarius). Malitiae enim eorum non sunt consumptae: argentum reprobum vocate eos, quia Dominus projecit illos. Datur propheta populo incredulo probator robustus, quod Hebraice dicitur MABSAR (), quod vel munitum, juxta Aquilam, vel clausum atque circumdatum, juxta Symmachum et LXX sonat, instar urbis firmissimae, ut nullas populi pertimescat insidias; et cum probaveris, ait, et scieris viam populi delinquentis, tunc intelligas argentum aere commixtum nulla ratione posse purgari.

(Verse 25.) Do not go out to the fields, and walk not in the way: because the sword of the enemy is terror on every side. The Gospel teaches (Matthew XXIV) that one is not to go out into the field, nor descend from the height of the roofs, but to hear that word: Save yourself in the mountain (Genesis XIX, 17). To which in Isaiah and Micah (Isaiah II, Micah IV) we are commanded to run and to ascend. Moreover, it is commanded according to the letter, that they should not go outside, nor desert the walls, but protect themselves with the firmest fortifications.

(Verse 26.) Daughter of my people, gird yourself with sackcloth, and sprinkle yourself with ashes, make for yourself the mourning of an only son (or a beloved), a bitter (or miserable) wailing, because suddenly the destroyer (or misery) will come upon us (or upon you). Because he had said above: Do not go out to the fields, and walk not in the way: because the sword of the enemy is terror on every side; and he had also prohibited flight, he teaches what they ought to do, so that they may be converted namely to penance, and have this most firm and secure armor. Where we said, make for yourself the mourning of an only son, for only son, in Hebrew it is written JAID, which sounds more like solitary than only-begotten. For if it were beloved, or amiable, as the LXX translated, IDID would be placed, which name God also imposed on Solomon. Moreover, there is nothing more sorrowful than to lose one or a solitary son (II Samuel XII). That also which we interpreted, because suddenly the destroyer (or misery) will come upon us, the Septuagint placed upon you; although God spoke much more mercifully: so that whatever is about to come upon his people, he testifies to come upon himself also. Moreover, he signifies as the destroyer properly either Nebuchadnezzar or the devil.

(Verse 27 seqq.) I have given you as a robust tester among my people, and you shall know and test their way. All these are princes declining (or disobedient), walking deceitfully (or perversely). Copper and iron, all are corrupt, the bellows have failed in the fire (which more significantly the Greeks call physeter), the lead is consumed, in vain has the founder (or silversmith) melted it. For their malices are not consumed: call them reprobate silver, because the Lord has cast them away. The prophet is given to the incredulous people as a robust tester, which in Hebrew is called MABSAR, which sounds either as fortified, according to Aquila, or shut up and enclosed, according to Symmachus and the LXX, like a most firm city, so that he may fear no ambushes of the people; and when you have tested, he says, and have known the way of the delinquent people, then you may understand that silver mixed with copper can by no reason be purged.

Quomodo enim plumbum miscetur metallis, quae adulterata sunt atque violata, ut materia separetur aliena, et si forsitan purgata non fuerit, plumbum omne consumitur, et in nihilum redigitur: ita omne eloquium doctrinarum, et sermo propheticus perit in his qui audire contemnunt (Psal. LVII). Dicamus et super his, qui sicut aspides surdae obturant aures suas, ne audiant voces incantantium. Frustra enim conflavit argentarius sive conflator: malitiae enim eorum non sunt consumptae. Unde nequaquam argentum, sed argentum reprobum sunt vocati: quia Dominus abjecit eos. Principes autem sunt a Domino recedentes, sive inobedientes, qui perverse ambulant et fraudulenter.

(Cap. VII.---Vers. 1, 2.) Verbum quod factum est ad Jeremiam a Domino, dicens: Sta in porta domus Domini, et praedica (vel lege) ibi verbum istud, et dic: Audite verbum Domini omnis Juda, qui ingredimini per portas has, ut adoretis Dominum. Hoc in editione LXX non habetur, sed de Theodotione ex Hebraico additum est. Imperatur autem Prophetae, ut stet in porta Domini, per quam ad adorandum Dominum ingreditur populi multitudo: ut per hanc occasionem possint audire quae Dominus praecipit. Per quod intelligimus duritiam populi Judaeorum, quia quasi mendaces atque vesanos habuerint Prophetas, dum per occasionem et celebritatem loci audire cogunt verba Domini; et non propter hoc, quod verba sint Domini.

(Vers. 3.) Haec dicit Dominus exercituum, Deus Israel: Bonas facite (sive dirigite) vias vestras et studia vestra (sive adinventiones vestras), et habitabo vobiscum in loco isto (sive habitare vos faciam in loco isto). Loquitur Deus Israel ad eos qui in captivitatem erant ducendi, ut de studiis pessimis et perversissimis adinventionibus converterentur ad veri Dei cultum: polliceturque si fuerint emendati, vel se habitaturum cum eis, vel certe habitare eos facturum in eodem loco in quo erant. Nam et Templum habitaculum Dei dicitur, et domus Domini. Studia autem et adinventiones, varii Judaeorum errores sunt, quos ad colenda diversa idola excogitaverant.

(Vers. 4 seqq.) Nolite confidere in verbis mendacibus [Al. mendacii], dicentes: Templum Domini, templum Domini, templum Domini est. quoniam si benedixeritis (sive direxeritis) vias vestras et studia vestra: si feceritis judicium inter virum et proximum suum [Al. ejus]: advenae, et pupillo, et viduae non feceritis calumniam (sive non oppresseritis eos) nec sanguinem innocentem effuderitis in loco hoc: et post deos alienos non ambulaveritis in malum vobismetipsis; habitabo vobiscum (sive habitare vos faciam) in isto loco, in terra quam dedi patribus vestris a saeculo usque in saeculum.

For just as lead is mixed with metals which are adulterated and violated, so that the foreign material may be separated, and if perchance it has not been purged, all the lead is consumed, and is reduced to nothing: so all eloquence of doctrines, and the prophetic word perishes in those who despise to hear (Psalm LVII). Let us say this also over those who, like deaf asps, stop their ears, lest they hear the voices of those incanting. For in vain has the silversmith or founder melted; for their malices are not consumed. Whence by no means silver, but reprobate silver they have been called: because the Lord has cast them away. Moreover, the princes are those departing from the Lord, or the disobedient, who walk perversely and deceitfully.

(Chapter VII. — Verse 1, 2.) The word that was made to Jeremiah from the Lord, saying: Stand in the gate of the house of the Lord, and preach (or read) there this word, and say: Hear the word of the Lord, all Judah, you who enter through these gates to adore the Lord. This is not had in the edition of the LXX, but was added from Hebrew by Theodotion. Moreover, the Prophet is commanded to stand in the gate of the Lord, through which the multitude of the people enters for adoring the Lord: so that through this occasion they may be able to hear what the Lord commands. By which we understand the hardness of the people of the Jews, because they had the Prophets as if lying and insane, until by the occasion and celebrity of the place they compel them to hear the words of the Lord; and not because of this, that they are the words of the Lord.

(Verse 3.) Thus says the Lord of hosts, the God of Israel: Make your ways and your efforts (or your inventions) good (or direct), and I will dwell with you in this place (or I will make you dwell in this place). The God of Israel speaks to those who were about to be led into captivity, that they should be converted from their worst efforts and most perverse inventions to the adoring of the true God: and he promises that if they should be corrected, he would either dwell with them, or certainly make them dwell in the same place where they were. For the Temple also is called the dwelling place of God, and the house of the Lord. Moreover, the efforts and inventions are the various errors of the Jews, which they had invented for adoring various idols.

(Verse 4 seqq.) Do not trust in lying words (or of a lie), saying: The temple of the Lord, the temple of the Lord, the temple of the Lord it is. for if you will bless (or direct) your ways and your efforts: if you will do judgment between a man and his neighbor (or his neighbor): if you will not do calumny to the stranger, and the fatherless, and the widow (or if you will not oppress them) nor shed innocent blood in this place: and will not walk after strange gods to your own hurt; I will dwell with you (or I will make you dwell) in this place, in the land which I gave to your fathers from world to world.

Hoc quod Septuaginta in hujus capituli addidere principio: In verbis mendacii, quae vobis omnino non proderunt, in Hebraico non habetur. Praecepit autem et tunc populo Judaeorum, et hodie nobis qui videmur in Ecclesia constituti, ne fiduciam habeamus in aedificiorum splendore, auratisque laquearibus, et vestitis parietibus marmorum crustis. Et dicamus: Templum Domini, templum Domini, templum Domini est. Illud enim templum Domini est, in quo habitat vera fides, sancta conversatio, omniumque virtutum chorus. Denique infert: Si rectas feceritis vias vestras, et cogitatio vestra non abierit post errorem, et secuti fueritis justitiam, et malum non feceritis, neque effuderitis sanguinem innocentem, simplices quosque non scandalizantes. et post deos alienos non ambulaveritis, perversa adorantes dogmata, quae de vestro corde simulastis in malum vobismetipsis: vel habitabo vobiscum in loco isto, quem vocatis Templum Dei, et in terra quam dedi patribus vestris, Apostolis scilicet et Apostolicis viris: vel certe firma statione habitare vos faciam a principio usque ad finem. Potest hoc et illis virginibus convenire, quae jactant pudicitiam, et impudenti vultu praeferunt castitatem, cum aliud habeat conscientia, et nesciunt illam definitionem Apostoli virginalem: Ut sit sancta corpore et spiritu. Quid enim prodest corporis pudicitia animo constuprato, si caeteras virtutes quas propheticus sermo descripsit, non habuerit?

(Vers. 8 seqq.) Ecce vos confiditis vobis in verbis mendacii (sive mendacibus) quae [Vulg. sermonibus qui] non proderunt vobis. Furari, occidere, adulterare, jurare mendaciter, libare Baalim, et ire post deos alienos quos ignoratis. Et venistis, et stetistis coram me in domo hac, in qua invocatum est nomen meum, et dixistis: Liberati sumus (sive desivimus): eo quod fecerimus omnes abominationes istas. Frustra eos in templo habere fiduciam, sequentia peccata demonstrant. Quid enim prodest audacter ingredi limen domus Dei, erecta stare cervice: et non solum cor, sed et manus habere pollutas, furto, homicidio, adulterio, perjurio, sacrilegio, et cultu eorum deorum quos nescias? Haec spiritualiter accidere in Ecclesia nemo dubitat, quando praesentis temporis considerantes felicitatem, sua peccata non reputant: et latere arbitrantur Deum, quia non statim vindicta consequitur; quin potius in tantam prorumpunt amentiam, ut liberatos se putent, quia post mala opera etiam a cultu Domini recesserunt.

(Vers. 11.) Numquid [Vulg. Ergo] spelunca latronum facta est domus ista (sive mea), in qua invocatum est nomen meum in oculis vestris? Ego, ego sum: ego vidi, dicit Dominus. De hoc loco in Evangelio assumptum puto: Scriptum est: Domus Patris mei, domus orationis vocabitur: vos autem fecistis illam speluncam latronum (Matth. XXI, 13); sive, ut in alio Evangelio scriptum est, domum negotiationis (Joan. II, 16).

This which the Septuagint added in the beginning of this chapter: In lying words, which will not profit you at all, is not had in the Hebrew. Moreover, he commanded both then to the people of the Jews, and today to us who seem to be established in the Church, that we should not have confidence in the splendor of buildings, and gilded ceilings, and walls clothed with crusts of marble. And let us say: The temple of the Lord, the temple of the Lord, the temple of the Lord it is. For that is the temple of the Lord, in which true faith dwells, a holy conversation, and the choir of all virtues. Finally he infers: If you will make your ways straight, and your thought shall not have gone after error, and you shall have followed justice, and shall not have done evil, nor shed innocent blood, not scandalizing any of the simple ones. and shall not have walked after strange gods, adoring perverse dogmas, which you have simulated from your own heart to your own hurt: either I will dwell with you in this place, which you call the Temple of God, and in the land which I gave to your fathers, to the Apostles namely and Apostolic men: or certainly I will make you dwell with a firm station from the beginning even to the end. This can also apply to those virgins, who boast of modesty, and with an impudent face prefer chastity, when the conscience has something else, and they know not that virginal definition of the Apostle: That she may be holy in body and in spirit (I Cor. VII, 34). For what does the modesty of the body profit a defiled mind, if it shall not have had the other virtues which the prophetic word has described?

(Verse 8 seqq.) Behold, you trust for yourselves in words of a lie (or lying) which (or speeches which) shall not profit you. To steal, to kill, to commit adultery, to swear falsely, to sacrifice to Baalim, and to go after strange gods whom you know not. And you came, and stood before me in this house, in which my name is invoked, and you said: We are delivered (or we have ceased): because we have done all these abominations. The following sins demonstrate that they have confidence in the temple in vain. For what does it profit to enter the threshold of the house of God boldly, to stand with an erect neck: and to have not only the heart, but also the hands polluted, with theft, homicide, adultery, perjury, sacrilegio, and the cult of those gods whom you know not? No one doubts that these things happen spiritually in the Church, when considering the happiness of the present time, they do not repute their own sins: and they think God is hidden, because vengeance does not immediately follow; but rather they break out into such great madness, that they think themselves delivered, because after evil works they have even receded from the worship of the Lord.

(Verse 11.) Has this house (or my house), in which my name is invoked, become a den of thieves in your eyes? I, I am: I have seen, says the Lord. I think this place is assumed in the Gospel: It is written: My Father's house shall be called a house of prayer: but you have made it a den of thieves (Matthew XXI, 13); or, as it is written in another Gospel, a house of merchandise (John II, 16).

Ecclesia Dei vertitur in speluncam latronum, quando furta, homicidia, adulteria, sacrilegia, perjuria, haereseos adinventio, et omnia in ea scelera versantur: quando avaritiae facibus principes inardescunt, et regum quondam opes, vile aut certe non vile palliolum possidet. Unde infert: Ego, ego sum, ego vidi, dicit Dominus. Oculi mei contemplati sunt, quod vos putatis occultum: tenebrae thesaurorum meam non fugiunt conscientiam. Qui cum dives esset, pauper pro nobis factus est, nunc in nostris divitiis erubescit (I Cor. VIII), et dicit: Vae vobis divitibus, qui habetis consolationem vestram (Luc. VI).

(Vers. 12.) Ite ad locum meum in Silo, ubi habitavit nomen meum a principio, et videte quae fecerim ei propter malitiam populi mei Israel. Ex praeteritis docet praesentia: et dicentibus: Templum Domini, templum Domini, templum Domini est, et pretiosae domus 893 fulgore gaudentibus, Silo ubi primum fuit tabernaculum Dei, recordatur historiae, de qua in psalmo scriptum est: Et repulit tabernaculum Silo (Ps. LXXVII, 60). Ut quomodo ille locus in ruinas cineresque collapsus est, ita et Templum corruat, cum similium habitatio fuerit peccatorum. Sicut igitur Silo Templi exemplum est, ita Templum nobis, quando tempus advenerit illius testimonii: Putas, veniens Filius hominis inveniet fidem super terram (Luc. XVIII, 8)?

(Vers. 13 seqq.) Et nunc quia fecistis omnia opera haec, dicit Dominus: et locutus sum ad vos mane consurgens et loquens, et non audistis: et vocavi vos, et non respondistis: faciam domui huic, in qua invocatum est nomen meum, et in qua vos habetis fiduciam, et loco quem dedi vobis et patribus vestris, sicut feci Silo: et projiciam vos a facie mea, sicut projeci omnes fratres vestros universum semen Ephraim [Al. Israel]. Hoc quod posuimus, mane consurgens et loquens, in Septuaginta non habetur. Mane autem consurgit Deus: non quo aliquod ei tempus absque diluculo sit; sed quo post noctis quietem viribus corporis instauratis anima hominum vegetior sit, et nequaquam voluptatibus occupata, cibique desiderio, audire et facere valeat quae dicuntur. Unde et illud in psalmo legimus: Mane exaudies vocem meam: mane astabo tibi et videbo (Psal. V, 4, 5). Et in Isaia: De nocte, sive diluculo consurget spiritus meus ad te, Deus: quoniam lux praecepta tua super terram (Isai. XXVI). Unde et filios lucis Paulus apostolus appellat (Ephes. V), et non noctis neque tenebrarum, nec dormientes, sicut et caeteri dormiunt, qui Dei mandata non sentiunt. Quia igitur Deus vocavit eos, de nocte consurgens, ut et eos de tenebris liberaret, comminatur eis similia se esse facturum Templo in Hierosolymis, quae fecit loco Silo, ubi primum fuit tabernaculum: ut peccata similia pari sententia feriantur.

The Church of God is turned into a den of thieves when thefts, homicides, adulteries, sacrileges, perjuries, the invention of heresy, and all crimes are turned in her: when the princes burn with the torches of avarice, and the wealth of former kings, a cheap or certainly not a cheap mantle possesses. Whence he infers: I, I am, I have seen, says the Lord. My eyes have contemplated what you think is hidden: the darkness of treasures does not escape my conscience. He who, when he was rich, became poor for us, now blushes in our riches (II Cor. VIII), and says: Woe to you rich, who have your consolation (Luke VI).

(Verse 12.) Go to my place in Shiloh, where my name dwelt from the beginning, and see what I have done to it because of the malice of my people Israel. From past things he teaches present ones: and to those saying: The temple of the Lord, the temple of the Lord, the temple of the Lord it is, and rejoicing in the splendor of a precious house, he remembers the history of Shiloh where the tabernacle of God was first, concerning which it is written in the psalm: And he rejected the tabernacle of Shiloh (Psalm LXXVII, 60). So that just as that place collapsed into ruins and ashes, so also the Temple may collapse, when it shall have been the habitation of similar sinners. As Shiloh therefore is an example of the Temple, so the Temple is to us, when the time of that testimony shall have come: Do you think, when the Son of man comes, he will find faith upon the earth? (Luke XVIII, 8).

(Verse 13 seqq.) And now because you have done all these works, says the Lord: and I have spoken to you rising early and speaking, and you have not heard: and I have called you, and you have not answered: I will do to this house, in which my name is invoked, and in which you have confidence, and to the place which I gave to you and your fathers, as I did to Shiloh: and I will cast you away from my face, as I cast away all your brothers the whole seed of Ephraim (or Israel). This which we have placed, rising early and speaking, is not had in the Septuagint. Moreover, God rises early: not that there is any time for him without dawn; but that after the rest of the night, the soul of men may be more vigorous with the strength of the body restored, and by no means occupied with pleasures, and with the desire of food, may be able to hear and do the things which are said. Whence also we read that in the psalm: In the morning you shall hear my voice: in the morning I will stand before you and see (Psalm V, 4, 5). And in Isaiah: From the night (or early) my spirit shall rise early to you, O God: because your light is your precepts upon the earth (Isaiah XXVI). Whence also the Apostle Paul calls them sons of light (Ephesians V), and not of the night nor of darkness, nor sleeping, as also others sleep, who do not perceive the mandates of God. Because therefore God called them, rising early from the night, that he might also deliver them from darkness, he threatens them that he will do similar things to the Temple in Jerusalem, which he did to the place of Shiloh, where the tabernacle was first: so that similar sins may be struck with a like sentence.

Et quomodo projecit Dominus semen Ephraim, id est, decem tribus quae vocabantur Israel, et habebant principes propter Jeroboam filium Nabath de tribu Ephraim, quae eadem appellabatur tribus Joseph; sic etiam Jerusalem et tribum Juda cum Benjamin se abjecturum esse testatur. Abjecit igitur Silo, abjecturus et Templum: abjecit decem tribus, abjecturus et duas. Quidquid illi populo dicitur, intelligamus et de nobis, si similia fecerimus.

(Vers. 16.) Tu ergo noli orare pro populo hoc: nec assumas pro eis laudem et orationem (sive nec roges, ut misericordiam consequatur). Et non obsistas mihi: quia non exaudiam te. Ne videatur rogans Propheta non impetrare quod postulat, praevenit orationem ejus Dominus, et dicit: Noli orare pro populo isto, indigni enim sunt oratione tua: nec assumas pro eis laudem et orationem. Eis enim qui non exaudiuntur cum precantur, melius est non orare, ne repulsam sentiant postulantio. Quod autem dicit: Et non obsistas mihi, ostendit sanctorum orationem irae Dei resistere, et quasi ligare manum ejus, ne facere compellatur quod minatur. Denique stetit Phinees et placavit (sive placavit), et cessavit quassatio (Psal. CV, 30). Et Aaron stans inter vivos et mortuos, imminentem averterat iram (Num. XVI). Sed hoc Jeremiae dicitur de populo qui mensuram impleverat peccatorum, nec poterat jam oratione Prophetae salvari.

(Vers. 17 seqq.) Nonne vides quid isti faciant in civitatibus Juda, et in plateis Jerusalem? Filii colligunt ligna, et patres succendunt ignem, et mulieres conspergunt adipem, ut faciant placentas Reginae coeli (sive militiae coeli): et libent diis alienis, et me ad iracundiam provocent. Causam praebet cur dixerat: Noli orare pro populo isto. Nonne vides, inquit, commune et publicum eorum esse peccatum? Omnes enim aetates et uterque sexus ad colenda idola pariter laborant. Filii colligunt ligna, patres succendunt ignem, mulieres conspergunt adipem, ut faciant placentas Reginae coeli. Quidam Reginam coeli, Lunam interpretantur, alii stellarum exercitum, quia in Hebraico scribitur MELECHETH (), quod et reginam, et opus (sive ministerium) significat. Unde et Septuaginta transtulerunt: militiae coeli. Quodque ait: ut me ad iracundiam provocent, sic intelligendum est, quasi diceret: non ob hanc causam deos colunt alienos, quod putent esse deos, sed ut me ad iracundiam provocent.

And just as the Lord cast away the seed of Ephraim, that is, the ten tribes which were called Israel, and had princes because of Jeroboam the son of Nebat of the tribe of Ephraim, which same was called the tribe of Joseph; so also he testifies that he is about to cast away Jerusalem and the tribe of Judah with Benjamin. He rejected Shiloh therefore, being about to reject also the Temple: he rejected ten tribes, being about to reject also two. Whatever is said to that people, let us understand it also concerning us, if we should do similar things.

(Verse 16.) Therefore do not pray for this people: nor take up for them praise and prayer (or do not ask, that they may obtain mercy). And do not oppose me: because I will not hear you. Lest the praying Prophet should seem not to obtain what he asks, the Lord prevents his prayer, and says: Do not pray for this people, for they are unworthy of your prayer: nor take up for them praise and prayer. For those who are not heard when they pray, it is better that they should not pray, so that they may not feel the repulse of the one asking. But that which he says: And do not oppose me, shows that the prayer of the saints opposes the wrath of God, and as it were binds his hand, that he may not be compelled to do what he threatens. Finally, Phinehas stood and appeased (or placated), and the destruction ceased (Psalm CV, 30). And Aaron standing between the living and the dead, turned away the coming wrath (Numbers XVI). But this is said to Jeremiah concerning a people who had completed the measure of their sins, and could no longer be saved by the prayer of the Prophet.

(Verse 17 seqq.) Do you not see what they do in the cities of Judah, and in the streets of Jerusalem? The children gather wood, and the fathers light the fire, and the women knead the dough, to make cakes for the Queen of heaven (or for the host of heaven): and to offer libations to strange gods, and to provoke me to wrath. He gives the cause why he had said: Do not pray for this people. Do you not see, he says, their common and public sin? For all ages and both sexes work together for adoring idols. The children gather wood, the fathers light the fire, the women knead dough, to make cakes for the Queen of heaven. Some interpret the Queen of heaven as the Moon, others as the host of stars, because in Hebrew it is written MELECHETH, which signifies both queen and work (or ministry). Whence also the Septuagint translated: for the host of heaven. And what he says: to provoke me to wrath, should be understood as if he said: they do not adore strange gods for this reason, that they think they are gods, but so that they may provoke me to wrath.

(Vers. 19.) Numquid me ad iracundiam provocant, dicit Dominus? nonne semetipsos in confusionem vultus sui? Numquid, inquit, me putant in idolis suis laedere? Deus enim nec ullis laeditur peccatis, nec ullis virtutibus augetur. Nostrum enim sive bonum sive malum, nostrum est, non Dei. Quocirca dum me putant ad iracundiam provocare, se potius in confusionem provocant vultus sui, dum recipiunt operum suorum mercedem.

(Vers. 20.) Propterea haec dicit Dominus: Ecce furor meus et indignatio mea conflatur (sive stillat) super locum istum, super homines, et super jumenta, et super lignum regionis, et super fruges terrae: et succendetur, et non exstinguetur. Quod nos interpretati sumus conflatur, alii transtulerunt stillat. Et est sensus: Sicut stillicidium aquae, si frequenter ceciderit super petram, aut excavat eam aut liquefacit: sic furor meus, quamvis in principio parvus esse videatur, tamen perseverantia sua habitatores Jerusalem consumet. Comparatur enim stillae, quae licet parva sit, tamen pars est futurae inundationis. Quod autem dicit super jumenta, et super lignum regionis, et super fruges terrae, ostendit quod cum Deus iratus fuerit, et homines, et ea quae hominum sunt, similem interitum sentient. Et succendetur, inquit, haud dubium quin furor Domini, et non exstinguetur: quia non agit populus, per quae possit exstingui.

(Vers. 21 seqq.) Haec dicit Dominus exercituum, Deus Israel: Holocaustomata vestra addite victimis vestris, et comedite carnes. Quia non sum locutus cum patribus vestris: et non praecepi eis in die qua eduxi eos de terra Aegypti, de verbo holocaustomatum et victimarum. Sed hoc verbum praecepi eis, dicens: Audite vocem meam, et ero vobis in Deum, et vos eritis mihi in populum: et ambulate in omni via quam mandavi vobis, ut bene sit vobis. His qui, cum omnibus essent facinoribus dediti, sacrificia tamen offerebant, dicit: Holocaustomata vestra addite victimis vestris, et comedite carnes: non enim curo sacrificia vestra, quae non ad meum cultum, sed ad vestram luxuriem defertis. Quod autem ait: Non sum locutus eis de verbo holocaustomatum et victimarum, sic intelligendum est: quod in primo decalogo quem in monte locutus est Dominus, et in duabus tabulis lapideis scripsit, nulla mentio sit victimarum atque sacrificiorum. Postquam enim fecerant vitulum aureum, tunc addidit Dominus sacrificiorum Legem, ut de idolorum cultibus ad suum cultum eos revocaret. Magis ergo requirit Dominus auditum vocis suae et observationem praeceptorum suorum, quam victimarum multitudinem.

(Verse 19.) Do they provoke me to wrath, says the Lord? Is it not themselves to the confusion of their own face? Do they think, he says, that they hurt me by their idols? For God is not hurt by any sins, nor is he increased by any virtues. For our good or evil is ours, not God's. Therefore, while they think they provoke me to wrath, they rather provoke themselves to the confusion of their own face, while they receive the reward of their works.

(Verse 20.) Therefore thus says the Lord: Behold, my fury and my indignation is melted (or drops) upon this place, upon men, and upon beasts, and upon the wood of the region, and upon the fruits of the earth: and it shall be kindled, and shall not be extinguished. What we translated as melted, others translated as drops. And the sense is: Just as a drop of water, if it should frequently fall upon a stone, either hollows it out or melts it: so my fury, although it may seem small at the beginning, yet by its perseverance it will consume the inhabitants of Jerusalem. For it is compared to a drop (stilla) which, although it is small, yet it is part of a future inundation. But that he says upon beasts, and upon the wood of the region, and upon the fruits of the earth, shows that when God is angry, both men and the things which are of men will feel a similar destruction. And it shall be kindled, he says, without doubt the fury of the Lord, and it shall not be extinguished: because the people do not do the things through which it could be extinguished.

(Verse 21 seqq.) Thus says the Lord of hosts, the God of Israel: Add your burnt offerings to your victims, and eat the flesh. Because I did not speak with your fathers: and I did not command them in the day in which I led them out of the land of Egypt, concerning the word of burnt offerings and victims. But this word I commanded them, saying: Hear my voice, and I will be to you for a God, and you shall be to me for a people: and walk in all the way which I have commanded you, so that it may be well with you. To those who, while they were given to all crimes, yet offered sacrifices, he says: Add your burnt offerings to your victims, and eat the flesh: for I do not care for your sacrifices, which you do not offer for my worship, but for your luxury. But that which he says: I did not command them concerning the word of burnt offerings and victims, should be understood in this way: that in the first decalogue which the Lord spoke on the mountain, and wrote on the two tables of stone, there is no mention of victims and sacrifices. For after they had made the golden calf, then the Lord added the Law of sacrifices, so that he might recall them from the worship of idols to his own worship. Therefore, the Lord rather requires the hearing of his voice and the observation of his precepts, than the multitude of victims.

(Vers. 24, 25.) Et non audierunt, nec inclinaverunt aurem suam: sed ambulaverunt in voluntatibus suis, et in pravitate cordis sui mali: factique sunt retrorsum et non in ante, a die qua egressi sunt patres eorum de terra Aegypti usque ad diem hanc. Exprobrat populo antiquam et inolitam malitiam: quod nunquam vocem Domini audire voluerint, sed sua prava sequuti sint cogitamenta. Factique sunt retrorsum et non in ante: hoc est, semper in pejus iverunt, et nunquam ad meliora. Retrorsum enim dicitur ire, qui ad peccata quae dimiserat, revertitur: in ante autem, qui semper in virtutibus facit profectum.

(Vers. 26.) Et misi ad vos omnes servos meos prophetas per diem, de luce consurgens et mittens: et non audierunt me, nec inclinaverunt aurem suam: sed induraverunt cervicem suam, et pejus operati sunt quam patres eorum. Licet omnes ad eos prophetas miserim, tamen non sunt emendati: sed et patrum malitiam superaverunt, indurantes cervicem suam, ne audirent verba Domini.

(Vers. 27, 28.) Et loqueris ad eos omnia verba haec, et non audient te: et vocabis eos, et non respondebunt tibi. Et dices ad eos: Haec est gens quae non audivit vocem Domini Dei sui, nec recepit disciplinam: periit fides, et ablata est de ore eorum. Praemonetur Propheta laborem suum inanem fore quantum ad emendationem populi, quia verba ejus non audient. Praecipiturque ut eis dicat: Haec est gens quae non audivit vocem Domini. Quod proprie completur in Christo, quando noluerunt recipere disciplinam, et vocem sui Domini contempserunt. Unde eleganter infertur: Periit fides, quae proprie Christianorum est; et ablata est de ore eorum: omnis videlicet Filii Dei, fideique confessio.

(Vers. 29.) Tonde capillum tuum, et projice, et sume in directum (sive super labîa) planctum: quia projecit Dominus, et reliquit generationem furoris sui. Et Job, audita filiorum et filiarum morte, capillos legimus totondisse (Job. I): et apud Veteres haec erat omnium consuetudo lugentium tondere caesariem. At nunc e contrario comam demittere, luctus indicium est. Omnis autem planctus et Lamentatio prophetalis idcirco assumitur: quia projecit Dominus, et reliquit generationem furoris sui. Haud dubium quin populum significet Judaeorum. Et proprie hoc ad Christi tempora referendum, quando perit fides, et ablata est de ore populi Dominum blansphemantis.

(Verse 24, 25.) And they did not hear, nor did they incline their ear: but they walked in their own wills, and in the perversity of their evil heart: and they became backward and not forward, from the day in which their fathers went out of the land of Egypt even to this day. He reproaches the people with their ancient and ingrained malice: that they never wanted to hear the voice of the Lord, but followed their own perverse thoughts. And they became backward and not forward: that is, they always went toward the worse, and never toward the better. For he is called backward who returns to the sins which he had left: but forward he who always makes progress in virtues.

(Verse 26.) And I sent to you all my servants the prophets by day, rising early and sending: and they did not hear me, nor did they incline their ear: but they hardened their neck, and they did worse than their fathers. Although I sent to them all the prophets, yet they were not corrected: but they even exceeded the malice of their fathers, hardening their neck, so that they might not hear the words of the Lord.

(Verse 27, 28.) And you shall speak to them all these words, and they will not hear you: and you shall call them, and they will not answer you. And you shall say to them: This is the nation that has not heard the voice of the Lord its God, nor received discipline: faith has perished, and is taken away from their mouth. The Prophet is warned that his labor will be in vain as far as the correction of the people is concerned, because they will not hear his words. And he is commanded to say to them: This is the nation that has not heard the voice of the Lord. Which is properly completed in Christ, when they would not receive discipline, and contemned the voice of their Lord. Whence elegantly it is inferred: Faith has perished, which is properly of Christians; and is taken away from their mouth: all namely confession of the Son of God and of faith.

(Verse 29.) Cut off your hair, and cast it away, and take up a lamentation in the direct way (or upon the lips): because the Lord has rejected and forsaken the generation of His fury. And we read that Job, having heard of the death of his sons and daughters, shaved his hair (Job 1); and among the ancients, this was the custom of all those mourning, to shave the hair. But now, on the contrary, to let the hair grow long is a sign of mourning. However, every prophetic wailing and lamentation is taken up for this reason: because the Lord has rejected and forsaken the generation of His fury. There is no doubt but that it signifies the people of the Jews. And properly this is to be referred to the times of Christ, when faith perished, and was taken away from the mouth of the people blaspheming the Lord.

(Vers. 30, 31.) Quia fecerunt filii Juda malum in conspectu meo [Vulg. oculis meis], dicit Dominus: posuerunt offendicula sua in domo, in qua invocatum est nomen meum, ut polluerent eam. Et aedificaverunt excelsa (sive aram) Topheth, quae est in valle filii Ennom, ut incenderent filios suos, et filias suas igne: quae non praecepi, nec cogitavi in corde meo. Quod in Templo Dei filii Juda statuam Baal posuerint, in Ezechielis principio discimus. Excelsa autem, quae Hebraice appellantur BAMOTH (), sive aram Topheth, quae est in valle filiorum Ennom, illum locum significat, qui Siloe fontibus irrigatur; et est amoenus atque nemorosus, hodieque hortorum praebet delicias. Hic autem gentilitatis error omnes provincias occupavit, ut ad capita montium lucosque amoenissimos victimas immolarent, et omnis pravae superstitionis religio servaretur. TOPHETH () lingua Hebraea interpretatur latitudo: scriptumque fertur in libro Josue filii Nun de hoc loco, qui est in valle filiorum Ennom, et Hebraice dicitur GEENNOM Ge: () quippe φάραγγα, hoc est, vallem: et ENNOM (), vel hominis nomen, vel gratiam sonat. Traduntque Hebraei ex hoc loco appellatam Gehennam, quia scilicet omnis populus Judaeorum ibi perierit, offendens Deum. In quo loco etiam filios suos igne idolis consecrarint, sive holocaustum obtulerint, quae non praeceperit eis, nec ulla Legis jusserit sanctione (IV Reg. XVII). Quod si Jephte obtulit filiam suam virginem Deo, non sacrificium placet, sed animus offerentis (Jud. XI). Neque enim si canis, aut asinus, aut immundum quodlibet animal primum occurrisset patri a caede hostium revertenti, Deo illud offerre debuerat.

(Vers. 32, 33.) Ideo ecce dies venient, dicit Dominus, et non dicetur amplius, Topheth, et vallis filii Ennom, sed vallis interfectionis: et sepelientur in Topheth, eo quod non sit locus. Et erit morticinum populi hujus in cibum volucribus coeli, et bestiis terrae: et non erit qui abigat. Tempus obsidionis significat, quod ab anno nono Sedechiae regis usque ad annum undecimum perpessi sunt (IV Reg. XXV); et quod nequaquam vocetur vallis ipsa gehennom, hoc est, vallis Ennom, sive filiorum Ennom: sed ob interfectionem plurimorum, vallis occisionis. Tanta autem caedes erit, ut in loco prius religionis, sepulcra sint innumerabilia: et quos sepelire non potuerint, lacerentur ab avibus, et a bestiis devorentur. Nullusque sit qui abigat, similia metuens, et humandi victus officiis. Manifesta transcurrimus, ut sicubi locus fuerit, in obscuris moremur. Ipsius enim libri magnitudo fastidium potest facere legentibus, quanto magis si a nobis latius disseratur.

(Verse 30, 31.) Because the children of Judah have done evil in My sight [Vulgate: in My eyes], says the Lord: they have set their stumbling blocks in the house in which My name is invoked, to pollute it. And they have built the high places (or the altar) of Topheth, which is in the valley of the son of Ennom, to burn their sons and their daughters with fire: which I did not command, nor did it enter into My heart. That in the Temple of God the children of Judah placed the statue of Baal, we learn in the beginning of Ezekiel. Moreover, the high places, which in Hebrew are called BAMOTH (במות), or the altar of Topheth, which is in the valley of the sons of Ennom, signifies that place which is irrigated by the fountains of Siloe; and it is pleasant and woody, and today provides the delights of gardens. However, this error of Gentility occupied all provinces, so that they immolated victims at the summits of mountains and in the most pleasant groves, and the religion of every perverse superstition was preserved. TOPHETH (תפת) in the Hebrew language is interpreted as breadth; and it is said to be written in the book of Joshua the son of Nun about this place, which is in the valley of the sons of Ennom, and in Hebrew is called GEENNOM (גיהנם). Ge (גי) indeed is φάραγγα, that is, a valley; and ENNOM (ונם), either a man's name, or it sounds like grace. And the Hebrews hand down that Gehenna was named from this place, because namely all the people of the Jews perished there, offending God. In which place also they consecrated their sons by fire to idols, or offered a burnt offering, which He had not commanded them, nor ordered by any sanction of the Law (4 Kings 17). But if Jephthah offered his virgin daughter to God, the sacrifice does not please, but the mind of the one offering (Judges 11). For neither if a dog, or an ass, or any unclean animal had first met the father returning from the slaughter of the enemies, ought he to have offered it to God.

(Verse 32, 33.) Therefore behold the days shall come, says the Lord, and it shall no more be called Topheth, and the valley of the son of Ennom, but the valley of slaughter: and they shall be buried in Topheth, because there is no room. And the carcass of this people shall be for meat for the birds of the air, and for the beasts of the earth: and there shall be none to drive them away. It signifies the time of the siege, which they suffered from the ninth year of King Zedekiah until the eleventh year (4 Kings 25); and that the valley itself should by no means be called gehennom, that is, the valley of Ennom, or of the sons of Ennom: but because of the slaughter of very many, the valley of slaughter. Moreover, such great slaughter shall there be, that in the place formerly of religion, there shall be innumerable sepulchers: and those whom they could not bury shall be torn by birds and devoured by beasts. And there shall be none to drive them away, fearing similar things, and overcome by the duties of burying. We pass over obvious things, so that wherever there is a place, we may dwell on obscure ones. For the very greatness of the book can cause weariness to readers, how much more if it were discussed more broadly by us.

(Vers. 34.) Et quiescere faciam de urbibus Juda, et de plateis Jerusalem vocem gaudii, vocem laetitiae, et vocem sponsi, et vocem sponsae. In desolationem enim erit terra. Cum locus idololatriae versus fuerit in sepulcra: ut ubi Deum offenderant, ibi eorum inhumata jaceant cadavera, de urbe quondam [Al. quae quondam] Jerusalem et de caeteris urbibus, quae sub illius ditione erant, auferetur omnis laetitia, et moerore, gemituque et desolatione omnia complebuntur.

(Cap. VIII.---Vers. 1 seqq.) In tempore illo, ait Dominus, ejicient ossa regis Juda, et ossa principum ejus, et ossa Sacerdotum, et ossa Prophetarum, et ossa eorum, qui habitaverunt Jerusalem, de sepulcris suis. Et expandent [Vulg. pandent] ea ad solem et lunam, et ad omnem militiam coeli, quae dilexerunt, et quibus servierunt, et post quae ambulaverunt, et quae quaesierunt, et adoraverunt. Non colligentur, et non sepelientur; in sterquilinium super faciem terrae erunt. Et eligent magis mortem quam vitam omnes qui residui fuerint de cognatione hac pessima, in universis locis quae derelicta sunt, ad quae ejeci eos, dicit Dominus exercituum. Omnia quae prophetalis sermo describit, nostro tempore cernimus accidisse: non uni Jerusalem, quae ista perpessa est a Chaldaeis atque Romanis, sed universo orbi: ita ut lacrymae aruerint, et universa completa sint ossibus mortuorum. Et quia solebant juxta antiquum morem, aurum, et quaedam ornamenta vel mulierum vel virorum in sepulcris condere, haec quoque frangebat et effodiebat avaritia, ut coelo et luci proderentur. Et ideo primum regum Juda, et principum ejus, Sacerdotum quoque et Prophetarum, et universi populi, qui fuerant in Jerusalem, ossa de tumulis proferebantur, patentia soli et lunae, et omnium stellarum aspectui: ut quibus servierant, derelicto Deo, eorum paterent aspectibus: et consumpta in sterquilinium et cineres solverentur. Si quis autem de multitudine potuisset effugere, ad quaecumque loca venisset, mortem praeferre vitae: et remedium infelicis animae putaret interitum.

(Vers. 4.) Et dices ad eos: Haec dicit Dominus: numquid qui cadet [Al. cadit], non resurget? Et qui aversus est, non revertetur (sive non avertetur)? Post tanta mala ad poenitentiam provocat eos qui potuerint remanere: sive prius quam veniant quae minatus est, hortatur ad conversionem, et dat locum poenitentiae. Quod autem juxta Hebraicum scriptum est: Et qui aversus est, non avertetur, illud significat quod qui a Deo aversatus est, si voluerit ad meliora converti, possit et Dei furorem ad meliora convertere, et venienti obsistere, et plagas precibus evitare.

(Verse 34.) And I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. For the land shall be in desolation. When the place of idolatry shall have been turned into sepulchers: so that where they had offended God, there their unburied carcasses may lie, from the city of Jerusalem, which was formerly [Al. which formerly], and from the other cities which were under its dominion, all joy shall be taken away, and all things shall be filled with sorrow, groaning, and desolation.

(Chapter 8.---Verse 1 seqq.) At that time, says the Lord, they shall cast out the bones of the king of Judah, and the bones of his princes, and the bones of the Priests, and the bones of the Prophets, and the bones of those who inhabited Jerusalem, from their sepulchers. And they shall spread [Vulgate: lay open] them to the sun and the moon, and to all the host of heaven, which they have loved, and which they have served, and after which they have walked, and which they have sought, and adored. They shall not be gathered, and they shall not be buried; they shall be as a dunghill upon the face of the earth. And all who shall remain of this most wicked kindred shall choose death rather than life, in all the places that are left, to which I have cast them out, says the Lord of hosts. All things which the prophetic word describes, we see to have happened in our time: not to Jerusalem alone, which suffered these things from the Chaldeans and Romans, but to the whole world: so that tears have dried up, and all things are filled with the bones of the dead. And because they used to hide, according to ancient custom, gold and certain ornaments of either women or men in the sepulchers, avarice also broke and dug these up, so that they might be brought forth to the sky and the light. And therefore first the bones of the kings of Judah, and of his princes, also of the Priests and Prophets, and of the whole people who had been in Jerusalem, were brought forth from the tombs, lying open to the sun and the moon, and to the sight of all the stars: so that they might lie open to the sights of those whom they had served, having forsaken God: and consumed into a dunghill and ashes they might be dissolved. But if any of the multitude could have fled, to whatever places he had come, he would prefer death to life: and would think destruction a remedy for an unhappy soul.

(Verse 4.) And you shall say to them: Thus says the Lord: shall he that falls not rise again? And shall he that is turned away not return (or shall he not be turned away)? After such great evils He provokes to repentance those who could remain: or before those things which He threatened come, He exhorts to conversion, and gives a place for repentance. But that which is written according to the Hebrew: And he who is turned away, shall he not be turned away, signifies this: that he who has turned away from God, if he wishes to be converted to better things, can also turn the fury of God to better things, and resist what is coming, and avoid the plagues by prayers.

(Vers. 5.) Quare ergo aversus est populus iste in Jerusalem aversione contentiosa? apprehenderunt mendacium, et noluerunt reverti. Quanto, inquit, magis ego ad poenitentiam provocavi, tanto illi plures recesserunt a me non tam peccandi studio, quam me superandi. Apprehenderunt enim fortiter mendacium, vel idola, vel prava quaeque veritati justitiaeque contraria, et noluerunt reverti. Non dixit: non potuerunt; sed omni studio iniqua sectati sunt.

(Vers. 6.) Attendi et auscultavi: nemo quod bonum est, loquitur. Nullus est qui agat poenitentiam super peccato suo, dicens: quid feci? Omnes conversi sunt ad cursum suum, quasi equus impetu vadens ad praelium. Revocati ad poenitentiam, audire contemnunt: nec sufficit eis contra Dominum deliquisse, et locutos esse blasphemiam: sed omnes instar equorum, et fervido cursu ad praelium ruentium, non recogitant super peccato suo, nec dicunt, quid feci? Per quae intelligimus, vel de omni genere humano ista dici, quia pronum sit ad vitia, vel de tempore Salvatoris, quando omnes declinaverunt simul inutiles facti sunt: non fuit qui faceret bonum, non fuit usque ad unum (Psal. XIII). Unde et ipse mystice clamitat [Al. clamavit]: Salvum me fac, Domine, quoniam defecit sanctus (Psal. XI, 1). Sin autem haec ita se habent, ubi sunt qui in nostra dicunt positum esse voluntate, omni carere peccato? Nemo, inquit, quod bonum est loquitur (Matth. XI): quia etiam pro otioso verbo reddituri sumus rationem in die judicii.

(Vers. 7.) Milvus in coelo cognovit tempus suum: turtur et hirundo et ciconia custodierunt tempus adventus sui: populus autem meus non cognovit judicium Domini. Pro milvo quem interpretatus est Symmachus, LXX et Theodotio ipsum verbum Hebraicum posuere ASIDA (), Aquila, herodium. Rursum pro hirundine, Symmachus, cicadam transtulit, quae Hebraice dicitur SIS (). Pro eo autem quod nos posuimus ciconiam, et Aquila et Symmachus ita ut in Hebraeo scriptum est, AGUR () transtulerunt: pro quo Septuaginta, agri passeres interpretati sunt. Unus autem atque idem sensus est, qui et in Isaiae principio ponitur: Agnovit bos possesorem suum, et asinus praesepe domini sui: Israel autem me non cognovit, et populus meus non intellexit (Isai. I, 3); quod etiam parvae aves sua norint tempora, et sciant quando ad calida festinantes loca, rigorem hyemis debeant declinare: et rursus veris principio ad solitas venire regiones. Coelum autem hic pro aere qui supra est, debemus accipere.

(Vers. 8.) Quomodo dicitis, sapientes sumus, et Lex Domini nobiscum est? Vere mendacium operatus est stylus mendax scribarum. Ad scribas loquitur et Pharisaeos, qui Legis jactant notitiam, et scribentes scribunt iniquitatem. Quodque ait:

(Verse 5.) Why then has this people in Jerusalem turned away with a contentious backsliding? they have laid hold of a lie, and would not return. By how much, He says, the more I have provoked to repentance, by so much more they have departed from Me, not so much by a zeal for sinning, as for overcoming Me. For they strongly laid hold of a lie, either idols, or whatever perverse things are contrary to truth and justice, and they would not return. He did not say: they could not; but with all zeal they followed iniquitous things.

(Verse 6.) I attended and listened: no one speaks what is good. There is no one who does penance for his sin, saying: what have I done? All are turned to their own course, as a horse rushing headlong to battle. Recalled to repentance, they contemn hearing: nor is it enough for them to have sinned against the Lord, and to have spoken blasphemy: but all, like horses and with a fervent course rushing to battle, do not reflect upon their sin, nor say, what have I done? By which we understand either that these things are said of the whole human race, because it is prone to vices, or of the time of the Savior, when all turned aside and together became unprofitable: there was none who did good, not even so much as one (Psalm 13). Whence also He Himself mystically cries out [Al. cried out]: Save me, O Lord, for the holy one has failed (Psalm 11:1). But if these things are so, where are those who say that it is placed in our will to be without all sin? No one, He says, speaks what is good (Matthew 11): because even for an idle word we are to render an account in the day of judgment.

(Verse 7.) The kite in the heaven has known her time: the turtle-dove and the swallow and the stork have observed the time of their coming: but My people has not known the judgment of the Lord. For the kite which Symmachus interpreted, the LXX and Theodotion put the Hebrew word itself ASIDA (חסיה), Aquila, herodion. Again, for the swallow, Symmachus translated cicada, which in Hebrew is called SIS (סיס). Moreover, for that which we put stork, both Aquila and Symmachus translated it as it is written in Hebrew, AGUR (עחור): for which the Septuagint interpreted field sparrows. But there is one and the same sense, which is also placed in the beginning of Isaiah: The ox has known his owner, and the ass the crib of his lord: but Israel has not known me, and my people has not understood (Isaiah 1:3); because even small birds know their times, and know when, hastening to warm places, they ought to avoid the rigor of winter: and again at the beginning of spring to come to their accustomed regions. Moreover, we ought to take heaven here for the air which is above.

(Verse 8.) How do you say, we are wise, and the Law of the Lord is with us? Truly the lying pen of the scribes has wrought a lie. He speaks to the scribes and Pharisees, who boast of the knowledge of the Law, and writing they write iniquity. And that which he says:

(Vers. 9.) Confusi sunt sapientes, perterriti et capti sunt. Verbum enim Domini projecerunt, et sapientia nulla est in eis: Non quo sapientes sint qui ista faciunt; sed sapientes vocat, ut sub judicio condemnentur: et e contrario sapientia eorum convincatur stultitia, dicente Paulo apostolo: Qui doces alium, teipsum non doces (Rom. II, 21)? Et quia verbum Domini projecerunt: ideo nulla sapientia est in eis. Frustra igitur jactant Legis scientiam, qui doctrinam operibus destruunt.

(Vers. 10, 11.) Propterea dabo mulieres (sive uxores) eorum externis [Al. exteris]: agros eorum haeredibus: quia a minimo usque ad maximum, omnes avaritiae student; a propheta usque ad sacerdotem, cuncti faciunt mendacium (sive iniquitatem). Et sanabant contritionem filiae populi mei ad ignominiam, dicentes: Pax, pax, cum non esset pax. Receperunt mercedem operum suorum: ut qui verbum Domini projecerunt, ipsi abjicerentur ab eo. Uxores, inquit, eorum, et possessiones tradam hostibus. Et ne mea crudelis putetur esse sententia, causas auditor agnoscat: A minimo usque ad maximum, omnes avaritiae student (I Tim. VI). Radix est enim omnium malorum avaritia. A propheta usque ad sacerdotem, qui alios peccantes prohibere deberent, primi sceleribus subjacent: et cuncti vel iniqua faciunt, dum aliena diripiunt: vel certe mendacium, ut non sit veritas in ore eorum. Et post ista quasi boni medici, aliena vulnera verbis sanare cupiebant, qui ipsi erant omnium flagitiorum confossi vulneribus. Haec quotidie in nostro quoque populo cernimus, dicente beato Paulo apostolo: Qui praedicas non furandum, furaris (Rom. II, 21), et reliqua. Qui cum peccatores et divites viderint, sanare cupiunt contritionem filiae populi Dei, hoc est, Ecclesiae; in ignominiam vel eorum qui decipiuntur, vel eorum qui alios decipiunt, ut dicant omni facinore [Al. factione] coopertis: pax, pax, cum nulla sit pax, et bellum eis immineat peccatorum.

(Vers. 12.) Confusi sunt, quia abominationem fecerunt: quinimmo confusione non sunt confusi, et erubescere nescierunt. ἐρωτηματικῶς hoc est legendum, ut sit sensus: Erubuerunt in sceleribus suis, et intellexerunt abominationes quas operati sunt? Nequaquam, sed in tantam erupere amentiam, ut nec confusione cuperent emendare vitia, nec spe veniae sua scelera confiteri. Idcirco cadent inter corruentes [Al. ruentes]: in tempore visitationis suae corruent, dicit Dominus. Haec sunt praemia eorum qui erubescere nescierunt: ut quorum dignitas erat excelsior populis, ruinis populi miscerentur.

(Verse 9.) The wise are confounded, they are terrified and taken. For they have cast away the word of the Lord, and there is no wisdom in them. Not that those who do these things are wise; but he calls them wise, so that they may be condemned under judgment: and on the contrary, their wisdom may be proved to be folly, as the apostle Paul says: You who teach another, do you not teach yourself (Romans 2:21)? And because they have cast away the word of the Lord: therefore there is no wisdom in them. In vain therefore do they boast of the knowledge of the Law, who destroy the doctrine by their works.

(Verse 10, 11.) Therefore will I give their women (or wives) to strangers [Al. outsiders]: their fields to heirs: because from the least even to the greatest, all are given to avarice; from the prophet even to the priest, all work a lie (or iniquity). And they healed the crushing of the daughter of my people to ignominy, saying: Peace, peace, when there was no peace. They received the reward of their works: so that they who cast away the word of the Lord, themselves might be rejected by Him. Their wives, he says, and possessions I will deliver to enemies. And lest my sentence be thought cruel, let the listener recognize the causes: From the least even to the greatest, all are given to avarice (1 Timothy 6). For avarice is the root of all evils. From the prophet even to the priest, who ought to prohibit others from sinning, they are the first to be subject to crimes: and all either do iniquitous things while they plunder what belongs to others: or certainly a lie, so that there is no truth in their mouth. And after these things, as if good physicians, they desired to heal the wounds of others with words, who themselves were pierced with the wounds of all outrages. These things we also see daily in our people, as the blessed apostle Paul says: You who preach that one must not steal, do you steal (Romans 2:21), and the rest. Who when they see sinners and rich men, desire to heal the crushing of the daughter of the people of God, that is, the Church; to the ignominy either of those who are deceived, or of those who deceive others, so that they say to those covered with every outrage [Al. faction]: peace, peace, when there is no peace, and the war of sins hangs over them.

(Verse 12.) They are confounded, because they have committed abomination: yea rather, with confusion they are not confounded, and they have not known how to blush. This is to be read interrogatively (ἐρωτηματικῶς), so that the sense is: Did they blush in their crimes, and did they understand the abominations which they worked? By no means, but they broke out into such great madness, that they neither desired to correct their vices through confusion, nor to confess their crimes in the hope of pardon. Therefore they shall fall among those that fall [Al. those rushing]: in the time of their visitation they shall fall down, says the Lord. These are the rewards of those who did not know how to blush: so that those whose dignity was more excellent than the people, should be mixed in the ruins of the people.

A minimo enim usque ad maximum, omnes a varitiae student, et a propheta usque ad sacerdotem cuncti faciunt mendacium: visitationes autem tempus, propinqua captivitas est.

(Vers 13.) Congregans congregabo eos, dicit Dominus. Non est uva in vitibus, et non sunt ficus in ficulnea: folium defluxit, et dedi eis quae praetergressa sunt. Quod sit tempus visitationis, in quo corruent delinquentes, manifestius docet, dicens: Congregans congregabo eos. Haud dubium quin in Jerusalem, ut obsideantur a Chaldaeis longo tempore, et famis sustineant mala. Cum, inquit, tempora praetereant, et aestati succedat autumnus, et hyeme arborum cadant folia, videbitis cuncta de longe, et ex his non capietis cibos. Non est enim uva in vitibus vobis, qui fructus vitium non sumitis [Al. sumetis]: et non sunt ficus in ficulnea obsesso populo, qui suarum arborum poma cernit ab hostibus devorari. Folia, inquit, defluent aestate autumnoque transactis. Dedi enim eis quae praeterire cernerent; et majori dolore amitterent rerum omnium abundantiam, quam eis tangere non licebat.

(Vers. 14, 15.) Quare sedemus? Convenite, et ingrediamur [Al. intremus] civitatem munitam (sive civitates munitas), et sileamus ibi (sive projiciamur ibi), quia Dominus noster silere nos fecit, et potum dedit nobis aquam fellis. Peccavimus enim Domino, exspectavimus pacem, et non erat bonum: tempus medelae, et ecce formido. Vox populi respondentis inducitur, et sua vitia confitentis, et cohortantis se mutuo, ut civitates ingrediantur munitas [Al. muratas], sive unam civitatem Jerusalem: jam enim caeterae captae fuerant. Et sileamus, inquit, ibi, quia Dominus noster silere nos fecit: non enim habemus fiduciam deprecandi, sive abjiciamur ibi, sive projiciamur instar stercoris. Ipse potavit nos aqua fellis: quia dulcem in amaritudinem convertimus Deum. Et ut tales biberemus aquas, causa perspicua est: Peccavimus enim Domino, et exspectavimus pacem, qui nihil boni operis leceramus: putabamusque nobis tempus adesse medicinae, cum formidine atque terrore omnia complerentur. Personarum mutatio et maxime in Prophetis, difficilem intellectum facit: quae si suis locis et causis temporibusque reddantur, plana fient quae videbantur obscura.

(Vers. 16.) A Dan auditus est fremitus equorum ejus, a voce hinnituum pugnatorum ejus (sive equitatus) commota est omnis terra. Et venerunt et devoraverunt (sive et venient et devorabunt) terram et plenitudinem ejus, urbem et habitatores ejus. Non igitur, ut supra LXX transtulerunt, dixit populus: Ingrediamur civitates munitas, sed civitatem munitam, ut significet Jerusalem. Denique et nunc infert: urbem et habitatores ejus. Describitur autem a Dan per Phoenicem veniens cum exercitu Nabuchodonosor, in quo loco fluvius Jordanis oritur, et quae LXX futura, Hebraicum pro veritate rei, jam facta commemorat.

For from the least even to the greatest, all are given to avarice, and from the prophet even to the priest all work a lie: moreover, the time of visitation is the near captivity.

(Verse 13.) Gathering I will gather them, says the Lord. There is no grape on the vines, and there are no figs on the fig tree: the leaf has fallen off, and I have given them those things which have passed by. That it is the time of visitation, in which the delinquents shall fall, he teaches more clearly, saying: Gathering I will gather them. There is no doubt but in Jerusalem, that they may be besieged by the Chaldeans for a long time, and may sustain the evils of famine. Since, he says, the times pass by, and autumn succeeds summer, and in winter the leaves of the trees fall, you shall see all things from afar, and from these you shall not take food. For there is no grape on the vines for you, who do not take [Al. shall not take] the fruit of the vines: and there are no figs on the fig tree for the besieged people, who see the fruits of their trees being devoured by the enemies. The leaves, he says, shall fall off, summer and autumn having passed. For I gave them those things which they might see pass by; and they would lose the abundance of all things with greater grief, because they were not allowed to touch them.

(Verse 14, 15.) Why do we sit? Assemble, and let us enter the fortified city (or the fortified cities), and let us be silent there (or let us be cast out there), because our Lord has made us silent, and has given us water of gall to drink. For we have sinned against the Lord, we looked for peace, and there was no good: the time of healing, and behold fear. The voice of the people responding is introduced, and confessing their vices, and exhorting one another to enter the fortified cities [Al. walled cities], or the one city of Jerusalem: for already the others had been captured. And let us be silent, he says, there, because our Lord has made us silent: for we have no confidence in praying, or let us be cast out there, or let us be thrown out like dung. He himself made us drink water of gall: because we turned the sweet God into bitterness. And that we should drink such waters, the cause is clear: For we have sinned against the Lord, and we looked for peace, who had done no good work: and we thought the time of medicine was present for us, when all things were filled with dread and terror. The change of persons, and especially in the Prophets, makes the understanding difficult: which if they be restored to their places and causes and times, those things which seemed obscure will become plain.

(Verse 16.) From Dan has been heard the snorting of his horses, from the voice of the neighing of his warriors (or the cavalry) all the earth is moved. And they came and devoured (or and they shall come and devour) the land and its fullness, the city and its inhabitants. Therefore, not as the LXX translated above, did the people say: Let us enter the fortified cities, but the fortified city, so that it might signify Jerusalem. Finally, he also adds now: the city and its inhabitants. Moreover, Nebuchadnezzar is described coming with an army from Dan through Phoenicia, in which place the river Jordan arises, and which the LXX commemorated as future, the Hebrew for the truth of the matter commemorates as already done.

(Vers. 17.) Quia ecce ego mittam vobis serpentes regulos (sive pessimos, aut ut LXX transtulerunt, mortiferos) quibus non est incantatio. Et mordebunt vos, ait Dominus, insanabiliter, cum dolore cordis vestri deficietis. Qui sunt illi, qui veniunt a Dan, et quorum auditus est fremitus, et qui terram omnem ad solitudinem redegerunt, sub alia figura idem prophetalis sermo demonstrat, serpentes eos appellans pessimos, sive mortiferos: et ut Aquila transtulit, regulos, qui appellantur Hebraice SAPHPHONIM (). Pro quo quid sibi voluerit secunda ejus Editio, ut speculatores diceret, non intelligo, nisi forte ob verbi similitudinem. Quibus non est, ait, incantatio. Frustra enim ad Deum preces fundunt, adversus serpentem antiquum colubrum tortuosum, qui Dei praecepta contempserint. Utamur hoc loco adversus eos, qui Salvatoris eloquia contemnentes, traduntur adversariis potestatibus.

(Vers. 18.) Dolor meus super dolorem, in me cor meum moerens. Pro quo, ut supra diximus, LXX superiori sententiae, quae dicta sunt copularunt, ut ponerent: Et mordebunt vos, ait Dominus, insanabiliter: cum dolore cordis vestri deficietis. In Hebraico autem non tam dolor est, qui Graece dicitur ὀδάνη, quam μειδιάμα quod nos interpretari possumus rictum oris dolore contracti et habentem risus similitudinem. ἐμφατικῶς autem haec ex persona Dei legenda sunt, plangentis eversionem Jerusalem, et ejus miserias non ferentis.

(Vers. 19.) Ecce vox clamoris filiae populi mei de terra longinqua. Fletum describit et ululatum urbis Jerusalem ingressis hostibus. Numquid Dominus non est Sion, aut rex ejus non est in ea? Sive, Dominus ipse est rex. Aut certe Dominus ad Patrem, rex refertur ad Filium, juxta illud quod sub nomine Salomonis scribitur: Deus, judicium tuum regi da, et justitiam tuam filio regis (Psal. LXXII, 1). Cur [Al. Ut] autem vox clamoris sit in Jerusalem, et clamor ipse veniat de terra longinqua, causa manifesta est, quod Dominus non sit in ea, et rex illius recesserit ab illa. Quare ergo me ad iracundiam concitaverunt in sculptilibus suis, et in vanitatibus alienis? Recessit autem, inquit, ab eis Dominus; quia me, qui Dominus et rex illorum eram, idolorum cultu ad iracundiam provocaverunt.

(Vers. 20.) Transiit messis, finita est aestas: et nos salvati non sumus. Rursum populus loquitur, qui in Jerusalem diuturna obsidione conclusus est, quia mutata sint tempora, et anni circulus evolutus sit, et omnis eorum spes irrita fuerit, atque transierit.

(Vers. 21.) Super contritione filiae populi mei contritus sum, et contristatus: stupor obtinuit me: Respondit Deus, quod in afflictione Jerusalem ipse videatur afflictus, et in humanam similitudinem stupore conteratur.

(Verse 17.) Because behold I will send you basilisks (or very wicked ones, or as the LXX translated, deadly ones) for which there is no incantation. And they shall bite you, says the Lord, incurably, with the grief of your heart you shall fail. Who are those who come from Dan, and whose snorting has been heard, and who have reduced the whole land to solitude, the same prophetic word demonstrates under another figure, calling them very wicked or deadly serpents: and as Aquila translated, basilisks, which are called in Hebrew SAPHPHONIM (שפפונים). For which I do not understand what his second Edition intended, in saying watchmen, unless perhaps because of the similarity of the word. For which there is no incantation, he says. For in vain do they pour out prayers to God, against the serpent the ancient tortuous snake, who have contemned the precepts of God. Let us use this place against those who, contemning the words of the Savior, are delivered to the adversary powers.

(Verse 18.) My sorrow is above sorrow, in me my heart is mourning. For which, as we said above, the LXX joined these words to the upper sentence which were spoken, so that they put: And they shall bite you, says the Lord, incurably: with the grief of your heart you shall fail. But in Hebrew it is not so much sorrow, which in Greek is called odyne (ὀδάνη), as meidiama (μειδιάμα), which we can interpret as the gaping of the mouth contracted by pain and having the likeness of a laugh. Moreover, these things are to be read emphatically (ἐμφατικῶς) from the person of God, wailing for the overturning of Jerusalem, and not bearing its miseries.

(Verse 19.) Behold the voice of the cry of the daughter of my people from a far country. He describes the weeping and howling of the city of Jerusalem when the enemies had entered. Is the Lord not in Sion, or is her king not in her? Or, the Lord Himself is king. Or certainly the Lord is referred to the Father, the king to the Son, according to that which is written under the name of Solomon: Give, O God, your judgment to the king, and your justice to the son of the king (Psalm 72:1). Moreover, why there is a voice of a cry in Jerusalem, and the cry itself comes from a far country, the cause is manifest, because the Lord is not in her, and her king has departed from her. Why then have they provoked me to wrath with their graven things, and with strange vanities? But the Lord, he says, departed from them; because they provoked me, who was their Lord and king, to wrath by the worship of idols.

(Verse 20.) The harvest is past, the summer is ended: and we are not saved. Again the people speak, who are shut up in Jerusalem by a long siege, because the seasons have changed, and the circle of the year has revolved, and all their hope has been vain, and has passed away.

(Verse 21.) For the crushing of the daughter of my people I am crushed and made sorrowful: astonishment has taken hold of me. God responds, that in the affliction of Jerusalem He Himself seems afflicted, and in human likeness is crushed by astonishment.

(Vers. 22.) Numquid resina non est in Galaad, aut medicus non est ibi? Quare igitur non est obducta cicatrix filiae populi mei? Non solum in praesenti loco, sed et in multis aliis testimoniis Scripturarum, invenimus resinam Galaad pro poenitentia poni, atque medicamine, mirarique nunc Deum, quare vulnera Jerusalem nequaquam curata sint, et necdum cicatrices obduxerint cutem, eo quod non sint prophetae, nec sacerdotes, quorum debeant curari medicamine.

(Cap. IX.---Vers. 1.) Qais dabit capiti meo aquam, et oculis meis fontem lacrymarum, et plorabo die ac nocte interfectos filiae populi mei. Si totus, inquit, vertar in fletum, et nequaquam guttae sint lacrymarum, sed abundantia fluminis, tamen interfectos filiae populi mei digne lere non potero. Tanta enim sunt mala, ut omnem dolorem sui [Al. sua] vincant magnitudine. Hoc autem tam ex Prophetae, quam ex Domini persona intelligi potest.

(Vers. 2.) Quis dabit me in solitudine diversorium [Al. in diversorio] viatorum, et derelinquam populum meum, et recedam ab eis? LXX: Quis det mihi in solitudine mansionem novissimam, ut relinquam populum meum, et recedam ab eis? Melius, inquit, est habitare in extrema solitudine, quam inter tanta hominum scelera commorari. Unde et Salvator in Evangelio loquebatur: Usquequo sustinebo vos? Et in alio loco scriptum est: In tempore illo qui intelligit [Al. intelliget], sedebit et tacebit: quoniam tempus pessimum est (Thren. III, Mich. II).

(Vers. 3.) Quia omnes adulteri sunt, coetus praevaricatorum. Et extenderunt linguam suam quasi arcum mendacii, et non veritatis: confortati sunt in terra, quia de malo in malum egressi sunt, et me non cognoverunt, dicit Dominus. De malo ad malum transeunt peccatores, quando idolum mutant idolo, et de peccatis ad peccata transcendunt, vel certe de obsidionis malo transeunt ad captivitatem. Et de Sanctis quidem dicitur: Ibunt de virtute in virtutem (Psal. LXXXIII, 8). De peccatoribus vero: De malo in malum egressi sunt. Causaque omnium miseriarum, quia non cognoverunt Dominum, coetusque sit praevaricantium, et armanting linguam suam instar extenti arcus in blasphemiam; confortatique sunt in terra, ut mereantur audire: Terra es, et in terram ibis (Gen. III).

(Verse 22.) Is there no balm in Gilead, or is there no physician there? Why then is the scar of the daughter of my people not closed? Not only in the present place, but also in many other testimonies of the Scriptures, we find the balm of Gilead put for repentance and for a medicine, and God now wonders why the wounds of Jerusalem are by no means healed, and the scars have not yet covered the skin, because there are no prophets, nor priests, by whose medicine they ought to be healed.

(Chapter 9.---Verse 1.) Who will give to my head water, and to my eyes a fountain of tears, and I will weep day and night for the slain of the daughter of my people. If all of me, he says, be turned into weeping, and there be by no means drops of tears, but the abundance of a river, yet I shall not be able to weep worthily for the slain of the daughter of my people. For so great are the evils, that they overcome all sorrow by their magnitude. Moreover, this can be understood as much from the person of the Prophet as from that of the Lord.

(Verse 2.) Who will give me in the wilderness a lodging place of wayfaring men, and I will leave my people, and depart from them? LXX: Who would give me in the wilderness a last mansion, so that I might leave my people, and depart from them? It is better, he says, to dwell in the furthest wilderness, than to stay among such great crimes of men. Whence also the Savior spoke in the Gospel: How long shall I suffer you? And in another place it is written: In that time he who understands shall sit and be silent: because it is a very evil time (Lamentations 3, Micah 2).

(Verse 3.) Because they are all adulterers, an assembly of treacherous men. And they have bent their tongue like a bow of lies, and not of truth: they are strengthened in the land, because they have gone from evil to evil, and me they have not known, says the Lord. Sinners pass from evil to evil, when they change idol for idol, and transcend from sins to sins, or certainly pass from the evil of the siege to captivity. And of the Saints indeed it is said: They shall go from virtue to virtue (Psalm 83:8). But of sinners: They have gone from evil to evil. And the cause of all miseries is that they have not known the Lord, and it is an assembly of those acting treacherously, and arming their tongue like a bent bow for blasphemy; and they are strengthened in the land, so that they deserve to hear: Earth you are, and into earth you shall go (Genesis 3).

905 (Vers. 4 seqq.) Unusquisque se a proximo suo custodiat: et in omni fratre suo non habeat fiduciam, quia omnis frater supplantatione supplantabit [Al. supplantat et incedit], et omnis amicus fraudulenter incedet; et vir fratrem suum deridebit, et veritatem non loquentur. Docuerunt enim linguam suam loqui mendacium (sive didicit enim lingua eorum loqui mendacium), ut unique agerent, laboraverunt (sive inique egerunt, et non intermiserunt ut converterentur). Habitatio tua in medio doli, in dolo (sive usura super usuram, et dolus in dolo); renuerunt (sive noluerunt) scire me, dicit Dominus.

Hoc loco utendum est in tempore persecutionis et angustiae, quando aut rara, aut nulla fides est: quando nec fratri nec proximo credendum est, et inimici hominis domestici ejus (Mich. 7): quando juxta Evangelium: Tradet pater filium, et filius patrem, et dividentur duo in tres, et tres in duo. Quodque infert, Docuerunt linguam suam loqui mendacium, sive didicit lingua eorum loqui mendacium (Matth. X), ostendit consuetudinem mentiendi quodammodo in naturam verti: studioseque eos agere, ut agant iniqua. Quodque sequitur, Habitatio tua in medio doli, in dolo, proprie ad Prophetam sermo dirigitur, quod habitet in medio populi mentientis; sive ut Septuaginta transtulerunt: Usura super usuram, et dolus super dolum: et quod quotidie augeant scelera, et nequaquam eos prioris facti poeniteat, sed novis praeterita cumulent. Haec facientes, omni agunt [Al. agant] studio, ut nesciant Dominum, qui haec non facienda praecepit.

(Vers. 7.) Propterea haec dicit Dominus exercituum: Ecce ego conflabo (sive igne examinabo) et probabo eos. Quid enim aliud faciam a facie filiae populi mei (sive quid faciam a facie malitiae filiae populi mei)? Quotiescumque angustiis subjacemus, mala recipimus a Deo, et examinamur persecutionibus, ut quidquid in nobis adulterinae materiae est, tribulationum et miseriarum exuratur [Al. excoquatur] ardoribus: Argentum enim Domini igne examinatum, probatum terrae, purgatum septuplum (Psal. XI, 7).

(Vers. 8, 9.) Sagitta vulnerans lingua eorum, dolum locuta est: in ore suo pacem cum amico suo loquitur, et occulte ponit ei insidias. Numquid super his non visitabo, dicit Dominus: aut in gente hujuscemodi non ulciscetur anima mea? Omnis haereticus qui corda vulnerat audientium et nescientium scriptum: Omni custodia serva cor tuum (Prov. IV, 23), sagittam possidet vulnerantem, et in dolo loquitur. Cumque ore suo pacem proximo repromittat, occulte tendit insidias.

905 (Verse 4 seqq.) Every one should keep himself from his neighbor, and in every brother of his let him have no confidence, for every brother will supplant with supplantation [Al. supplants and walks], and every friend will walk fraudulently; and a man will mock his brother, and they will not speak the truth. For they have taught their tongue to speak lies (or their tongue has learned to speak lies), they have labored to act iniquitously (or they have acted iniquitously, and have not ceased to be converted). Your habitation is in the midst of deceit, in deceit (or usury upon usury, and deceit in deceit); they have refused (or they have been unwilling) to know me, says the Lord.

This passage is to be used in time of persecution and distress, when faith is either rare or nonexistent: when one must believe neither brother nor neighbor, and a man's enemies are those of his own household (Micah 7): when according to the Gospel: The father shall deliver up the son, and the son the father, and two shall be divided against three, and three against two. And what he adds, They have taught their tongue to speak lies, or their tongue has learned to speak lies (Matthew 10), shows that the habit of lying is in a certain way turned into nature: and that they act studiously, that they may act iniquitously. And what follows, Your habitation is in the midst of deceit, in deceit, the speech is properly directed to the Prophet, because he dwells in the midst of a lying people; or as the Septuagint translated: Usury upon usury, and deceit upon deceit: and that they daily increase their crimes, and by no means repent of their former deed, but accumulate past things with new ones. Doing these things, they act with all study, so that they may not know the Lord, who commanded these things not to be done.

(Verse 7.) Therefore thus says the Lord of hosts: Behold I will melt (or I will examine with fire) and I will try them. For what else should I do from the face of the daughter of my people (or what should I do from the face of the malice of the daughter of my people)? Whenever we are subject to distresses, we receive evils from God, and are examined by persecutions, so that whatever adulterous matter is in us may be burned out by the heats of tribulations and miseries: For the silver of the Lord is examined by fire, proved in the earth, purged sevenfold (Psalm 11:7).

(Verses 8, 9.) Their tongue is a wounding arrow, it has spoken deceit: in his mouth he speaks peace with his friend, and secretly he lays snares for him. Shall I not visit for these things, says the Lord: or shall not my soul be avenged on such a nation? Every heretic who wounds the hearts of those hearing and not knowing what is written: With all watchfulness keep your heart (Proverbs 4:23), possesses a wounding arrow, and speaks in deceit. And while with his mouth he promises peace to his neighbor, secretly he stretches out snares.

906 Sequentibus autem versiculis, in quibus dicit: Numquid super his non visitabo, dicit Dominus: aut in gente hujuscemodi non ulciscetur anima mea? crebro in hoc Propheta abutitur, ut cum singula malorum operum enumerarit, inferat se juste facere quod facit [Al. faciat].

(Vers. 10.) Super montes assumam (sive assumile) fletum et lamentum, et super speciosa (sive semitas) deserti planctum: quoniam incensa sunt (sive defecerunt) eo quod non sit vir (sive homo) pertransiens, et non audierunt vocem possidentis (sive substantiae), a volucre coeli usque ad pecora migraverunt et recesserunt.

Superveniente Babylonio exercitu, et cuncta vastante, solitudo provinciae prophetatur, quod planctus in montibus, fletus sit in deserto, sive in semitis solitudinis, quod universa defecerint atque succensa sint, et nullus sit qui per terram gradiatur, caesis omnibus, nihilque remanserit, quod spirare possit et vivere. Unde pro possidente, LXX transtulerunt substantiae, quae Hebraice dicitur MACNE (): et substantia hic non pro οὐσία, hoc est, essentia accipitur, sed pro opibus, atque divitiis. Quodque infert: A volucre coeli usque ad pecus recesserunt et abierunt, hoc ostendit quod saepe diximus, iram Dei universa sentire, et non solum aves aeris, sed et pisces aquae deficere. Juxta tropologiam fletus assumitur super montes, et lamentatio super speciosa deserti, quando principes peccant Ecclesiae, et nihil in ea invenitur substantiae Dei, nec auditur vox Domini Ecclesiam possidentis, per sanctos et apostolicos viros; et a volucre coeli usque ad pecora, ab his videlicet, qui possunt in sublime ascendere, usque ad irrationales et simpliciores quosque qui recesserunt [Al. recesserint] a conciliabulo Dei.

(Vers. 11.) Et dabo Jerusalem in acervos arenae (sive in transmigrationem) et in cubilia draconum, et civitates Judae dabo in desolationem; eo quod non sit habitator. Cum ecclesiastici viri et doctores quique defecerint, tunc datur Jerusalem in transmigrationem, sive in acervos arenae, ut haereticus in ea sermo praevaleat, et efficiatur cubile draconum, et civitates illius redigantur in solitudinem, nec sit in ea divini sermonis habitatio, et ille qui dicit: Inhabitabo et inambulabo in eis, et ero Deus eorum (Levit. XXVI, 12).

(Vers. 12 seqq.) Quis est vir sapiens qui intelligat hoc, et ad quem verbum oris Domini fiat, ut annuntiet istud: quare periit terra, et exusta est quasi desertum, eo quod non sit qui pertranseat? 907 Et dixit Dominus: Quia dereliquerunt legem meam quam dedi eis, et non audierunt vocem meam, et non ambulaverunt in ea, et abierunt post pravitatem cordis sui, et post Baalim, quos didicerunt a patribus suis.

906 But in the following verses, in which he says: Shall I not visit for these things, says the Lord: or shall not my soul be avenged on such a nation? he frequently makes use of it in this Prophet, so that when he has enumerated individual evil works, he may infer that he does justly what he does.

(Verse 10.) Upon the mountains I will take up (or assume) a weeping and lamentation, and upon the beautiful places (or paths) of the desert a mourning: because they are burnt up (or they have failed) because there is no man (or human) passing through, and they have not heard the voice of the possessor (or of the substance), from the bird of the heaven even to the cattle they have migrated and departed.

With the Babylonian army coming upon them, and wasting all things, the solitude of the province is prophesied, that there is mourning in the mountains, weeping in the desert, or in the paths of solitude, because all things have failed and are burnt up, and there is no one who walks through the land, all being slain, and nothing remains that can breathe and live. Whence instead of possessor, the Septuagint translated substance, which in Hebrew is called MACNE: and substance here is not taken for ousia, that is, essence, but for resources and riches. And what he adds: From the bird of the heaven even to the cattle they have departed and gone away, this shows what we have often said, that all things feel the wrath of God, and not only the birds of the air, but also the fishes of the water fail. According to the tropology, weeping is taken up over the mountains, and lamentation over the beautiful places of the desert, when the princes of the Church sin, and nothing of the substance of God is found in it, nor is the voice of the Lord possessing the Church heard through holy and apostolic men; and from the bird of heaven even to the cattle, from those namely who can ascend on high, even to the irrational and simpler ones who have departed from the assembly of God.

(Verse 11.) And I will give Jerusalem into heaps of sand (or into transmigration) and into the dens of dragons, and the cities of Judah I will give into desolation; because there is no inhabitant. When ecclesiastical men and all teachers fail, then Jerusalem is given into transmigration, or into heaps of sand, so that a heretical speech may prevail in it, and it may be made a den of dragons, and its cities may be reduced into solitude, nor may there be in it a habitation of the divine word, and of him who says: I will dwell and walk in them, and I will be their God (Leviticus 26:12).

(Verse 12 seqq.) Who is the wise man who may understand this, and to whom the word of the mouth of the Lord may be made, that he may announce it: why has the land perished, and is burnt up like a desert, because there is no one who passes through? 907 And the Lord said: Because they have forsaken my law which I gave to them, and have not heard my voice, and have not walked in it, and have gone after the perverseness of their own heart, and after Baalim, whom they learned from their fathers.

Interrogat Propheta, si quem sapientium in Jerusalem valeat reperire, et eorum ad quos fiat sermo Dei, et qui possint annuntiare Domini voluntatem, et causas reddere cur Judaea redacta sit in solitudinem, et omnibus interfectis, nullus remanserit qui per eam transeat. Et inducit Dominum respondentem, causasque reddentem: quia dereliquerint Legem ejus quam dederat eis, nec audierint vocem ejus, nec fecerint quae praecepta sint; sed abierint post pravitatem cordis sui. Ergo non in nostra voluntate, sed in Domino confitendum est. Pravum enim cor in omnibus (Infra XVII, 9). Et, De corde nostro exeunt pessimae cogitationes (Matth. XV, 19). Et post Baalim, inquit, abierunt, quos didicerunt a patribus suis. Baal idolum Sidoniorum est, et est numeri singularis Baalim vero pluralis numeri. Ergo nec parentum nec majorum [Al. malorum] error sequendus est: sed auctoritas Scripturarum, et Dei docentis imperium.

(Vers. 15, 16.) Idcirco haec dicit Dominus exercituum Deus Israel: Ecce ego cibabo eos, populum istum absinthio (sive angustiis), et potum dabo eis aquam fellis, et dispergam eos in gentibus, quas non noverunt ipsi et patres eorum: et mittam post eos gladium, donec consumantur. Potest et de vicino tempore prophetari, quando capti sunt a Chaldaeis: et proprie de hoc tempore, quando dispersi sunt in gentibus, quas non noverant ipsi, et patres eorum: et in toto orbe divisi, cibatique sunt absinthio, sive necessitatibus et angustiis. Et acceperunt potum aquam fellis, quod aut malorum significat magnitudinem, et sempiternum captivitatis jugum: aut certe per ignorantiam legis Dei, pro Christo Antichristum suscepturi sunt. Mittitur autem gladius post eos, ut usque ad interitum consumantur. Vel certe gladius qui eos dividat, et non patiatur in malum habere consensum, ut dispereant in eo quod mali sunt.

(Vers. 17, 18.) Haec dicit Dominus exercituum: contemplamini (sive intelligite) et vocate lamentatrices, et [Al. ut] veniant: et ad eas quae sapientes sunt, mittite, et properent (sive loquantur), festinent, et assumant super nos (sive super vos) lamentum: et deducant 908 oculi nostri (sive vestri) lacrymas, et palpebrae nostrae (sive vestrae) defluant aquis: quoniam vox lamentationis audita est de Sion (sive in Sion). Propter futuram captivitatem et eversionem Jerusalem, lamentatrices vocari jubet, quae solent in luctu, voce flebili et lacertos manibus verberantes, ad lacrymas populum provocare. Hic enim mos usque hodie permanet in Judaea, ut mulieres sparsis crinibus nudatisque pectoribus, voce modulata omnes ad fletum concitent. Se autem jungit Deus compatientis affectu, sive Propheta; ut quidquid populus sustinet, ipsum sustinere et sentire se dicat. Quod autem infert: Quia vox lamentationis audita est de Sion, statim sequitur quae ista sit vox.

The Prophet asks if he can find any of the wise in Jerusalem, and those to whom the speech of God may be made, and who can announce the will of the Lord, and give reasons why Judea has been reduced into solitude, and all being slain, no one remains who passes through it. And he brings in the Lord responding, and giving the reasons: because they have forsaken his Law which he had given to them, nor have they heard his voice, nor done what was commanded; but have gone after the perverseness of their own heart. Therefore we must confess not in our own will, but in the Lord. For the heart is perverse in all things (Below 17:9). And, From our heart go out the worst thoughts (Matthew 15:19). And after Baalim, he says, they went, whom they learned from their fathers. Baal is an idol of the Sidonians, and it is of the singular number, but Baalim indeed is of the plural number. Therefore neither the error of parents nor of ancestors (or of evil ones) is to be followed: but the authority of the Scriptures, and the command of God teaching.

(Verses 15, 16.) Therefore thus says the Lord of hosts, the God of Israel: Behold I will feed them, this people, with wormwood (or with distresses), and I will give them to drink the water of gall, and I will scatter them among the nations, which they and their fathers have not known: and I will send the sword after them, until they are consumed. It can be prophesied both of the near time, when they were taken by the Chaldeans: and properly of this time, when they were scattered among the nations, which they and their fathers had not known: and divided in the whole world, and fed with wormwood, or with necessities and distresses. And they received as drink the water of gall, which either signifies the magnitude of evils, and the everlasting yoke of captivity: or certainly through ignorance of the law of God, they are about to receive Antichrist instead of Christ. But the sword is sent after them, that they may be consumed even unto destruction. Or certainly the sword which may divide them, and not suffer them to have consensus in evil, so that they may perish in that which they are evil.

(Verses 17, 18.) Thus says the Lord of hosts: contemplate (or understand) and call the wailing women, and let them come: and to those who are wise, send, and let them hasten (or let them speak), let them make haste, and take up a lament over us (or over you): and let 908 our eyes (or yours) shed tears, and our eyelids (or yours) flow down with waters: because the voice of lamentation is heard from Sion (or in Sion). On account of the future captivity and overthrow of Jerusalem, he commands the wailing women to be called, who are accustomed in mourning, with a plaintive voice and beating their arms with their hands, to provoke the people to tears. For this custom remains even to this day in Judea, that women with disheveled hair and bared breasts, with a modulated voice, incite all to weeping. But God joins himself with the affection of one compassionating, or the Prophet; so that whatever the people sustain, he says that he himself sustains and feels it. But what he adds: Because the voice of lamentation is heard from Sion, there immediately follows what that voice is.

(Vers. 19.) Quomodo vastati sumus, et confusi vehementer? Quia dereliquimus terram, quoniam dejecta sunt (sive abjecimus) tabernacula nostra. Vox ista est lamentantium Sion: quomodo vastati sumus, et confusi vehementer? Statimque sibi ipsi respondent, et causas suae vastationis exponunt dicentes: Quia dereliquimus terram, nostro vitio atque peccato: et dejecta sunt tabernacula nostra, quae quasi praetereuntes quondam possidebant. Dicant hoc et in persecutione quondam credentium turbae: quoniam idcirco vastatae sunt atque confusae, quia dereliquerint terram Domini, et deseruerint tabernacula sua.

(Vers. 20, 21.) Audite ergo, mulieres, verbum Domini, et assumat auris vestra sermonem oris ejus, et docete filias vestras lamentum, et unaquaeque proximam suam planctum. Quia ascendit mors per fenestras nostras, ingressa est domos [Al. domus] nostras: disperdere parvulos de foris, juvenes de plateis. In superiori capitulo dixerat: vocate lamentatrices et veniant, et ad eas quae sapientes sunt, mittite, et properent: nunc quasi praesentibus loquitur, in condemnationem sacerdotum atque doctorum et virorum omnium: ut illis cessantibus a doctrina, istae audiant verbum Domini, et assumant sermones oris ejus, doceantque filias et proximas suas planctum causasque lacrymarum: Quia ascendit mors per fenestras nostras: ingressa est domos nostras. Quod quamquam et spiritualiter possit intelligi, eo quod per omnes sensus ad animae interitum mors introeat peccatorum; tamen et de Babyloniorum impetu intelligi potest: quod tanta sit fortitudo et velocitas praeliandi, ut non exspectent 909 reserare fores; sed et per fenestras et tecta conscendant, ut domos vastent Jerusalem. Pereunt autem parvuli qui foris sunt, et egrediuntur de Jerusalem; et juvenes, ad quos scribit et Joannes, qui non ingrediuntur per arctam et angustam viam, quae ducit ad vitam; sed ambulant per plateas, de quibus scriptum est: Quam lata et spatiosa via quae ducit ad mortem (Matth. VII, 13).

(Vers. 22.) Loquere haec, dicit Dominus, et cadet morticinium hominis (sive cadavera hominum) quasi stercus super faciem regionis (sive campi) et quasi fenum post tergum metentis, et non est qui colligat. Verbum Hebraicum, quod tribus litteris scribitur DALETH, BETH, RES (vocales enim in medio non habet), pro consequentia et legentis arbitrio si legatur DABAR (), sermonem significat; si DEBER, mortem; si DABER, loquere. Unde et LXX et Theodotio junxerunt illud praeterito capitulo, ut dicerent: Disperdent parvulos de foris, juvenes de plateis morte.

(Verse 19.) How are we wasted, and confounded exceedingly? Because we have left the land, because our tabernacles are cast down (or we have cast away). This is the voice of those lamenting Sion: how are we wasted, and confounded exceedingly? And immediately they respond to themselves, and explain the causes of their wasting, saying: Because we have left the land, by our own fault and sin: and our tabernacles are cast down, which they once possessed as if passing through. Let the crowds of those once believing say this also in persecution: that they were therefore wasted and confounded, because they had forsaken the land of the Lord, and deserted their tabernacles.

(Verses 20, 21.) Hear therefore, you women, the word of the Lord, and let your ear receive the speech of his mouth, and teach your daughters lamentation, and every one her neighbor mourning. Because death has come up through our windows, it has entered into our houses: to destroy the little ones from without, the young men from the streets. In the superior chapter he had said: call the wailing women and let them come, and to those who are wise, send, and let them hasten: now he speaks as if to those present, in condemnation of the priests and teachers and all men: that while those cease from doctrine, these may hear the word of the Lord, and receive the speeches of his mouth, and teach their daughters and neighbors mourning and the causes of tears: Because death has come up through our windows: it has entered into our houses. Although this can also be understood spiritually, because through all the senses death enters for the destruction of the soul of sinners; yet it can also be understood of the impetus of the Babylonians: that such is the strength and velocity of fighting, that they do not wait 909 to unbolt the doors; but also through the windows and roofs they climb up, that they may waste the houses of Jerusalem. But the little ones perish who are without, and go out of Jerusalem; and the young men, to whom John also writes, who do not enter through the strait and narrow way, which leads to life; but walk through the streets, of which it is written: How wide and spacious is the way which leads to death (Matthew 7:13).

(Verse 22.) Speak these things, says the Lord, and the carcass of man (or the dead bodies of men) shall fall like dung upon the face of the region (or of the field) and like hay behind the back of the mower, and there is no one who gathers. The Hebrew word, which is written with three letters DALETH, BETH, RESH (for it does not have vowels in the middle), according to the consequence and the judgment of the reader, if it be read DABAR, signifies word; if DEBER, death; if DABER, speak. Whence both the Septuagint and Theodotion joined it to the preceding chapter, so as to say: They shall destroy the little ones from without, the young men from the streets by death.

Aquila vero et Symmachus transtulerunt λάλησον, id est, loquere: ut imperet Deus Prophetae loqui quae sequuntur: Haec dicit Dominus, et reliqua. Et est sensus: Cum ascenderit mors per fenestras nostras, et ingressa fuerit domos Jerusalem, et parvuli, juvenesque de foris perierint in plateis: tunc erit morticinium eorum, sive cadavera mortuorum, quasi sterquilinium super faciem terrae, et quasi stipula, quae post tergum metentium dimittitur, et ut inutilis non colligitur. Per quae ostendere vult, tantam in Jerusalem et circa urbem caedem futuram, ut nullus sit qui sepeliat corruentes.

(Vers. 23, 24.) Haec dicit Dominus: Non glorietur sapiens in sapientia sua, et non glorietur fortis in fortitudine sua, et non glorietur dives in divitiis suis. Sed in hoc glorietur, qui gloriatur scire (sive intelligere) et nosse me: quia ego sum Dominus, qui facio misericordiam, et judicium, et justitiam in terra. Haec enim placent mihi (sive quia in istis est voluntas mea) dicit Dominus. Omnis hominum aufertur superbia, dum sapientia, fortitudo et opes eorum reputantur in nihilum, et ista est sola gloriatio, ut sciat et intelligat quod ipse sit Dominus, qui facit misericordiam et judicium et justitiam super terram: quod omnia Dei providentia et justitia gubernentur: et quae nobis videntur non habere rationem, justitiae plena sint atque rationis. 910 Haec enim sola placent Deo, et in his voluntas illius est. Ubi sunt ergo qui dicunt hominem proprio regi posse arbitrio, et sic datam liberi arbitrii potestatem, ut Dei misericordia tollatur atque justitia? Unde et Apostolus, assumens hoc testimonium, ponit exemplum: Qui gloriatur, in Domino glorietur (II Cor. X, 17).

(Vers. 25, 26.) Ecce dies veniunt, dicit Dominus, et visitabo super omnem qui circumcisum habet praeputium, super Aegyptum, et super Judam, et super Edom, et super filios Ammon, et super Moab, et super omnes qui attonsi sunt in comam, habitantes in deserto, quia omnes gentes habent praeputium. Omnis autem domus Israel incircumcisi sunt corde. Multarum ex quadam parte gentium, et mxime quae Judaeae Palaestinaeque confines sunt, usque hodie populi circumciduntur, et praecipue Aegyptii, et Idumaei, Ammonitae, et Moabitae, et omnis regio Sarracenorum, quae habitat in solitudine, et de quibus dicitur: Super omnes qui attonsi sunt in comam habitantes in deserto. Non igitur gloriari debet Juda, qui mixtus est cum gentibus suprascriptis, eo quod praeputium non habeat, sed ex Lege Dei circumcisus sit, cum et alii haec faciant qui Legis mandata non servant, et ignorant Deum Israel.

But Aquila and Symmachus translated laleson, that is, speak: so that God commands the Prophet to speak what follows: Thus says the Lord, and the rest. And the sense is: When death shall have ascended through our windows, and shall have entered the houses of Jerusalem, and the little ones and young men from without shall have perished in the streets: then shall be their carcass, or the dead bodies of the dead, like a dunghill upon the face of the earth, and like stubble, which is left behind the back of the mowers, and as useless is not gathered. By which he wishes to show that such a slaughter is to be in Jerusalem and around the city, that there is no one who may bury those falling.

(Verses 23, 24.) Thus says the Lord: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches. But in this let him who glories glory, to know (or understand) and to have known me: because I am the Lord, who do mercy, and judgment, and justice in the earth. For these things please me (or because in these is my will) says the Lord. All pride of men is taken away, while their wisdom, strength, and resources are reputed as nothing, and this is the only glorying, that he may know and understand that he himself is the Lord, who does mercy and judgment and justice upon the earth: that all things are governed by the providence and justice of God: and those things which seem to us not to have reason, are full of justice and reason. 910 For these things alone please God, and in these is his will. Where are they therefore who say that man can be ruled by his own will, and that the power of free will is so given, that the mercy and justice of God are taken away? Whence also the Apostle, assuming this testimony, sets an example: He who glories, let him glory in the Lord (2 Corinthians 10:17).

(Verses 25, 26.) Behold the days come, says the Lord, and I will visit upon every one who has a circumcised foreskin, upon Egypt, and upon Judah, and upon Edom, and upon the sons of Ammon, and upon Moab, and upon all who are shaven as to their hair, dwelling in the desert, because all nations have a foreskin. But all the house of Israel are uncircumcised in heart. Of many nations in some part, and especially those which are borderers to Judea and Palestine, the peoples are circumcised even to this day, and especially the Egyptians, and Idumeans, Ammonites, and Moabites, and all the region of the Saracens, which dwells in solitude, and of whom it is said: Upon all who are shaven as to their hair dwelling in the desert. Therefore Judah ought not to glory, who is mixed with the nations written above, because he has no foreskin, but is circumcised according to the Law of God, since others also do these things who do not keep the mandates of the Law, and are ignorant of the God of Israel.

Nec prodest circumcisio, quae in signum data est, nisi mandata Domini compleantur; sicut et comae, quae gentem significant, non robora corporum et fortitudinem pugnatorum. Quodque sequitur: Omnes gentes habent praeputium: omnis autem domus Israel incircumcisi sunt corde, hunc habet sensum: Cum praeter Aegyptios, Idumaeos, Ammonitas, et Moabitas, Ismaelitas in solitudine commorantes, quorum plerumque pars circumcisa est, omnes aliae nationes in toto orbe incircumcisae sint carne; omnis domus Israel incircumcisa est corde, non carne: quae incircumcisio ducit ad mortem. Illa enim carnis, haec spiritus est.

(Cap. X.---Vers. 1.) Audite verbum, quod locutus est Dominus super vos, domus Israel. Haec dicit Dominus: Juxta vias gentium nolite discere, et a signis coeli nolite metuere, quae timent gentes: quia leges populorum vanae sunt. Proprie adversus eos loquitur, qui venerantur coelestia, et quae in signa sunt posita annorum, temporum, mensium, et dierum, ab his aestimant regi humanum genus, et ex causis coelestium terrena moderari. 911 Quodque ait: Leges, sive legitima, populorum vanae [Al. vana] sunt, omnem humanam sapientiam futilem esse demonstrat, et nullam in se habere utilitatem.

(Vers. 3-5.) Quia lignum de saltu praecidit, opus manuum artificis in ascia: argento et auro decoravit illud, clavis et malleis compegit, ut non dissolvatur (sive non moveatur). In similitudinem palmae fabricata sunt, et non loquentur: portata tollentur [Al. tolluntur], quia incedere non valent. Nolite ergo timere ea, quia nec male facere possunt, nec bene. Descriptio idolorum quae venerantur gentes. Lignum, inquit, de saltu praecidit. Materia ergo idolorum vilis atque corruptibilis: Opus manuum artificis. Cum artifex mortalis sit, mortalia ergo et illa quae fabricatur [Al. fabricantur]. Argento et auro decoravit illud, ut fulgore utriusque materiae decipiat simplices. Qui quidem error ad nos usque transivit, ut religionem in divitiis arbitremur. Clavis et malleis compegit, ut non dissolvatur, sive ut non moveatur. Quanta idolorum potentia, quae stare per se nequeunt, nisi clavis et malleis compingantur! In similitudinem palmae fabricata, habent pulchritudinem metallorum et picturae arte decorata sunt: sed utilitatem non possident, qua praebeant aliquos fructus artifici. Et non loquentur. Nihil enim in se vitale habent.

Nor does circumcision profit, which was given for a sign, unless the mandates of the Lord be fulfilled; just as the hair, which signifies the nation, does not signify the strengths of bodies and the fortitude of fighters. And what follows: All nations have a foreskin: but all the house of Israel are uncircumcised in heart, has this sense: Since besides the Egyptians, Idumeans, Ammonites, and Moabites, the Ishmaelites staying in the solitude, of whom for the most part a part is circumcised, all other nations in the whole world are uncircumcised in flesh; all the house of Israel is uncircumcised in heart, not in flesh: which uncircumcision leads to death. For that is of the flesh, this is of the spirit.

(Chapter X.---Verse 1.) Hear the word which the Lord has spoken over you, O house of Israel. Thus says the Lord: According to the ways of the nations do not learn, and from the signs of heaven do not fear, which the nations fear: because the laws of the peoples are vain. He speaks properly against those who worship celestial things, and those which are placed as signs of years, times, months, and days, by these they estimate that the human race is ruled, and from the causes of celestial things terrestrial things are moderated. 911 And what he says: The laws, or the legitimate things, of the peoples are vain, demonstrates that all human wisdom is futile, and has no utility in itself.

(Verses 3-5.) Because he cuts wood from the forest, the work of the hands of the craftsman with the axe: he has decorated it with silver and gold, he has fastened it with nails and hammers, that it may not be dissolved (or not be moved). They are fabricated in the likeness of a palm tree, and they will not speak: being carried they are lifted up, because they are not able to walk. Do not therefore fear them, because they can neither do evil, nor good. A description of the idols which the nations worship. He cuts wood, he says, from the forest. The matter therefore of idols is vile and corruptible: The work of the hands of the craftsman. Since the craftsman is mortal, those things also which he fabricates are mortal. He has decorated it with silver and gold, so that he may deceive the simple by the brightness of both materials. Which error indeed has passed even to us, so that we may think religion to be in riches. He has fastened it with nails and hammers, that it may not be dissolved, or that it may not be moved. How great is the power of idols, which cannot stand by themselves, unless they are fastened with nails and hammers! Fabricated in the likeness of a palm tree, they have the beauty of metals and are decorated with the art of painting: but they do not possess utility, by which they may provide any fruits to the craftsman. And they will not speak. For they have nothing vital in themselves.

De quibus scriptum est: Os habent, et non loquentur; aures habent, et non audient. Portata tollentur (Psal. CXIII, 5, 6). Fortior ille qui portat, quam illa quae portantur; immo in illo sensus est, in hoc figura sine sensu. Nolite ergo timere ea, quia nec bene facere possunt, nec male. Solent enim plerique gentilium daemones colere, ne noceant, et alios exorare ut praestent benecia: Unde et illud Virgilianum est (Aeneid. I): Nigram hyemi pecudem, zephyris felicibus albam. Quidquid de idolis diximus, ad omnia dogmata quae sunt contraria veritati referri potest. Et ipsi enim ingentia pollicentur, et simulacrum vani cultus de suo corde confingunt. Jactant grandia et ad decipiendos simplices quosque, quasi aureis sensibus et eloquiis argenti splendore fulgentibus, imperitorum obstringunt aciem, et a suis inventoribus sublimantur, in quibus nulla est utilitas, et quorum cultura proprie gentium est, et eorum qui ignorant Deum.

(Vers. 6 seqq.) Non est similis tui, Domine: magnus tu, et magnum nomen tuum in fortitudine. Quis non timebit te, o rex gentium? Tuum 912 est enim decus inter cunctos sapientes gentium, et in universis regnis eorum nullus est similis tui. Pariter fatui et sapientes probabuntur, doctrina vanitatis eorum lignum est. Argentum involutum (sive productum) de Tharsis affertur, et aurum de Ophaz, opus artificis et manus aerarii. Hyacinthus et purpura indumentum eorum: opus artificum (sive sapientium) universa haec. Dominus autem Deus verus est: iste Deus vivens et rex [Al. ipse] sempiternus. Ab indignatione ejus commovebitur terra, et non sustinebunt gentes comminationem ejus. Haec in LXX non habentur, sed de Theodotionis Editione in plerisque addita sunt, et cum juxta litteram videantur perspicua, juxta anagogen magnam habent difficultatem. Nullus enim similis est Deo vero, eorum deorum qui haeretica arte finguntur. Allis timebunt eum, quia rex gentium est. Principium enim sapientiae timor Domini (Prov. IX, 10): et de eo proficimus ad charitatem veram. Tuum est, inquit, decus. In veritate decor, in mendacio turpitudo: quamvis haeretici juxta sapientiam mundi, quae destruetur, sibi sapientes esse videantur; tamen in omnibus regnis, quibus lacerant Ecclesiam, nullus est similis tui, dicente sermone divino: Perdam sapientiam sapientium, et prudentiam prudentium reprobabo (I Cor. I, 19). Simul sapientes et fatui sunt. Doctrina eorum pro qualitate ingenii, vel vilis est, et ligno comparatur, vel similis argento propter eloquii venustatem. Affertur de Tharsis. Tharsis vel regio Indiae est, ut Josephus, vel certe omne pelagus Tharsis appellatur, et coeli habet similitudinem; et tamen involuta est verborum artificio, sive producta. Si enim voluerit decipere, non poterit. Et aurum de Ophaz. Septem nominibus apud Hebraeos appellatur aurum, quorum unum OPHAZ () dicitur, quod nos dicere possumus obryzum, ut splendeat in superficie idolorum, quod intrinsecus lignum est vilisque materia.

Concerning which it is written: They have a mouth, and they will not speak; they have ears, and they will not hear. Being carried they are lifted up (Psalm 113:5, 6). He is stronger who carries, than those which are carried; rather in him is sense, in this is a figure without sense. Do not therefore fear them, because they can neither do good, nor evil. For many of the gentiles are accustomed to worship demons, lest they harm, and to entreat others that they may provide benefits: Whence also is that of Virgil (Aeneid 1): A black sheep to the winter, a white one to the favorable zephyrs. Whatever we have said of idols, can be referred to all dogmas which are contrary to the truth. For they also promise great things, and fashion an image of vain worship from their own heart. They boast great things and for deceiving the simple ones, as if with golden senses and eloquence shining with the brightness of silver, they bind the sight of the unskillful, and are sublimated by their own inventors, in whom there is no utility, and whose culture is properly of the nations, and of those who are ignorant of God.

(Verse 6 seqq.) There is none like you, O Lord: you are great, and your name is great in strength. Who will not fear you, O king of nations? For 912 yours is the beauty among all the wise of the nations, and in all their kingdoms there is none like you. Likewise the foolish and the wise shall be proved, the wood is the doctrine of their vanity. Wrapped silver (or drawn out) is brought from Tarshish, and gold from Ophaz, the work of the craftsman and of the hand of the coppersmith. Hyacinth and purple are their clothing: all these are the work of craftsmen (or of the wise). But the Lord God is the true: he is the living God and the eternal king. At his indignation the earth shall be moved, and the nations shall not sustain his threat. These things are not contained in the Septuagint, but have been added in many places from the edition of Theodotion, and while according to the letter they seem clear, according to the anagoge they have great difficulty. For none is like the true God among those gods which are fashioned by heretical art. All will fear him, because he is the king of nations. For the fear of the Lord is the beginning of wisdom (Proverbs 9:10): and from it we profit toward true charity. Yours is, he says, the beauty. In truth is beauty, in a lie is turpitude: although heretics according to the wisdom of the world, which shall be destroyed, seem to themselves to be wise; yet in all kingdoms, by which they tear the Church, there is none like you, the divine speech saying: I will destroy the wisdom of the wise, and the prudence of the prudent I will reprove (1 Corinthians 1:19). At the same time they are wise and foolish. Their doctrine according to the quality of their genius is either vile, and is compared to wood, or like to silver on account of the beauty of eloquence. It is brought from Tarshish. Tarshish is either a region of India, as Josephus, or certainly the whole sea is called Tarshish, and has the likeness of heaven; and yet it is wrapped by the artifice of words, or drawn out. For if he wished to deceive, he would not be able. And gold from Ophaz. By seven names gold is called among the Hebrews, of which one is called OPHAZ, which we can call obryzum, so that it may shine on the surface of idols, which inside is wood and vile matter.

(Verse 11). Sic ergo dicetis eis: Dii qui coelos et terram non fecerunt, pereant de terra et de his quae sub coelo sunt. Falsis diis, et qui artificiose [Al. artificio] compositi sunt, ista dicenda sunt. Illi enim nec coelos fecerunt, nec terram. Qui cooperatores sunt Christi, dii vocantur: et Domini, per doctrinam Ecclesiasticam, magna ex parte fabricant domum.

(Vers. 12 seqq.) Qui facit (sive qui fecit) terram in fortitudine sua, praeparat orbem in sapientia sua, et in prudentia sua extendit coelos. Ad vocem suam dat multitudinem aquarum in coelo, et elevat (sive educit) nebulas ab extremis terrae, fulgura in pluviam fecit, et educit ventum (sive ventos) de thesauris suis. Stultus factus est omnis homo a scientia sua, confusus est omnis artifex in sculptili: quoniam falsum est quod conflavit, et non est spiritus in eis: vana sunt, et opus risu dignum: in tempore visitationis suae peribunt. Non est his similis pars Jacob. Qui enim formavit omnia, ipse est, et Israel virga haereditatis ejus, Dominus exercituum nomen est illi.

Qui facit terram in fortitudine sua, Deus Pater est. Facit autem in fortitudine sua Domino Salvatore. Christus enim Dei virtus et Dei sapientia (I Cor. I, 24). Qui ipse est et prudentia, in quo [Al. qua] extendit coelum. Ipse enim dixit et facta sunt, ipse mandavit et creata sunt (Psal. XXXII, 9); loquens ad Filium: Faciamus hominem ad imaginem et similitudinem nostram (Gen. I, 26). Ad vocem suam dat multitudinem aquarum in coelo. Omnis enim doctrina Domini de coelestibus fluit, dicente David: Pluviam voluntariam segregabis Deus haereditati tuae et infirmata est, tu vero perfecisti eam. Et elevat sive educit nebulas ab extremis terrae (Psal. LXVII, 10). Nebulae, sive nubes quibus mandavit Deus ne pluerent super Israel imbrem (Isai. V), educuntur ab extremitatibus terrae, quarum una nebula loquebatur: Puto enim nos Deus Apostolos ostendit novissimos tamquam morti destinatos, quia spectaculum facti sumus huic mundo, et Angelis, et hominibus (I Cor. IV, 9). Fulgura in pluviam fecit. Cum enim imber de coelo venerit doctrinarum, et arentia hominum corda satiarit, tunc coruscationes invenies, et clara fulgura sapientiae. Et educit ventos de thesauris suis; in quibus 914 sunt omnes thesauri sapientiae et scientiae absconditi.

(Verse 11). Thus therefore shall you say to them: The gods who have not made the heavens and the earth, let them perish from the earth and from those things which are under heaven. To false gods, and those which are composed artificially, these things are to be said. For they have neither made the heavens, nor the earth. Those who are cooperators of Christ are called gods: and the lords, through the Ecclesiastical doctrine, for the great part build the house.

(Verse 12 seqq.) He who makes (or who made) the earth in his strength, prepares the world in his wisdom, and in his prudence he stretches out the heavens. At his voice he gives a multitude of waters in heaven, and lifts up (or brings forth) mists from the ends of the earth, he has made lightnings into rain, and brings forth the wind (or winds) from his treasures. Every man is made foolish by his knowledge, every craftsman is confounded in his sculpture: because what he has cast is false, and there is no spirit in them: they are vain things, and a work worthy of laughter: in the time of their visitation they shall perish. The portion of Jacob is not like these. For he who formed all things, he it is, and Israel is the rod of his inheritance, the Lord of hosts is his name.

He who makes the earth in his strength is God the Father. But he makes it in his strength through the Lord the Savior. For Christ is the power of God and the wisdom of God (1 Corinthians 1:24). He who himself is also prudence, in whom [Al. by which] he stretched out heaven. For he spoke and they were made, he commanded and they were created (Psalm 32:9); speaking to the Son: Let us make man to our image and likeness (Genesis 1:26). At his voice he gives a multitude of waters in heaven. For all the doctrine of the Lord flows from heavenly things, as David says: You, O God, will set apart a voluntary rain for your inheritance, and it was weakened, but you have perfected it. And he lifts up or brings forth mists from the ends of the earth (Psalm 67:10). The mists, or clouds by which God commanded that they should not rain rain upon Israel (Isaiah 5), are brought forth from the extremities of the earth, of which one mist spoke: For I think God has shown us the Apostles last as those destined for death, because we are made a spectacle to this world, and to Angels, and to men (1 Corinthians 4:9). He made lightnings into rain. For when the rain of doctrines has come from heaven, and has satiated the parched hearts of men, then you will find coruscations and the bright lightnings of wisdom. And he brings forth winds from his treasures; in which 914 are hidden all the treasures of wisdom and knowledge.

Stultus factus est omnis homo a scientia. Licet ille Paulus, licet Petrus, licet Moyses, et Abraham sapientes sint, ad comparationem Dei cuncta eorum sapientia in nihilum deputabitur: unde et fatuum Dei sapientius est hominibus. Confusus est omnis artifex in sculptili, qui de suo corde simulacra confinxit: falsumque est, quod conflavit. Sin autem stultus est omnis homo a scientia; stultum est omne falsumque quod fecit (I Cor. I). Et non est spiritus in eis. Notandum quod et in isto capitulo, ventus et spiritus, uno apud Hebraeos nomine appellantur RUA (); Spiritum autem sanctificationis vocat, qui in haereticorum mentibus non potest inveniri. Vana sunt et opus risu dignum. Quis enim non rideat cum haereticorum simulacra perspexerit? Aut enim rustica sunt quae dicuntur, et lignum est: aut pulchro sermone composita, et reperitur argentum; aut certe de proprio simulata sensu, et frustra auri imaginem pollicentur. In tempore visitationis suae peribunt. Ad tempus valet haeresis, ut electi quique manifesti fiant, et probati sint. Cum autem visitatio Dei venerit, et oculus ejus stulta perspexerit, omnia conticescunt (I Cor. XI).

Non est similis his pars Jacob: eorum qui supplantavere Judaeos, et quotidie destruunt haereticos. Pars autem Sanctorum Deus est: de quo propheta dicit: Pars mea Dominus. Qui enim formavit omnia, ipse est (Psal. LXXII, 26): qui fecit omnia atque plasmavit, tam in animo, quam in corpore. Et Israel virga haereditatis ejus. Omnis qui directus in Deo est, vel sensu cernit Deum, sceptrum est haereditatis ejus. Cujus nomen Dominus Omnipotens est, sive Virtutum: hoc enim sonat, Dominus exercituum: quod in Hebraico scriptum est, Dominus sabaoth.

(Vers. 17, 18.) Congrega de terra confusionem tuam, quae habitas in obsidione; quia haec dicit Dominus: Ecce ego longe projiciam habitatores terrae in hac vice, et tribulabo eos ut inveniantur. LXX: Congregavit de foris substantiam suam, quae habitat in munitione. Quia haec dicit Dominus: Ecce ego supplantabo habitatores terrae hujus, et tribulabo eos, ut inveniantur. Praecipitur Jerusalem, ut quidquid habet foris substantiae, in urbem munitissimam congreget, et longae obsidioni paret alimenta. Se enim nequaquam ut prius de futuro, et longo tempore comminari: 915 sed jam de vicina captivitate, quae jamjamque ventura sit. Congrega, inquit, et de foris et de terra, hoc est, ex agris substantiam tuam, sive confusionem. Quidquid enim habes, confusione dignum est: quae licet praepares haec, super his Domini dicta cognosce. Ecce ego in hac vice, in isto tempore, projiciam, sive instar fundae jaciam longe habitatores terrae hujus: pro quo LXX interpretati sunt supplantabo et cadere faciam. Pro quo verbo Hebraico COLEA (), Aquila et Symmachus interpretati sunt *σφενδονήσω*.

Every man is made foolish by knowledge. Although that Paul, although Peter, although Moses and Abraham are wise, in comparison with God all their wisdom will be reckoned as nothing: whence also the foolishness of God is wiser than men. Every craftsman is confounded in his sculpture, who has fashioned idols from his own heart: and it is false, what he has cast. But if every man is foolish by knowledge; everything is foolish and false which he has made (1 Corinthians 1). And there is no spirit in them. It is to be noted that also in this chapter, wind and spirit are called by one name among the Hebrews, RUA; but he calls it the Spirit of sanctification, which cannot be found in the minds of heretics. They are vain things and a work worthy of laughter. For who would not laugh when he has looked upon the idols of heretics? For they are either rustic things which are said, and it is wood: or composed with beautiful speech, and silver is found; or certainly simulated from their own sense, and they in vain promise the image of gold. In the time of their visitation they shall perish. Heresy prevails for a time, so that all the elect may become manifest, and may be proved. But when the visitation of God has come, and his eye has looked upon foolish things, all become silent (1 Corinthians 11).

The portion of Jacob is not like these: of those who have supplanted the Jews, and daily destroy heretics. But the portion of the Saints is God: of whom the prophet says: The Lord is my portion. For he who formed all things, he it is (Psalm 72:26): who made and fashioned all things, as much in the soul as in the body. And Israel is the rod of his inheritance. Everyone who is directed in God, or perceives God by sense, is the scepter of his inheritance. Whose name is the Lord Almighty, or of Virtues: for this is what it sounds like, the Lord of hosts: which in Hebrew is written, Lord Sabaoth.

(Verse 17, 18.) Gather together from the land your confusion, you who dwell in the siege; because thus says the Lord: Behold, I will cast away far the inhabitants of the land at this turn, and I will trouble them so that they may be found. LXX: He has gathered together from without his substance, who dwells in the fortification. Because thus says the Lord: Behold, I will supplant the inhabitants of this land, and I will trouble them, so that they may be found. Jerusalem is commanded that whatever substance she has outside, she should gather into the most fortified city, and prepare food for a long siege. For he is by no means threatening about the future and a long time as before: 915 but now about a nearby captivity, which is even now to come. Gather together, he says, both from without and from the land, that is, from the fields, your substance, or your confusion. For whatever you have is worthy of confusion: though you prepare these things, recognize the words of the Lord concerning them. Behold, I will at this turn, in this time, cast away, or throw far like a sling, the inhabitants of this land: for which the LXX translated "I will supplant and cause to fall." For which Hebrew word COLEA, Aquila and Symmachus translated *sphendonēsō* (I will hurl with a sling).

Et est sensus: Instar fundae cum omni impetu abjiciam, et sic eos obsideri faciam: sicque tribulabo et coangustabo, ut omnes in urbe reperiantur, et effugere nequeant malum.

(Vers. 19.) Vae mihi super contritione mea, pessima plaga mea. LXX: Vae super contritione tua, pessima plaga tua. Juxta Hebraicum ipsa Jerusalem loquitur, quod vehementer afflicta sit, et plagam sustineat insanabilem. Juxta LXX vero Propheta loquitur ad Jerusalem, et plangit eam super contritione et plaga sui [Al. sua]. Ego autem dixi, plane haec infirmitas mea est (sive vulnus meum), et portabo illam (sive apprehendit me). Ipsa loquitur Jerusalem: quidquid patior, mea culpa patior: intelligo vulnus meum quod apprehendit me, sive iram Domini sustinebo, quoniam peccavi ei.

(Vers. 20.) Tabernaculum meum vastatum est, omnes funiculi mei disrupti sunt (sive omnes pelles meae conscissae sunt), filii mei exierunt a me (sive oves meae), et non sunt [Al. subsistunt]: non est qui extendat ultra tentorium meum (sive non est locus ultra tabernaculo meo) et qui erigat pelles meas. Subversionem urbis suae tam facilem plangit Jerusalem, ut nequaquam muros et moenia funditus eruta, sed tabernaculi, atque tentorii ablationem putes. Tabernaculum, inquit, hoc est, habitatio mea, repente sublata est. Omnes funiculi mei disrupti sunt. Servat tabernaculi metaphoram, sive omnes pelles meae conscissae sunt. Filii mei exierunt a me, sive pecora mea, quod a LXX additum, non stat juxta historiam. In longa enim obsidione quomodo oves et pecora auferri poterant de Jerusalem, quae etiam si fuissent, fames consumpserat? Et non, inquit, subsistunt, sive non sunt. Neque enim translati sunt in Chaldaeam: sed magna pars eorum interfecta penitusque deleta est. Non est qui extendat ultra tentorium 916 meum: non est qui me instauret, et murorum meorum jaciat fundamenta, qui ad solum usque prostrati sunt.

(Vers. 21.) Quia stulte egerunt pastores, et Dominum non quaesierunt: propterea non intellexerunt, et omnis grex eorum dispersus est. Per translationem pastorum, atque ovium, principum culpa et dispersio populi describitur. Quia enim principes stulte egerunt, nec quaesierunt Dominum, quem toto debuerant corde perquirere: idcirco et mala venientia non viderunt, sive non intellexerunt Dominum, et omnis multitudo Jerusalem huc illucque dispersa est.

(Vers. 22.) Vox auditionis, ecce venit, et commotio magna de terra Aquilonis: ut ponat civitates Juda in solitudinem, et habitaculam draconum (sive cubile struthionum). Et ut Symmachus interpretatus est, sirenarum: pro quo in Hebraico THANNIM () positum est.

And the sense is: Like a sling I will cast away with all impetus, and so cause them to be besieged: and so I will trouble and straiten them, that all may be found in the city, and may not be able to escape evil.

(Verse 19.) Woe is me for my destruction, my wound is very grievous. LXX: Woe for your destruction, your wound is very grievous. According to the Hebrew, Jerusalem herself speaks, that she is vehemently afflicted, and sustains an incurable wound. According to the LXX, however, the Prophet speaks to Jerusalem, and laments her for her destruction and wound. But I said, plainly this is my infirmity (or my wound), and I will bear it (or it has taken hold of me). Jerusalem herself speaks: whatever I suffer, I suffer by my own fault: I understand my wound which has taken hold of me, or I will sustain the wrath of the Lord, because I have sinned against him.

(Verse 20.) My tabernacle is laid waste, all my cords are broken (or all my skins are torn), my children are gone out from me (or my sheep), and they are not [Al. they do not subsist]: there is none to stretch out my tent any more (or there is no place any more for my tabernacle) and to set up my skins. Jerusalem laments the subversion of her city as so easy, that you would not think the walls and fortifications were utterly destroyed, but rather the removal of a tabernacle and a tent. The tabernacle, he says, that is, my habitation, was suddenly taken away. All my cords are broken. He preserves the metaphor of the tabernacle, or "all my skins are torn." My children are gone out from me, or "my cattle," which added by the LXX, does not stand according to history. For in a long siege how could sheep and cattle be taken away from Jerusalem, which even if they had been there, famine had consumed? And they do not, he says, subsist, or "they are not." For they were not translated into Chaldea: but a great part of them was slain and utterly destroyed. There is none to stretch out my tent 916 any more: there is none to restore me, and to lay the foundations of my walls, which are prostrated even to the ground.

(Verse 21.) Because the shepherds have acted foolishly, and have not sought the Lord: therefore they have not understood, and all their flock is dispersed. Through the metaphor of shepherds and sheep, the fault of the princes and the dispersion of the people is described. For because the princes acted foolishly, and did not seek the Lord, whom they ought to have sought with all their heart: therefore they did not see the evils coming, or they did not understand the Lord, and all the multitude of Jerusalem was dispersed hither and thither.

(Verse 22.) The voice of hearing, behold it comes, and a great commotion from the land of the North: to make the cities of Judah a wilderness, and a habitation of dragons (or a den of ostriches). And as Symmachus has interpreted, of sirens: for which in the Hebrew THANNIM is placed.

Verba Prophetae: Ecce, inquit, sonitus et fremitus Babylonii venientis auditur, magnaque commotio, sive terraemotus de terra Aquilonis: ut omnes urbes Judaeae, habitatoribus interfectis, redigat in solitudinem, et faciat pro hominibus dracones habitare, et cuncta animantia venenata, sive struthiones, quod et ipsum animal, solitudinis familiare est, et in desertis nascitur ac nutritur. Aut certe sirenas, monstra quaedam et daemonum phantasmata possumus intelligere. Haec omnia quae et praeteritus et praesens sermo descripsit, ad persecutionis Ecclesiae referamus tempora, quando tabernacula Domini subvertuntur, et omnis habitatio Ecclesiae redigitur in solitudinem. Et ut ista universa veniant, culpa pastorum est, qui stulte egerunt, et Dominum non quaesierunt, nec intellexerunt eum, et idcirco grex omnis dispersus est.

(Vers. 23.) Scio; Domine, quia non est [Al. sit] hominis via ejus: nec viri est, ut ambulet et dirigat gressus suos. Erubescant novi praedicatores, qui aiunt, unumquemque suo arbitrio regi: cum et hic Propheta dicat: Non est hominis via ejus (Psal. XXXVI, 23). Et David in lyrico canat carmine: A Domino gressus hominis dirigentur, et viam ejus volet nimis. Sive hic sensus est: quod a Babyloniis sustinemus, non est eorum fortitudinis, sed nostri meriti, et indignationis tuae.

(Vers. 24, 25.) Corripe me, Domine, verumtamen in judicio, et non in furore tuo; ne forte ad nihilum 917 redigas me. Effunde indignationem tuam super gentes, quae non cognoverunt te, et super provincias (sive generationes) quae nomen tuum non invocaverunt, quia devoraverunt Jacob, et locum ejus consumpserunt, et decus ejus (vel pascua) dissipaverunt (sive ad solitudinem redegerunt). Hunc locum et in psalmo legimus: Domine, ne in furore tuo arguas me: neque in ira tua corripias me (Psal. VI, 1; XXXVII, 1). Et est sensus: Meremur quidem omnia quae sustinemus, et multo meremur majora quam patimur. Verumtamen hoc obsecro, ut quasi pater me corripias, non quasi adversarius: ut me emendes quasi filium, et non punias quasi inimicum (Hebr. XII); castigas enim omnem filium quem recipis, et per omnem dolorem ac flagellum emendas Jerusalem. Hostes autem, qui non noverunt te, et provinciae sive regiones, quae non invocaverunt nomen tuum, nequaquam tuum debent sentire judicium, sed indignationem (Psal. LXXXVII). Tradidisti enim nos, ut emendaremur. Illi autem aggravaverunt jugum suum: seni non pepercerunt, et parvulos afflixerunt: comederunt nos, et penitus devoraverunt et in tantam solitudinem redegerunt Jerusalem, ut et publicarum et privatarum aedium omnia dissiparent, et populum tuum interficerent.

The words of the Prophet: Behold, he says, the sound and roar of the Babylonian coming is heard, and a great commotion, or earthquake from the land of the North: to reduce all the cities of Judea, the inhabitants being slain, into a wilderness, and to cause dragons to dwell instead of men, and all venomous creatures, or ostriches, which animal itself is familiar with wilderness, and is born and nourished in deserts. Or certainly we can understand sirens, certain monsters and phantasms of demons. All these things which both the past and present speech has described, let us refer to the times of the persecution of the Church, when the tabernacles of the Lord are subverted, and every habitation of the Church is reduced to a wilderness. And that all these things should come, it is the fault of the shepherds, who acted foolishly, and did not seek the Lord, nor understood him, and therefore the whole flock was dispersed.

(Verse 23.) I know, O Lord, that the way of a man is not his own [Al. may not be]: neither is it in a man to walk and direct his steps. Let the new preachers blush, who say that everyone is ruled by his own will: since also here the Prophet says: The way of a man is not his own (Psalm 36:23). And David sings in a lyric song: By the Lord the steps of a man shall be directed, and he shall greatly desire his way. Or this is the sense: that what we sustain from the Babylonians is not of their strength, but of our merit, and of your indignation.

(Verse 24, 25.) Correct me, O Lord, but yet in judgment, and not in your fury; lest perhaps you 917 reduce me to nothing. Pour out your indignation upon the nations which have not known you, and upon the provinces (or generations) which have not called upon your name, because they have devoured Jacob, and consumed his place, and dissipated his glory (or pastures) (or reduced it to a wilderness). We read this place also in the psalm: Lord, rebuke me not in your fury: nor correct me in your wrath (Psalm 6:1; 37:1). And the sense is: We indeed deserve all the things which we sustain, and we deserve much greater things than we suffer. Yet this I beseech, that you correct me as a father, not as an adversary: that you amend me as a son, and not punish me as an enemy (Hebrews 12); for you chastise every son whom you receive, and through all pain and the scourge you amend Jerusalem. But the enemies, who have not known you, and the provinces or regions which have not called upon your name, by no means ought to feel your judgment, but your indignation (Psalm 87). For you delivered us up that we might be amended. But they have aggravated their yoke: they have not spared the old man, and have afflicted the little ones: they have eaten us, and utterly devoured us and reduced Jerusalem to such a wilderness, that they dissipated all things both of public and private houses, and slew your people.

(Cap. XI.---Vers. 1-3.) Verbum quod factum est ad Jeremiam a Domino dicens: Audite verba pacti (sive testamenti) hujus, et loquimini ad viros Juda, et habitatores Jerusalem, et dices ad eos: Haec dicit Dominus Deus Israel. Non quidem est positum in titulo, sub quo tempore, vel sub quo rege, et quoto anno ejus, haec prophetia facta sit: sed intelligimus, vel priori prophetiae et tempori haec esse jungenda, vel certe post aliquod temporis intervallum prioris prophetiae hunc Domini ad Prophetam factum esse sermonem. Notandum est autem, quod verbum BERITH (), Aquila et Symmachus semper pactum, LXX et Theodotio testamentum interpretati sunt. Proprie autem nunc ad Jerusalem et ad viros tribus Judae sermo dirigitur.

(Vers. 4.) Maledictus vir qui non audierit verba pacti hujus, quod praecepi patribus vestris: in die, qua eduxi eos de terra Aegypti, de fornace ferrea, dicens: Audite vocem meam, et facite omnia quae praecipio vobis, et eritis mihi in populum, et ego ero vobis in Dominum [Al. Deum]. Non propter generis privilegia, non propter circumcisionis injuriam 918, et otium sabbati, sed propter obedientiam, et Deus efficitur populi Israel, et Israel populus ejus. Et hic quidem quasi ad servos loquitur, ut placeant Deo. In Evangelio vero Dominus ad discipulos: Vos, inquit, amici mei estis, si feceritis quae ego praecipio vobis. Jam non dicam vos servos, quia servus nescit quid faciat Dominus ejus. Vos autem dixi amicos, quia omnia quaecumque audivi a Patre meo, nota feci vobis (Joan. XV, 14 et 15). Cumque amici mei fuerint, de amicis transeunt in filios: Quotquot enim receperunt eum, dedit eis potestatem filios Dei fieri (Joan. I, 12). Unde amicis et filiis praecipit: Estote perfecti sicut et Pater vester perfectus est (Matth. V, 48); similitudinem imperans, non aequalitatem. Et ibi obedientia mandatorum est, hic similitudo Dei. Quodque ait: In die, qua eduxi eos de terra Aegypti, de fornace ferrea, dat nobis intelligentiam, quod caminus et fornax ferrea, atque succensa tribulationis et poenae significet magnitudinem, non aliquem locum poenae, ferri materia praeparatum.

(Vers. 5.) Ut suscitem juramentum, quod juravi patribus vestris, daturum me eis terram fluentem lacte et melle, sicut est dies haec. Patres videntur accipere, quando accipiunt filii; et Abrahae promissio completur in posteris. Terram autem lacte et melle manantem, hyperbolice debemus accipere pro rerum omnium abundantia, ut est illud (Virg. Eclog. III): Mella fluant illis, ferat et rubus asper amomum. Et iterum: Et passim rivis currentia vina repressit.

(Chapter XI.---Verse 1-3.) The word that was made to Jeremiah from the Lord, saying: Hear the words of this covenant (or testament), and speak to the men of Judah, and the inhabitants of Jerusalem, and you shall say to them: Thus says the Lord God of Israel. It is not indeed placed in the title, under what time, or under what king, and in what year of him, this prophecy was made: but we understand either that these things are to be joined to the prior prophecy and time, or certainly after some interval of time from the prior prophecy this speech of the Lord was made to the Prophet. It is to be noted, however, that the word BERITH, Aquila and Symmachus always translated "covenant," the LXX and Theodotion "testament." Properly, however, the speech is now directed to Jerusalem and to the men of the tribe of Judah.

(Verse 4.) Cursed be the man who will not hear the words of this covenant, which I commanded your fathers: in the day that I brought them out of the land of Egypt, from the iron furnace, saying: Hear my voice, and do all things which I command you, and you shall be to me a people, and I will be to you a Lord [Al. God]. Not on account of the privileges of the race, nor on account of the injury [Al. mark] 918 of circumcision, and the leisure of the sabbath, but on account of obedience, both God is made the God of the people of Israel, and Israel his people. And here indeed he speaks as if to servants, that they may please God. In the Gospel, however, the Lord says to the disciples: You, he says, are my friends, if you do the things which I command you. No longer will I call you servants, because the servant knows not what his lord does. But I have called you friends, because all things whatsoever I have heard from my Father, I have made known to you (John 15:14-15). And since they were my friends, from friends they pass into sons: For as many as received him, he gave them power to become the sons of God (John 1:12). Whence he commands friends and sons: Be perfect as also your Father is perfect (Matthew 5:48); commanding likeness, not equality. And there is obedience to the commands, here likeness to God. And that which he says: In the day that I brought them out of the land of Egypt, from the iron furnace, gives us the understanding that the chimney and the iron furnace, and the kindled one, signifies the magnitude of tribulation and punishment, not some place of punishment prepared with the matter of iron.

(Verse 5.) That I may stir up the oath which I swore to your fathers, that I would give them a land flowing with milk and honey, as is this day. The fathers seem to receive when the sons receive; and the promise to Abraham is fulfilled in his posterity. But a land flowing with milk and honey we ought to take hyperbolically for the abundance of all things, as is that saying (Virgil, Eclogue 3): "May honey flow for them, and the rough brier bear amomum." And again: "And everywhere he checked the wines running in streams."

Aut certe tropologice, terram lacte et melle manantem, Christi Ecclesiam sentiamus, in qua parvuli atque lactentes educamur per fidem, ut possimus solidum cibum capere. Et respondi et dixi: Amen, Domine. Pro quo Septuaginta, Fiat, Domine (hoc enim amen significat) transtulerunt. Dixerat Dominus, juravi patribus vestris daturum me eis terram lacte et melle manantem, sicut rebus ipsis hodie comprobatur (Exod. III). Propheta diligens populum suum, occupat vocem Domini, et cupit vera esse, et in perpetuum permanere quae data sunt. Unde ait: Vere, Domine, implesti quod pollicitus es; sive fiat, Domine, hoc est semper maneat quod dedisti.

(Vers. 6.) Et dixit Dominus ad me, vociferare (vel lege) omnia verba haec in civitatibus Juda, et foris Jerusalem, dicens: Audite verba pacti 919 hujus et facite illa. Clementissimus Deus frequenter futura praedicit, ut tamdem durus ad credendum animus molliatur. Praedicit autem tam in urbe Jerusalem, quam foris in agro, ut quorum commune discrimen est, eadem poenitudo sit.

(Vers. 7, 8.) Quia contestans contestatus sum patres vestros in die, qua eduxi eos de terra Aegypti, usque ad diem hanc. Mane consurgens [Vulg. surgens] contestatus sum, et dixi: Audite vocem meam; et non audierunt, nec inclinaverunt aurem suam, sed abierunt unusquisque in pravitate cordis sui mali, et induxi super eos omnia verba pacti hujus, quod praecepi ut facerent. Hucusque in Septuaginta non habetur, quod que sequitur, et non fecerunt, ab eis positum est, et cum superioris capituli fine sociatum, in quo scriptum est: audite verba pacti hujus, et facite illa; et non fecerunt. Quid sit autem de mane consurgere, et Dei verba per Prophetas eis frequenter ingerere, et educere eos de Aegypto, et saepius admonere et dicere: audite vocem meam; et illos abiisse post pravitatem cordis sui, et postea eis reddere quae merentur et accipere, ante jam diximus.

(Vers. 9, 10.) Et dixit Dominus ad me: Inventa est conjuratio in viris Juda, et in habitatoribus Jerusalem reversi sunt ad iniquitates patrum suorum priores, qui noluerunt audire verba mea. Et hi ergo abierunt post deos alienos, ut servirent eis. Irritum fecerunt domus Israel, et domus Juda pactum meum, quod pepigi cum patribus eorum. Pro conjuratione, quam nos juxta Symmachum interpretati sumus, Aquila et LXX et Theodotio *σύνδεσμον* transtulerunt, quam nos colligationem possumus dicere.

Or certainly tropologically, let us perceive the land flowing with milk and honey to be the Church of Christ, in which we as little ones and sucklings are nourished through faith, so that we may be able to take solid food. And I answered and said: Amen, O Lord. For which the Septuagint translated, "So be it, O Lord" (for this is what "amen" signifies). The Lord had said: I swore to your fathers that I would give them a land flowing with milk and honey, as is proved by the things themselves today (Exodus 3). The Prophet, loving his people, anticipates the voice of the Lord, and desires those things which were given to be true and to remain forever. Whence he says: Truly, O Lord, you have fulfilled what you promised; or, "so be it, O Lord," that is, may what you have given always remain.

(Verse 6.) And the Lord said to me: Cry out (or read) all these words in the cities of Judah, and without Jerusalem, saying: Hear the words of this covenant 919 and do them. The most clement God frequently predicts future things, so that at last the heart hard to believe may be softened. But he predicts both in the city of Jerusalem, and without in the field, so that those whose danger is common, their repentance may be the same.

(Verse 7, 8.) Because witnessing I witnessed to your fathers in the day that I brought them out of the land of Egypt, even to this day. Rising early [Vulg. rising] I witnessed, and said: Hear my voice; and they heard not, nor inclined their ear, but went every one in the perverseness of his own evil heart, and I brought upon them all the words of this covenant, which I commanded that they should do. Thus far is not contained in the Septuagint, and that which follows, "and they did not," was placed by them, and joined with the end of the superior chapter, in which it is written: "hear the words of this covenant, and do them; and they did not." What it is, however, to rise early in the morning, and to frequently urge the words of God upon them through the Prophets, and to bring them out of Egypt, and to more often admonish and say: "hear my voice"; and that they went after the perverseness of their heart, and afterwards to return to them what they deserve and receive, we have already said before.

(Verse 9, 10.) And the Lord said to me: A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem they have returned to the former iniquities of their fathers, who refused to hear my words. And these therefore have gone after strange gods, to serve them. The house of Israel and the house of Judah have made void my covenant, which I made with their fathers. For "conspiracy," which we have interpreted according to Symmachus, Aquila and the LXX and Theodotion translated *syndesmon*, which we can call a "binding together" (*colligationem*).

Unde et Athalia, cum in Templo sibi parari insidias deprehendisset, eodem verbo locuta est: Conjuratio, conjuratio (IV Reg. XI, 14). Proprie autem hoc verbo Scriptura abutitur, quando non subito fortuitoque peccato, sed paratis insidiis et conjuratione, tenditur ad delictum, et pari mente unoque studio id agunt, ut Dei mandata contemnant. Dicitque et patres et filios una mente parique sententia, neglecto Deo, idola veneratos, tam Israel videlicet, quam domum Juda, hoc est, tam decem tribus, quam duas, quarum imperium erat in Jerusalem, ut quorum in contemptu Dei unum studium fuit, par sit in sustinenda captivitate supplicium.

920 (Vers. 11, 12.) Quamobrem haec dicit Dominus: Ecce ego induco super eos mala, de quibus exire non poterunt, et clamabunt ad me, et non exaudiam eos. Et ibunt civitates Juda et habitatores Jerusalem, et clamabunt ad deos, quibus libant; et non salvabunt eos in tempore afflictionis eorum. Non exaudit Deus in tempore necessitatis et angustiae: quia et illi audire vocem Domini noluerunt. Quod et Saul passus est. Cum enim Philisthiim agmina reformidans, verbum Domini non meruisset accipere, conversus est ad Pythonissam, ut ab idolis disceret, quod instantia orationis ac fletuum a Domino debuit extorquere (I Reg. XXI). Per quae discimus, etiam si Dominus non exaudierit, nequaquam esse cessandum, nec confugiendum ad daemones, qui cultores suos adjuvare non possunt; sed ad Domini auxilium qui cito iratus flectitur, et mutat sententiam, si et hi, quibus iratus fuerit, commutentur. Totum autem quod nunc dicitur, ad tribum Juda pertinet, et urbem Jerusalem, quibus instat captivitas.

(Vers. 13.) Secundum enim numerum civitatum tuarum erant dii tui Juda, et secundum numerum viarum Jerusalem posuisti [Al. posuistis] aras confusionis ad libandum Baalim. Legamus Regum et Paralipomenon libros (IV Reg. XXI, II Paral. XXXIII), et inveniemus Judam et Jerusalem multo quam Israel pejora fecisse, ut quot habebant urbes, tot haberent et idolorum species: et quot erant in urbe Jerusalem plateae et viarum capita, tot haberent aras in confusionem suam, in quibus idolis Baalim victimas immolarent.

Whence also Athaliah, when she had discovered that snares were being prepared for her in the Temple, spoke with the same word: "Conspiracy, conspiracy!" (4 Kings 11:14). Properly, however, Scripture uses this word when someone tends toward a crime not by a sudden and fortuitous sin, but by prepared snares and conspiracy, and they act with an equal mind and one zeal, so that they may despise the commands of God. And he says that both fathers and sons with one mind and an equal opinion, having neglected God, worshipped idols, namely both Israel and the house of Judah, that is, both the ten tribes and the two, whose empire was in Jerusalem, so that those whose zeal was one in contempt of God, their punishment in sustaining captivity should be equal.

920 (Verse 11, 12.) Wherefore thus says the Lord: Behold, I bring evils upon them, from which they shall not be able to go out, and they shall cry to me, and I will not hear them. And the cities of Judah and the inhabitants of Jerusalem shall go, and shall cry to the gods to whom they offer libations; and they shall not save them in the time of their affliction. God does not hear in the time of necessity and anguish: because they also refused to hear the voice of the Lord. Which also Saul suffered. For when, dreading the ranks of the Philistines, he had not deserved to receive the word of the Lord, he turned to the Pythoness, that he might learn from idols what he ought to have extorted from the Lord by insistence of prayer and weeping (1 Kings 21). By which things we learn that even if the Lord has not heard, one must by no means cease, nor flee to demons, who cannot help their worshippers; but to the help of the Lord, who though angry is quickly turned, and changes his sentence, if those also with whom he was angry are changed. All, however, which is now said, pertains to the tribe of Judah and the city of Jerusalem, upon whom captivity is imminent.

(Verse 13.) For according to the number of your cities were your gods, O Judah, and according to the number of the ways of Jerusalem you have set up [Al. you have all set up] altars of confusion to offer libations to Baalim. Let us read the books of Kings and Paralipomenon (4 Kings 21, 2 Paralipomenon 33), and we shall find that Judah and Jerusalem did much worse things than Israel, so that as many cities as they had, so many kinds of idols they also had: and as many streets and heads of ways as there were in the city of Jerusalem, so many altars they had for their own confusion, on which they immolated victims to the idols of Baalim.

(Vers. 14.) Tu ergo noli orare pro populo hoc, et ne assumas pro eis laudem et orationem: quia non exaudiam in tempore clamoris eorum ad me, in tempore afflictionis eorum. Praecipitur Jeremiae, ne velit pro eis Dominum deprecari, in quos jam est consummata sententia: ne videatur oratio ejus infirma, et propriis sceleribus non exaudiri. Noli, inquit, orare pro eis, nec laudem assumere, ut replicando veteris historiae clementiam, qua eis semper misertus sum, et laudando, meam nitaris mutare sententiam. Etsi enim hoc feceris, non exaudiam eos, qui me necessitatis tempore rogare coguntur. Ex quibus discimus frustra aliquem rogare pro alio, cum ille non mereatur accipere, pro quo rogatur Deus.

(Vers. 15, 16.) Quid est, quod dilectus meus in domo 921 mea fecit scelera multa? Numquid carnes sanctae auferent a te malitias tuas, in quibus gloriata es? Olivam uberem, pulchram, fructiferam, speciosam vocavit Dominus nomen tuum: ad vocem loquelae grandis exarsit ignis in ea, et combusta sunt fruteta ejus. Dilectum et amantissimum vocat populum Juda, qui in Templo ejus posuit, et veneratus est idola, et in eo se putat iram Dei placare, si multas hostias immolet, et gloriatur in sacrificiorum multitudine, quae malitias peccatorum auferre non possunt. Comparat autem Jerusalem, sive omnem populum Judaeorum, olivae pulchrae, atque fructiferae, quae exaltata per superbiam, nequaquam egit humiliter, nec intellexit Creatorem et dominatorem suum; sed elata per superbiam, et locuta granditer, Domini igne succensa est; ita ut comburerentur et redigerentur ad nihilum rami, sive fruteta ejus, id est, omnis populus adversariorum gladio deleretur. Hic sensus et in alio loco est (Cap. II), ubi dicitur ad Jerusalem: Ego te plantavi vineam frugiferam, omnem veram: quomodo conversa es in amaritudinem vitis aliena? Quando destruuntur maceriae illius, et vastat eam aper de silva, et omnes bestiae devorant fructus illius (Psal. LXXVIII), dicamus istud capitulum principibus Ecclesiarum: Quid est quod dilectus meus in domo mea fecit scelera multa? Vel certe divitibus, qui cum aliena diripiant, et non auferant malitias cordis sui, putant se Dei clementiam mereri: Numquid carnes sanctae auferent a te malitias tuas, in quibus gloriata es? At nunc publice recitantur offerentium nomina, et redemptio peccatorum mutatur in laudem: nec meminerunt viduae illius in Evangelio, quae in gazophylacium duo aera mittendo, omnium divitum vicit donaria (Marc. XII).

(Vers. 17.) Et Dominus exercituum, qui plantavit te, locutus est super te malum, pro malis domus Israel et domus Juda, quae fecerunt sibi ad irritandum me, libantes Baalim. Olivam, inquit, uberem, pulchram, fructiferam vocavit te Dominus tuus, atque plantavit.

(Verse 14.) Therefore do not pray for this people, and do not take up praise and prayer for them: because I will not hear in the time of their cry to me, in the time of their affliction. Jeremiah is commanded not to wish to deprecate the Lord for them, upon whom sentence is already consummated: lest his prayer should seem weak, and not be heard because of their own crimes. Do not, he says, pray for them, nor take up praise, so that by repeating the clemency of ancient history, by which I always pitied them, and by praising, you should strive to change my sentence. For even if you do this, I will not hear them, who are compelled to ask me in the time of necessity. From which things we learn that one in vain asks for another, when he for whom God is asked does not deserve to receive.

(Verse 15, 16.) Why has my beloved done many crimes in 921 my house? Will the holy flesh take away from you your malices, in which you have gloried? The Lord called your name a plentiful olive tree, fair, fruitful, and beautiful: at the voice of a great speech a fire kindled in it, and its shrubbery was burnt. He calls the people of Judah "beloved" and "most dear," who placed and worshipped idols in his Temple, and in this they think to appease the wrath of God if they immolate many victims, and they glory in the multitude of sacrifices, which cannot take away the malices of sins. Moreover, he compares Jerusalem, or all the people of the Jews, to a beautiful and fruitful olive tree, which, exalted through pride, by no means acted humbly, nor understood its Creator and ruler; but uplifted through pride, and having spoken grandly, was kindled by the fire of the Lord; so that its branches or shrubbery were burnt and reduced to nothing, that is, all the people were destroyed by the sword of the adversaries. This sense is also in another place (Chapter II), where it is said to Jerusalem: "I planted you a fruitful vineyard, all true: how then are you turned into the bitterness of a strange vine?" When its walls are destroyed, and the boar from the forest lays it waste, and all the beasts devour its fruits (Psalm 78), let us say this chapter to the princes of the Churches: "Why has my beloved done many crimes in my house?" Or certainly to the rich, who while they plunder the things of others, and do not take away the malices of their own heart, think they deserve the clemency of God: "Will the holy flesh take away from you your malices, in which you have gloried?" But now the names of those who offer are publicly recited, and the redemption of sins is changed into praise: nor do they remember that widow in the Gospel, who by sending two mites into the treasury, surpassed the gifts of all the rich (Mark 12).

(Verse 17.) And the Lord of hosts, who planted you, has spoken evil against you, for the evils of the house of Israel and of the house of Judah, which they have done to themselves to provoke me, offering libations to Baalim. Your Lord, he says, called you a plentiful, fair, fruitful olive tree, and planted you.

Sed quia ad vocem loquelae, grandis Dei in te flamma descendit, et consumpsit omnes ramos tuos, propterea qui te plantaverat, nunc locutus est super te malum: non iniquitate sententiae, nec subita pravitate sermonis; sed pro malis quae fecerunt sibi domus Israel et domus Juda, et studiose egerunt libantes Baalim, ut me ad iracundiam provocarent. Cumque possit Deus facere quae vult, reddit causas ne facere videatur injuste, 922 secundum illud, quod scriptum est: Ut justificeris in sermonibus tuis, et vincas cum judicaris (Ps. L, 6).

(Vers. 18 seqq.) Tu autem, Domine, demonstrasti mihi, et cognovi: tu ostendisti mihi studia eorum, et ego quasi agnus mansuetus, qui portatur ad victimam, et non cognovi quia super me cogitaverunt consilia. Mittamus lignum in panem ejus, et conteramus [Vulg. eradamus] eum de terra viventium, et ne memoretur nomen ejus amplius. Tu autem, Domine sabaoth, qui judicas juste, et probas renes et cor: videam ultionem tuam ex eis: tibi enim revelavi causam meam. Omnium Ecclesiarum iste est consensus, ut sub persona Jeremiae, a Christo haec dici intelligant, quod ei Pater monstraverit, quomodo eum oporteat loqui, et ostenderit illi studia Judaeorum, et ipse, quasi agnus ductus ad victimam, non aperuerit os suum, et non cognoverit, subauditur peccatum; juxta illud quod ab apostolo dicitur: Qui cum non cognovisset peccatum, pro nobis peccatum factus est: et dixerint: Mittamus lignum in panem ejus, crucem videlicet in corpus Salvatoris. Ipse est enim qui ait: Ego sum panis, qui de coelo descendi: et eradicemus, sive conteramus eum de terra viventium (Joan. VI, 51). Hoc enim scelus animo cogitaverunt, ut nomen ejus delerent in perpetuum. Sed e contrario juxta assumpti corporis sacramentum loquitur filius ad Patrem, et imprecatur judicium ejus, dum laudat justitiam, et inspectorem renis et cordis invocat Deum, ut ipse reddat populo quod meretur, et dicit: Videam ultionem tuam ex eis, eorum videlicet, qui in scelere perseverant, et non eorum, qui vertuntur [Al. convertuntur] ad poenitentiam. De illis ait in cruce: Pater, ignosce illis, quod enim faciunt nesciunt (Luc. XXIII, 34). Revelatque Patri et aperit causam suam: quia nullo suo merito, sed scelere populi crucifixus est, dicens: Ecce venit princeps mundi hujus, et invenit in me nihil (Joan. XIV, 30). Judaei et nostri judaizantes haec ex persona Jeremiae dici intelligunt: qui propter vaticinium futurorum, et ingruentia captivitatis mala, haec eum a populo sustinuisse confirmant. Sed nescio quomodo possint approbare, crucifixum esse Jeremiam, cum hoc Scriptura non memoret: nisi forte cogitaverint, et non fecerint.

But because at the voice of the speech, a great flame of God descended into you, and consumed all your branches, therefore he who had planted you, has now spoken evil against you: not by iniquity of sentence, nor by sudden perversity of speech; but for the evils which the house of Israel and the house of Judah did to themselves, and zealously acted offering libations to Baalim, so that they might provoke me to wrath. And since God is able to do what he wills, he gives reasons lest he should seem to act unjustly, 922 according to that which is written: "That you may be justified in your words, and overcome when you are judged" (Psalm 50:6).

(Verse 18 seqq.) But you, O Lord, have shown me, and I have known: you showed me their zeal, and I was like a gentle lamb that is carried to the victim, and I knew not that they had thought counsels against me. Let us put wood in his bread, and let us destroy [Vulg. root him out] him from the land of the living, and let his name be remembered no more. But you, O Lord Sabaoth, who judge justly, and prove the reins and the heart: let me see your revenge on them: for to you have I revealed my cause. It is the consensus of all the Churches, that they understand these things to be said by Christ under the person of Jeremiah, because the Father showed him how he ought to speak, and showed him the zeal of the Jews, and he himself, like a lamb led to the victim, did not open his mouth, and did not know—sin is understood—according to that which is said by the apostle: "Who when he had not known sin, was made sin for us"; and they said: "Let us put wood in his bread," namely the cross into the body of the Savior. For he it is who says: "I am the bread who descended from heaven"; and "let us root him out," or "destroy him from the land of the living" (John 6:51). For they thought this crime in their mind, that they might blot out his name forever. But on the contrary, according to the sacrament of the assumed body, the Son speaks to the Father, and imprecates his judgment, while he praises justice, and invokes God as the inspector of the reins and heart, that he himself may return to the people what they deserve, and says: "Let me see your revenge on them," of those namely who persevere in crime, and not of those who are turned [Al. converted] to repentance. Concerning them he said on the cross: "Father, forgive them, for they know not what they do" (Luke 23:34). And he reveals to the Father and opens his cause: because by no merit of his own, but by the crime of the people he was crucified, saying: "Behold, the prince of this world comes, and he finds nothing in me" (John 14:30). The Jews and our judaizers understand these things to be said from the person of Jeremiah: who confirm that he sustained these things from the people on account of the prophecy of future things, and the impending evils of captivity. But I know not how they can prove that Jeremiah was crucified, when Scripture does not mention this: unless perhaps they thought it, and did not do it.

(Vers. 21 seqq.) Propterea haec dicit Dominus ad viros Anathoth qui quaerunt animam tuam, et dicunt: Non prophetabis in nomine Domini, et non morieris in manibus nostris. Propterea haec dicit Dominus exercituum: Ecce ego visitabo super eos: juvenes morientur in 923 gladio: filii eorum et filiae earum morientur in fame, et reliquiae non erunt ex eis. Inducam enim malum super viros Anathoth, annum visitationis eorum. Videtur hoc superiori sententiae contraire, qua voluimus [Al. volumus] approbare ex persona Christi dicta esse quae dicta sunt, et non ex Jeremiae, qui proprie habitabat in viculo Anathoth, qui ab Jerosolymis tribus distat millibus. Sed si intellexerimus etymologiam oppidi ANATHOTH (), quod interpretatur obedientia, liquido monstrabitur 924 viros Anathoth, qui quondam Domini praeceptis obtemperarunt, omnes dici Judaeos, et maxime habitatores urbis Jerusalem, in quos extrema venit sententia: ut obsidionis malis, gladio, fame, et peste interirent. Ut autem nos omni interpretationis molestia liberemur, illam sequamur regulam: Quod omnes Prophetae in typum Domini Salvatoris pleraque gesserint, et quidquid juxta praesens tempus completum sit in Jeremia, hoc in futurum de Domino prophetari.

(Verse 21 seqq.) Therefore thus says the Lord to the men of Anathoth who seek your soul, and say: You shall not prophesy in the name of the Lord, and you shall not die in our hands. Therefore thus says the Lord of hosts: Behold, I will visit upon them: the young men shall die by 923 the sword: their sons and their daughters shall die in famine, and there shall be no remains of them. For I will bring evil upon the men of Anathoth, the year of their visitation. This seems to contrary the superior opinion, by which we wished [Al. we wish] to prove that what was said was said from the person of Christ, and not from that of Jeremiah, who properly dwelt in the village of Anathoth, which is three miles distant from Jerusalem. But if we understand the etymology of the town ANATHOTH, which is interpreted "obedience," it will be clearly shown that 924 the men of Anathoth, who once obeyed the commands of the Lord, are called all the Jews, and especially the inhabitants of the city of Jerusalem, upon whom the extreme sentence has come: so that they should perish by the evils of the siege, by the sword, famine, and pestilence. But that we may be freed from all trouble of interpretation, let us follow that rule: That all the Prophets in the type of the Lord the Savior performed most things, and whatever according to the present time was completed in Jeremiah, this in the future was prophesied of the Lord.

LIBER TERTIUS.

923-924 Lernaeum anguem, fabulae ferunt, multis ex medio capite pullulasse serpentibus: et Scyllam Siculi monstrum freti, facie quidem virginali, sed succinctam canibus, miserorum lacerare naufragia: juncto in eodem littore Sirenarum mortifero carmine, quae ut vitaret Ulysses Homericus, clausisse aures dicitur, et malum inexsuperabile, prudenti vitasse consilio. Hoc ego cum facere cuperem, et haereticorum rabiem declinare [Al. declinarem], et juxta Ismeniam, mihi canens et meis, illudque propheticum revolverem: Cum consisteret adversum me peccator, obmutui et silui de bonis (Ps. XXXVIII, 2, 3), non est passus diabolus me optata quiete contentum, Scripturarum sanctarum explanationi insistere, et hominibus linguae meae, Hebraeorum, Graecorumque eruditionem tradere. Sed id agit diebus et noctibus, et aperte, et per insidias veris falsa miscendo, immo universa mendacia subdolo melle circumlinens, ut qui audit verborum dulcedinem, venena pectoris non formidet. Pacem pollicetur, ut graviora bella exerceat: ridet, ut mordeat: manum offert, ut ex improviso simplicem interficiat Abner (II Reg. III). Nimirum hoc illud est quod et Apostolus loquebatur: Non enim ejus ignoramus astutias (II Cor. II, 11). Hic tacet, alibi criminatur: mittit in universum orbem epistolas biblinas prius auriferas, nunc maledicas, et patientiam nostram de [Al. in] Christi humilitate venientem, malae conscientiae signum interpretatur. Ipseque mutus latrat per Albinum canem, grandem et corpulentum, et qui calcibus magis possit saevire, quam dentibus. Habet enim progeniem Scoticae gentis, de Britannorum vicinia: qui juxta fabulas Poetarum instar Cerberi spirituali percutiendus est clava, ut aeterno cum suo magistro Plutone silentio conticescat. Verum hoc alias. Nunc in Jeremiam tertium aggrediar librum, in quo conabor, frater Eusebi, latissimos explanationis campos angusta Commentariorum semita coarctare.

BOOK THREE.

923-924 The Lernaean snake, fables tell, sprouted with many serpents from the middle of its head: and Scylla, the monster of the Sicilian strait, with a virginal face indeed, but girded with dogs, tore to pieces the shipwrecks of the wretched: joined on the same shore with the deadly song of the Sirens, which that Homeric Ulysses might avoid, he is said to have closed his ears, and to have avoided an insurmountable evil by prudent counsel. When I desired to do this, and to decline the rage of heretics, and according to Ismenias, singing to myself and to mine, and revolved that prophetic word: "When the sinner stood against me, I was dumb and was silent from good things" (Psalm 38:2-3), the devil did not suffer me, content with desired quiet, to insist on the explanation of the holy Scriptures, and to deliver the erudition of the Hebrews and Greeks to men of my own language. But he does this days and nights, both openly and through snares mixing false things with true, nay rather, smearing all lies with subtle honey, so that he who hears the sweetness of the words, may not dread the poisons of the breast. He promises peace, that he may exercise more grievous wars: he laughs, that he may bite: he offers his hand, that he may unexpectedly kill the simple Abner (2 Kings 3). Doubtless this is that which also the Apostle spoke: "For we are not ignorant of his devices" (2 Corinthians 2:11). Here he is silent, elsewhere he accuses: he sends into the whole world bibline [paper] letters, formerly gold-bearing, now maledictory, and interprets our patience coming from the humility of Christ as a sign of a bad conscience. And he himself, dumb, barks through the dog Albinus, large and corpulent, and who can rage more with heels than with teeth. For he has his progeny from the Scottish race, from the vicinity of the Britons: who according to the fables of the Poets, like Cerberus, is to be struck with a spiritual club, so that he may become silent in eternal silence with his master Pluto. But this elsewhere. Now I will enter upon the third book on Jeremiah, in which I will endeavor, brother Eusebius, to straiten the widest fields of explanation by the narrow path of Commentaries.

(Caput XII.---Vers. 1 seqq.) 925 Justus quidem es tu, Domine, si disputem tecum (sive quia satisfaciam tibi): verumtamen judicia loquar ad te. Quid est quod via impiorum prosperatur, bene est omnibus qui praevaricantur et inique agunt? Plantasti eos et radicem miserunt, proficiunt (sive generaverunt filios, et faciunt fructum): prope es tu ori eorum, et longe a renibus eorum. Contra omnes quidem inique agentes ista disputatio est, et septuagesimi secundi psalmi breviter sententia comprehenditur, in qua Propheta ait: Quam bonus Deus Israel, his qui recto sunt corde! Mei autem pene moti sunt pedes, pene effusi sunt gressus mei: quia zelavi in peccatoribus pacem peccatorum videns, etc. (Psal. LXXII, 1, 2). Sed proprie contra haereticos dicitur, qui cum sint impii, via eorum prosperatur; generantque filios eos quos in haeresi deceperunt: et praevaricantur, et inique agunt, ita ut Ecclesiam spolient. Et dum in pravitate sententiae perseverant, jactant se a Deo esse plantatos, et radicem misisse, generasse filios et attulisse fructum. Qui cum Christi nomen saepius replicent, habitatorem suum non habent Deum, juxta illud Isaiae: Populus hic labiis me honorat: cor autem ejus [Al. eorum] longe est a me (Isai. XIX, 13).

(Vers. 3.) Et tu, Domine, nosti me: vidisti me, et probasti cor meum tecum. Congrega eos quasi gregem ad victimam, et sanctifica eos in die occisionis. Nullum, inquit, scandalum est quod impii, sive omnes haeretici pro tempore floreant: Tu, enim, Domine, nosti me, et vidisti me, et probasti cor meum tecum. Quem ita novit Pater Deus quomodo Filium suum? Nemo enim cognoscit Filium nisi Pater: et nemo cognoscit Patrem, nisi Filius, et cui voluerit Filius revelare (Matth. XI, 17). Licet, inquit, proficiant, licet filios generent, et faciant fructum haeretici, et prope sis tu ori eorum, et longe a renibus eorum, id est, conscientia: tamen non parva est consolatio, quod quasi pecora saginantur ad victimam. Congrega eos in urbem Jerusalem, sive in sua conciliabula: ut 926 quasi victimae caedantur in mortem, et tunc sanctificentur, cum Ecclesiastico fuerint mucrone jugulati: interfectio enim haereticorum, salus eorum est qui decepti fuerant.

(Vers. 4.) Usquequo lugebit terra, et herba omnis regionis siccabitur propter malitiam habitantium in ea? Consumptum est animal et volucre, quoniam dixerunt: Non videbit novissima nostra (sive Non videbit Deus vias nostras). Quidquid in mundo vel bonorum accidit, vel malorum, non absque providentia et fortuito casu accidit, sed judicio Dei. Terra nunc sterilis est, herba siccatur. Vis nosse rationem?

(Chapter XII.---Verse 1 seqq.) 925 Just indeed are you, O Lord, if I dispute with you (or because I satisfy you): yet I will speak judgments to you. Why is it that the way of the impious prospers, it is well with all who transgress and act iniquitously? You have planted them and they have taken root, they prosper (or they have begotten children, and bring forth fruit): you are near to their mouth, and far from their reins. This dispute is indeed against all acting iniquitously, and the sentence of the seventy-second psalm is briefly comprehended, in which the Prophet says: "How good is the God of Israel to those who are of a right heart!" But my feet were almost moved, my steps had well-nigh slipped: because I was zealous against the sinners, seeing the peace of sinners, etc. (Psalm 71:1-2). But it is properly said against heretics, who while they are impious, their way prospers; and they beget children, those whom they have deceived in heresy: and they transgress, and act iniquitously, so that they plunder the Church. And while they persevere in the perversity of their opinion, they boast that they were planted by God, and have taken root, begotten children and brought forth fruit. Who though they frequently repeat the name of Christ, have not God as their inhabitant, according to that word of Isaiah: "This people honors me with their lips: but their heart is far from me" (Isaiah 29:13).

(Verse 3.) And you, O Lord, have known me: you have seen me, and have proved my heart with you. Gather them together as a flock for the victim, and sanctify them in the day of slaughter. It is no scandal, he says, that the impious, or all heretics, flourish for a time: For you, O Lord, have known me, and have seen me, and have proved my heart with you. Whom does God the Father know so well as his Son? For no one knows the Son except the Father: and no one knows the Father, except the Son, and he to whom the Son shall will to reveal him (Matthew 11:27). Though, he says, heretics prosper, though they beget children and bring forth fruit, and though you are near to their mouth, and far from their reins, that is, their conscience: yet it is no small consolation, that like cattle they are fattened for the victim. Gather them into the city of Jerusalem, or into their own conventicles: so that 926 like victims they may be slain unto death, and then be sanctified, when they have been jugulated by the Ecclesiastical sword: for the slaying of heretics is the salvation of those who had been deceived.

(Verse 4.) How long shall the land mourn, and the herb of every field wither for the malice of those who dwell in it? The beast and the bird are consumed, because they said: He shall not see our last ends (or God shall not see our ways). Whatever happens in the world, whether of good or of evil, does not happen without providence and by fortuitous chance, but by the judgment of God. The earth is now sterile, the herb is withered. Do you wish to know the reason?

Malitiae habitatorum ejus hoc faciunt: ita ut animalia super terram, et volatilia coeli consumantur, quia in usus hominum haec creata sunt omnia: qui in tantam consurrexere blasphemiam, ut dicerent Deum ignorare vias suas, et nescire quid unusquisque passurus sit. Quod autem dicit, usquequo, illud significat, permanere iram Dei, quia animus peccantium non flectebatur ad poenitentiam.

(Vers. 5.) Si cum peditibus currens laborasti, quomodo contendere poteris cum equis? Si in terra pacis confisa es, quid facies in superbia (sive fremitu) Jordanis? Si, inquit, te crebra vicinarum gentium captivitas fatigavit, Moabitarum et Ammonitarum, Philisthiim et Idumaeorum: quid facies ad longam captivitatem, quae te Chaldaeam usque ductura est? Et comparat pedites equitibus, quia revera et juxta historiam omnis Persis, et universa Chaldaea, et regionum illarum exercitus gaudet equitatu. Istae autem gentes, quas supra memoravi, propter difficultatem locorum, non tam pugnae aptae sunt, quam latrocinio. Servatque metaphoram et dicit: Si cum peditibus currens lassitudine defecisti, quid facies si equis cursum tuum volueris coaequare? Et si in terra tua aliquam habuisti fiduciam, quid actura es, cum Jordanem transieris, et illius gurgites sustinueris.

(Vers. 6.) 927 Nam et fratres tui et domus patris tui etiam ipsi pugnaverunt adversum te, et clamaverunt post te plena voce: ne credas eis cum locuti fuerint tibi bona. In tantum, inquit, gravissimis Jordanis operieris fluctibus, et equitum te [Al. cum equitatu] de longe venientium multitudo vastabit, ut fratres quoque tui Idumaei, et domus patris tui, qui de Lot stirpe nati sunt, Moab et Ammon, etiam ipsi tempore necessitatis et angustiae dimicent contra te, et insultent tibi (Genes. XIX). Unde cave ne velis eis credere, et spem habere consanguinitatis, per quam majori in te quam hostes odio desaeviant. Potest hoc et de Salvatore accipi, quod fratres ejus, et domus patris ejus pugnaverint contra eum, et clamaverint plena voce dicentes: Crucifige, crucifige eum: non habemus regem nisi Caesarem (Joan. XIX, 15).

(Vers. 7, 8.) Reliqui domum meam, dimisi haereditatem meam: dedi dilectam animam meam in manum inimicorum ejus. Facta est mihi haereditas mea quasi leo in silva: dedit contra me vocem, ideo odivi eam. Qui in Evangelio locutus est: Surgite, abeamus hinc (Joan. XIV, 31). Et iterum: Relinquetur vobis domus vestra deserta (Luc. XIII, 35), hic [Al. hinc] etiam in Propheta eadem comminatur; et quod facturus est, fecisse se dicit. Haereditas enim Domini, Israel, et funiculus haereditatis ejus.

The malices of its inhabitants do this: so that the animals upon the earth, and the fowls of the heaven are consumed, because all these were created for the use of men: who rose up into such blasphemy, that they said God ignored their ways, and knew not what each one was to suffer. But when he says, "how long," it signifies that the wrath of God remains, because the mind of the sinners was not turned to repentance.

(Verse 5.) If running with footmen you have labored, how will you be able to contend with horses? If you have trusted in a land of peace, what will you do in the pride (or roar) of the Jordan? If, he says, the frequent captivity by neighboring nations has fatigued you, of the Moabites and Ammonites, Philistines and Edomites: what will you do at the long captivity, which is to lead you even to Chaldea? And he compares footmen to horsemen, because in truth and according to history all Persia, and the whole of Chaldea, and the armies of those regions enjoy cavalry. But those nations, which I mentioned above, on account of the difficulty of the places, are not so much fit for battle, as for robbery. And he preserves the metaphor and says: If running with footmen you have failed through weariness, what will you do if you wish to equal your course with horses? And if you had some confidence in your own land, what are you going to do, when you have crossed the Jordan, and sustained its whirlpools?

(Verse 6.) 927 For even your brothers and the house of your father, even they themselves have fought against you, and have cried after you with a full voice: do not believe them when they have spoken good things to you. To such an extent, he says, will you be covered by the most grievous waves of the Jordan, and the multitude of horsemen coming from afar will lay you waste, that also your brothers the Edomites, and the house of your father, who were born of the stock of Lot, Moab and Ammon, even they themselves in the time of necessity and anguish will fight against you, and insult you (Genesis 19). Whence beware lest you should wish to believe them, and have hope of consanguinity, through which they may rage against you with greater hatred than enemies. This can also be taken of the Savior, that his brothers, and the house of his father fought against him, and cried out with a full voice saying: "Crucify, crucify him: we have no king but Caesar" (John 19:15).

(Verse 7, 8.) I have left my house, I have dismissed my inheritance: I have given my beloved soul into the hand of her enemies. My inheritance is become to me as a lion in the forest: it has given a voice against me, therefore have I hated it. He who spoke in the Gospel: "Arise, let us go hence" (John 14:31). And again: "Your house shall be left to you desolate" (Luke 13:35), here also in the Prophet he threatens the same things; and what he is about to do, he says he has done. For the inheritance of the Lord is Israel, and the cord of his inheritance.

Quod autem ait: Dedi dilectam animam meam in manum inimicorum ejus, illud est, Potestatem habeo ponendi animam meam, et potestatem habeo resumendi illam (Joan. X, 18). Facta est autem haereditas quondam Domini populus Judaeorum contra eum quasi leo in silva: quando pari adversus illum in passione voce clamavit. Et quia dedit contra eum vocem suam: ideo eam odio habuit, et abjecit, et quae quondam fuit dilecta atque charissima, nunc appellatur odiosa.

Numquid avis discolor haereditas mea mihi? Numquid avis tincta per totum? Venite, congregamini omnes bestiae terrae: properate ad devorandum. LXX: Numquid spelunca hyaenae haereditas mea mihi? an spelunca in circuitu ejus super eam? Pergite, congregate omnes bestias agri: et veniant et comedant eam. Avem discolorem, tinctamque per totum juxta litteram pavum vocat. Tantam, inquit, habuit pulchritudinem Israel, et tantis fuit Jerusalem distincta virtutibus, ut nihil esset 928 bonorum, quod non cerneretur in ea. Quia igitur mihi facta est haereditas quondam mea, id est, populus Israel quasi leo in silva, et dedit contra me vocem suam, et eam omni odio detestatus sum: idcirco venite and congregamini contra eam omnes bestiae terrae, diversarum gentium multitudo, et devorate eam quae suum Dominum non cognovit. Sin autem, ut Septuaginta et alii interpretes transtulerunt, legatur: Numquid spelunca hyaenae haereditas mea mihi, referamus ad immunditiam nocturnae bestiae, quae vivit cadaveribus mortuorum, et de sepulcris solet effodere corpora, nihilque est immunditiae qua non vescatur. Talis est Israel offendens Dominum suum, et omnium bestiarum morsibus traditus.

(Vers. 10.) Pastores multi demoliti sunt (sive disruperunt) [Al. corruperunt] vineam meam, conculcaverunt (sive polluerunt) partem meam: dederunt portionem meam desiderabilem in desertum solitudinis (sive inviam). Posuerunt eam (sive posita est) in dissipationem. Audiant haec qui principes volunt esse populorum, quod not solum pro se, sed et pro commissis sibi gregibus reddituri sunt rationem in die judicii. Propter illos enim pars Domini conculcatur, atque polluitur, ut ubi quondam erat hospitium, ibi sit habitaculum bestiarum. Alii vero non praepositos plebis et Sacerdotes, sed hostium intelligunt principes, qui Jerusalem, id est, vineam Domini dissiparunt.

(Vers. 11, 12.) Luxitque super me: desolatione desolata est omnis terra, quia nullus est qui recogitet corde. Super omnes vias deserti venerunt vastatores, quia gladius Domini devoravit ab extremo terrae usque ad extremum ejus: non est pax universae carni. LXX: Propterea dissipatione dissipata est terra, et reliqua. Hoc quod posuimus, luxitque super me, juxta Hebraicum priori versiculo copulatur, ut sit sensus: Posuerunt eam in dissipationem, hoc est, haereditatem meam: Luxitque super me, meo auxilio destituta.

But that which he says: "I have given my beloved soul into the hand of her enemies," is that: "I have power to lay down my soul, and I have power to take it up again" (John 10:18). But the inheritance formerly of the Lord, the people of the Jews, became against him like a lion in the forest: when with an equal voice it cried out against him in his passion. And because it gave its voice against him: therefore he hated it, and cast it away, and she who was once beloved and most dear, is now called hateful.

Is my inheritance to me as a speckled bird? Is it as a bird dyed all over? Come, assemble yourselves all you beasts of the earth: make haste to devour. LXX: Is my inheritance to me as a hyena's cave? or a cave round about her over her? Go on, assemble all the beasts of the field: and let them come and eat her. A speckled bird, and dyed all over, according to the letter he calls a peacock. Such beauty, he says, had Israel, and with such virtues was Jerusalem distinguished, that there was nothing 928 of good things which was not seen in her. Because therefore my once inheritance, that is, the people of Israel, has become to me like a lion in the forest, and has given its voice against me, and I have detested it with all hatred: therefore come and assemble against her all you beasts of the earth, a multitude of diverse nations, and devour her who knew not her Lord. But if, as the Septuagint and other interpreters have translated, it be read: "Is my inheritance to me as a hyena's cave," let us refer it to the uncleanness of the nocturnal beast, which lives on the carcasses of the dead, and is accustomed to dig up bodies from tombs, and there is no uncleanness on which it does not feed. Such is Israel offending its Lord, and delivered to the bites of all beasts.

Many shepherds have demolished (or broken) [Al. corrupted] my vineyard, they have trodden down (or polluted) my portion: they have given my desirable portion into a desert of solitude (or impassable). They have placed it (or it is placed) in dissipation. Let those hear these things who wish to be princes of peoples, that they are to render an account not only for themselves, but also for the flocks committed to them on the day of judgment. For on account of them the portion of the Lord is trodden down and polluted, so that where there was once a lodging, there is a habitation of beasts. Others indeed understand not the leaders of the people and Priests, but the princes of the enemies, who dissipated Jerusalem, that is, the vineyard of the Lord.

And it has mourned over me: with desolation all the land is desolate, because there is no one who considers in his heart. Upon all the ways of the desert the wasters are come, because the sword of the Lord has devoured from one end of the land even to the other end thereof: there is no peace to all flesh. LXX: Therefore with dissipation the land is dissipated, and the rest. This which we have placed, "and it has mourned over me," according to the Hebrew is joined to the prior verse, so that the sense is: "They have placed it in dissipation," that is, my inheritance: "And it has mourned over me," destitute of my help.

Juxta LXX vero loquitur Deus, quod propter illum terra sit dissipata et redacta in solitudinem, quia nullus sit qui corde recogitet, nec ulla pax universae carni. Neque enim pacem Dei potest recipere. Sapientia enim carnis 929 inimica est Deo; et qui in carne sunt, Deo placere non possunt. Porro juxta Hebraicum, ideo Judaea omnis est desolata, quia nullus est, qui corde recogitet Deum, nec residuus, qui possit evadere. Per omnes enim vias solitudinis venerunt vastatores, id est, hostilis exercitus, et gladius Domini devoravit a termino usque ad terminum; nec requies ulla fuit de urbe fugientibus. Unde dicitur: Non est pax universae carni.

(Vers. 13.) Seminaverunt triticum, et spinas messuerunt: haereditatem acceperunt, et non eis proderit. LXX: Seminastis triticum, et spinas messuistis: cleri eorum non proderunt eis. Meliora, inquit, exspectaverunt, et venerunt pessima: sperabant prospera, et adversa perpessi sunt: acceperunt a Domino rerum omnium abundantiam, quae eis non proderit. Juxta Septuaginta vero, omnes haeretici quasi triticum seminant, et spinas metunt, exspectante Domino, ut facerent fructum, et non fecerunt judicium, sed clamorem. Dicitur autem hoc et Ecclesiasticis, qui verba Domini, et doctrinam ejus mala conversatione disperdunt. De quibus infertur: Cleri eorum non proderunt eis. Quid enim eos juvare poterit episcopi nomen et presbyteri, vel reliquus ordo Ecclesiasticus, cum magis graventur dignitatibus suis, et potentes potenter tormenta patiantur; et quando eis plus creditum fuerit, tanto plus requiratur ab eis (Sap. VI).

(Vers. 14, 15.) Confundemini a fructibus (sive a gloriatione vestra (propter iram furoris Domini (sive ab opprobrio in conspectu Domini). Haec dicit Dominus adversum omnes vicinos meos pessimos, qui tangunt haereditatem quam distribui populo meo Israel: Ecce ego evellam eos de terra sua et domum Juda evellam (sive ejiciam) de medio eorum. Et cum evulsero eos, convertar (sive revertar) et miserebor eorum, et reducam eos (sive habitare faciam) virum in haereditate sua, et virum in terra sua. Dicitur ad eos, quibus cleri sui et Ecclesiasticus ordo non proderit, ut confundantur a gloriatione sua et ab opprobrio coram Domino. Quodque infert: adversum omnes vicinos meos pessimos, juxta litteram, vicini Terrae sanctae Idumaei sunt, Philisthiim, Moab, et Ammon: Juxta tropologiam vero, omnes haeretici, qui sub nomine Christi censentur, et vicini magis sunt, quam habitatores Terrae sanctae, qui tangunt haereditatem Dei, et devastant eam: diciturque de eis quod auferantur de medio terrae; et domus Juda tollatur de medio eorum. Qui 930 cum evulsi fuerint, et de haereticorum faucibus liberati, consequentur misericordiam Dei, et reducentur in haereditatem et in terram suam.

But according to the LXX, God speaks, that on account of him the land is dissipated and reduced to a wilderness, because there is no one who considers in his heart, nor is there any peace to all flesh. For it cannot receive the peace of God. For the wisdom of the flesh 929 is an enemy to God; and those who are in the flesh, cannot please God. Furthermore according to the Hebrew, therefore all Judea is desolate, because there is no one who considers God in his heart, nor a remnant who can escape. For through all the ways of the wilderness the wasters came, that is, the hostile army, and the sword of the Lord devoured from boundary even to boundary; nor was there any rest for those fleeing from the city. Whence it is said: "There is no peace to all flesh."

(Verse 13.) They have sown wheat, and reaped thorns: they have received an inheritance, and it shall not profit them. LXX: You have sown wheat, and reaped thorns: their lots shall not profit them. He says they expected better things, and the worst came: they were hoping for prosperity, and suffered adversity: they received from the Lord an abundance of all things, which shall not profit them. But according to the Septuagint, all heretics sow as it were wheat, and reap thorns, while the Lord expected that they should produce fruit, and they did not produce judgment, but a cry. Moreover, this is said also to the Ecclesiastics, who scatter the words of the Lord and his doctrine by evil conduct. Concerning whom it is added: "Their lots shall not profit them." For what will the name of bishop and priest, or the rest of the Ecclesiastical order, be able to help them, when they are rather burdened by their dignities, and the powerful suffer torments powerfully; and when more has been entrusted to them, so much more is required of them (Wisdom 6).

(Verses 14, 15.) You shall be confounded by the fruits (or by your boasting) on account of the wrath of the fury of the Lord (or by the reproach in the sight of the Lord). Thus says the Lord against all my most wicked neighbors, who touch the inheritance which I distributed to my people Israel: Behold, I will pluck them out of their land, and I will pluck out (or cast out) the house of Judah from the midst of them. And when I have plucked them out, I will turn back (or return) and have mercy on them, and I will bring them back (or make them dwell) every man in his inheritance, and every man in his land. It is said to those to whom their lots and Ecclesiastical order shall not profit, that they may be confounded by their boasting and by the reproach before the Lord. And that which he adds: "against all my most wicked neighbors," according to the letter, the neighbors of the Holy Land are the Edomites, Philistines, Moab, and Ammon: But according to tropology, all heretics, who are reckoned under the name of Christ, and are neighbors rather than inhabitants of the Holy Land, who touch the inheritance of God, and devastate it: and it is said of them that they are taken away from the midst of the land; and the house of Judah is taken away from the midst of them. Who, 930 when they have been plucked out, and delivered from the jaws of heretics, shall obtain the mercy of God, and shall be brought back into their inheritance and into their land.

(Vers. 16, 17.) Et erit, si eruditi didicerint vias populi mei, ut jurent in nomine meo, vivit Dominus: sicut docuerunt populum meum jurare in Baal, aedificabuntur in medio populi mei. Quod si non audierint, evellam gentem illam evulsione et perditione, dicit Dominus. Si translati de haeresi in Ecclesiam, didicerint vias populi Dei, et juraverint in nomine Domini, et non in nomine idolorum, quae de suo corde finxerunt, aedificabuntur a Domino, et erunt pars populi ejus. Quod si translati in Ecclesiam, perversorum dogmatum reliquias tenuerint, et non audierint verba Domini, evelletur gens illa de medio populi Dei, evulsione et perditione perpetua: ut nequaquam eis ullus locus poenitentiae relinquatur. Haec quotidie cernimus, et rebus probamus, quod ideo haeretici fidei simulent veritatem, ut simplices quosque decipiant, et non ipsi convertantur ad fidem, sed fideles trahant ad infidelitatem.

(Cap. XIII.---Vers. 1 seqq.) Haec dicit Dominus ad me: Vade et posside tibi lumbare (sive cinctorium) lineum, et pones illud super lumbos tuos, et in aquam non inferes illud (sive per aquam non transibit). Et possedi lumbare juxta verbum Dominum, et posui circa lumbos meos. Et factus est sermo Domini ad me secundo, dicens: Tolle lumbare (sive cinctorium) quod possedisti, quod est circa lumbos tuos, et surgens vade ad Euphratem, et absconde tibi illud in foramine petrae. Et abii, et abscondi illud in Euphrate, sicut praeceperat mihi Dominus. Et factum est post dies plurimos, dicit Dominus ad me: Surge et vade ad Euphratem, et tolle inde lumbare (sive cinctorium) quod praecepi tibi, ut absconderes illud ibi. Et abii ad Euphratem, et fodi, et tuli lumbare de loco ubi absconderam illud, et ecce computruerat lumbare (sive cinctorium) ita ut nullo usui aptum esset. Et factum est verbum Domini ad me, dicens: Haec dicit Dominus: Sic putrescere faciam superbiam (sive injuriam) Juda, et superbiam Jerusalem multam, et populum istum pessimum, qui nolunt audire verba mea, et ambulant in pravitate (sive in directione) cordis sui pessimi: abieruntque post deos alienos, ut servirent eis, et adorarent eos: et erunt sicut lumbare istud, quod nullo usui aptum est. Sicut enim adhaeret lumbare ad lumbos viri: sic agglutinavi mihi omnem domum Israel, et omnem domum Juda, dicit Dominus, ut esset mihi in populum, et 931 in nomen et in laudem, et in gloriam, et non audierunt.

(Verses 16, 17.) And it shall be, if being instructed they shall have learned the ways of my people, so as to swear in my name, "the Lord lives": as they taught my people to swear by Baal, they shall be built in the midst of my people. But if they will not hear, I will pluck out that nation with plucking out and perdition, says the Lord. If those transferred from heresy into the Church shall have learned the ways of the people of God, and shall have sworn in the name of the Lord, and not in the name of idols, which they have fashioned from their own heart, they shall be built by the Lord, and shall be part of his people. But if, having been transferred into the Church, they shall have held onto the remnants of perverse dogmas, and shall not have heard the words of the Lord, that nation shall be plucked out from the midst of the people of God, with perpetual plucking out and perdition: so that by no means is any place of repentance left to them. These things we see daily, and we prove by facts, that for this reason heretics simulate the truth of the faith, so that they may deceive any of the simple, and not that they themselves may be converted to the faith, but that they may drag the faithful to infidelity.

(Chapter 13.---Verse 1 seqq.) Thus says the Lord to me: Go and get for yourself a linen waist-cloth (or girdle), and put it upon your loins, and you shall not put it into water (or it shall not pass through water). And I got a waist-cloth according to the word of the Lord, and put it around my loins. And the word of the Lord came to me a second time, saying: Take the waist-cloth (or girdle) which you have gotten, which is around your loins, and rising up go to the Euphrates, and hide it for yourself in a hole of the rock. And I went, and hid it in the Euphrates, as the Lord had commanded me. And it came to pass after many days, the Lord said to me: Rise up and go to the Euphrates, and take from there the waist-cloth (or girdle) which I commanded you to hide there. And I went to the Euphrates, and dug, and took the waist-cloth from the place where I had hidden it, and behold, the waist-cloth (or girdle) had rotted, so that it was fit for no use. And the word of the Lord came to me, saying: Thus says the Lord: So will I make the pride (or injury) of Judah to rot, and the great pride of Jerusalem, and this most wicked people, who will not hear my words, and walk in the perverseness (or in the direction) of their most wicked heart: and they have gone after strange gods, to serve them, and to adore them: and they shall be as this waist-cloth, which is fit for no use. For as the waist-cloth clings to the loins of a man: so have I caused all the house of Israel and all the house of Judah to stick to me, says the Lord, that they might be to me for a people, and 931 for a name and for a praise, and for a glory, and they have not heard.

Cinctorium, sive lumbare, quod Dei renibus jungitur, populus Israel est, qui in lini similitudinem assumptus de terra, et illotus, nec mollitudinem habuit, nec candorem, et tamen per illius misericordiam adhaesit Deo. Cumque peccasset, rationale quippe est hujuscemodi linum atque lumbare, ductus est trans Euphratem, id est, in Assyrios, et ibi absconditus, hoc est, multitudine [Al. magnitudine] magnarum et innumerabilium gentium quodammodo absorptus, et nihili reputatus. Post multum autem tempus, ipse Propheta in typum Dei liberat populum de captivitate. Qui nihilominus et post reditum, Dei praecepta non fecit; sed secutus deos alienos, ad extremum etiam in Dei Filium misit manus, et aeterna perditione contabuit. Omnis quoque vir sanctus lumbare Dei est, qui assumptus de terra et de terrae limo, Dei consortio copulatur, et quodammodo quae in Ecclesia ejus videntur obscena, majori diligentia operit, atque circumdat, ne gentilium et haereticorum morsibus pateant. Quod lumbare si aquam tetigerit, et Euphratis fluenta transierit, ita ut Assyriae regionis humoribus imbuatur, perdit pristinam fortitudinem, et computrescit, atque dissolvitur. Et quamvis in usum Dei redeat, tamen pristinam pulchritudinem habere non potest, non duritia Dei, sed suo vitio: quia nolunt audire verba ejus, et ambolant in pravitate cordis sui, sive quod sibi rectum videtur, hoc faciunt. Sed et ipse sermo divinus cur hanc posuerit similitudinem, exponit dicens: Sicut enim adhaeret lumbare ad lumbos hominis: sic agglutinavi et adhaerere mihi feci omnem domum Israel, et omnem domum Juda, decem videlicet et duas tribus, ut essent mihi in populum nominatum et in laudem et in gloriam; et pro his omnibus non audierunt me, sed sua vitia sunt secuti. Caveat ergo qui potest dicere: Mihi autem adhaerere Deo bonum est (Psal. LXXII, 28), ne forte per negligentiam ab illius renibus separetur, et transeat Euphratem, et detur in potestatem regis Assyrii, et nequaquam in solidissima petra, sed in foramine petrae corruptae, atque vitiatae, hoc est, haereticorum sordibus et vitiis occupetur, et in tantam veniat putredinem, ut in usum et in cinctorium Domini ultra redire non possit.

(Vers. 12 seqq.) Dices ergo ad eos (sive ad populum) sermonem istum. Haec dicit Dominus Deus Israel: Omnis laguncula (sive uter) implebitur [Al. impleatur] vino 932. Et dicent ad te: Numquid ignoramus quod omnis laguncula (sive uter) impleatur [Vulg. implebitur] vino? Et dices ad eos: Haec dicit Dominus: Ecce ego implebo omnes habitatores terrae hujus, et reges qui sedent de stirpe (sive filios) David super thronum ejus, et sacerdotes et prophetas et omnes habitatores Jerusalem ebrietate: et dispergam eos, virum a fratre suo, et patres et filios pariter, ait Dominus: Non parcam (sive non desiderabo) et non concedam, neque miserebor, ut non disperdam eos.

The girdle, or waist-cloth, which is joined to the loins of God, is the people of Israel, which was taken from the earth in the likeness of linen, and unwashed, had neither softness nor brightness, and yet by his mercy clung to God. And when it had sinned, for this kind of linen and waist-cloth is rational, it was led across the Euphrates, that is, to the Assyrians, and there hidden, that is, in a certain way absorbed by the multitude [Al. magnitude] of great and innumerable nations, and reputed as nothing. But after much time, the Prophet himself as a type of God delivers the people from captivity. Who nevertheless even after the return, did not perform the commands of God; but following strange gods, at the last even laid hands on the Son of God, and wasted away in eternal perdition. Every holy man also is the waist-cloth of God, who being taken from the earth and from the slime of the earth, is joined in the fellowship of God, and in a certain way covers and surrounds those things which in his Church seem obscene, with greater diligence, lest they lie open to the bites of gentiles and heretics. Which waist-cloth if it touches water, and crosses the streams of the Euphrates, so as to be imbued with the humors of the Assyrian region, loses its original strength, and rots, and is dissolved. And although it may return to the use of God, yet it cannot have its original beauty, not by the hardness of God, but by its own fault: because they will not hear his words, and they walk in the perverseness of their own heart, or they do what seems right to themselves. But the divine word itself also explains why it set forth this similitude, saying: For as the waist-cloth clings to the loins of a man: so have I caused all the house of Israel, and all the house of Judah to stick and to cling to me, namely the ten and two tribes, that they might be to me for a named people and for a praise and for a glory; and for all these things they did not hear me, but followed their own vices. Let him therefore take heed who can say: "But for me it is good to cling to God" (Psalm 72:28), lest perhaps through negligence he be separated from his loins, and cross the Euphrates, and be given into the power of the king of the Assyrians, and by no means in the most solid rock, but in a hole of a corrupted and vitiated rock, that is, be occupied by the filth and vices of heretics, and come into such great rot, that he can no longer return into the use and into the girdle of the Lord.

(Verse 12 seqq.) You shall therefore say to them (or to the people) this word. Thus says the Lord God of Israel: Every small flask (or bottle) shall be filled [Al. let it be filled] with wine 932. And they shall say to you: Do we not know that every small flask (or bottle) is filled [Vulg. shall be filled] with wine? And you shall say to them: Thus says the Lord: Behold, I will fill all the inhabitants of this land, and the kings who sit of the race (or the sons) of David upon his throne, and the priests and the prophets and all the inhabitants of Jerusalem with drunkenness: and I will scatter them, every man from his brother, and the fathers and the sons together, says the Lord: I will not spare (or I will not desire) and I will not grant, nor will I have mercy, that I should not destroy them.

Verbum Hebraicum NEBEL (); Aquilae prima editio, lagunculam; secunda ipsum nebel; Symmachus, craterem; LXX, utrem; Theodotio, vas, interpretati sunt: quod omne non oleo, non aqua, non melle, non lacte, non alia qualibet materia liquentis elementi, sed vino, et ebrietate completur: ostendens, nos vas esse fragile juxta Apostolum dicentem: Habemus thesaurum istum in vasis fictilibus (II Cor. IV, 7). Nec posse fieri, ut non illud impleatur in nobis quod scriptum est: Non enim habitat in carne mea bonum. Et iterum: Non enim quod volo bonum, hoc facio: sed quod nolo malum, hoc operor (Rom. VII, 18). Ac deinde: Miser ego homo, quis me liberabit de corpore mortis hujus (Ibid., 19)? Hac autem ebrietate, qua obliviscimur praeceptorum Dei, et vitiis atque peccatis omnis impletur humana conditio, dicente Propheta: Non justificabitur in conspectu tuo omnis vivens (Psal. CXLII, 2), non ad comparationem Dei (ut veteres et novi haeretici volunt, et patroni haereticorum), sed ad scientiam ejus. Homo enim videt in facie, Deus in corde (I Reg. XVI, 7); et quod nobis interdum mundum videtur, illius oculis sordidum deprehenditur. Non solum vulgus ignobile vilisque plebecula, sed reges Ecclesiarum de stirpe, sive filii David, qui sedent resupini erectaque cervice, et protento aqualiculo super thronum ejus. Sacerdotes quoque ipsi, secundus in ecclesiastico honore gradus, et prophetae, qui videntur habere scientiam Scripturarum, et omnes habitatores Jerusalem, pro varietate peccatorum complentur: sive Juda, ut addidere Septuaginta. Cumque ebrii fuerint, disperguntur a societate sui, patresque a filiis et filii a patribus separantur, ut diversis polluantur haeresibus, et sub Christi nomine inter se digladientur, et dimicent contra matrem suam, quae eos genuit, Ecclesiam. Unde dicit: Non desiderabo eos; sed odio habebo sempiterno: non parcam, et non concedam, neque miserebor: non crudelitate sententiae, sed veritate judicii. Qui enim meos populos trucidarunt, ipsi in aeternum peribunt. Potest hoc et juxta historiam 933 simpliciter accipi, quod reges, sacerdotes, et prophetae, et omnis populus Jerusalem inebriandus sit calice Babylonio, et captivitatis obruendus malis.

(Vers. 15.) Audite et auribus percipite: Nolite elevari, quia Dominus locutus est. Quia supra dixerat. omnis uter implebitur vino: ita ut reges quoque, et sacerdotes, et prophetae, et omnis habitatores Jerusalem implerentur ebrietate, propterea jungit et dicit: Audite et auribus percipite, tam extrinsecus, quam intrinsecus, tam mente, quam corpore; et nolite elevari per superbiam, cogitantes fragilitatem vestram, et quod nullus sit, qui pro qualitate peccati hac ebrietate careat. Unde disperditur, atque corrumpitur, et Dei misericordia indignus est, elevans se adversus eum per superbiam.

The Hebrew word is NEBEL (); Aquila's first edition interpreted it as a "small flask"; the second edition used the word "nebel" itself; Symmachus, a "bowl"; the LXX, a "bottle"; Theodotion, a "vessel": all of which is filled not with oil, not with water, not with honey, not with milk, not with any other material of a liquid element, but with wine and drunkenness: showing that we are a fragile vessel according to the Apostle saying: "We have this treasure in earthen vessels" (2 Cor. 4:7). Nor can it be that that which is written is not filled in us: "For good does not dwell in my flesh." And again: "For not the good that I will, do I: but the evil that I will not, that I do" (Rom. 7:18). And then: "Wretched man that I am, who shall deliver me from the body of this death" (ibid., 19)? Moreover, with this drunkenness, by which we forget the commands of God, every human condition is filled with vices and sins, as the Prophet says: "No living thing shall be justified in your sight" (Psalm 142:2), not in comparison with God (as the old and new heretics wish, and the patrons of heretics), but according to his knowledge. For man sees in the face, God in the heart (1 Kings 16:7); and what sometimes seems clean to us, is found filthy in his eyes. This applies not only to the ignoble rabble and the cheap common people, but to the kings of the Churches of the race, or the sons of David, who sit backward with an erect neck, and with a protruding belly upon his throne. The priests also themselves, the second degree in ecclesiastical honor, and the prophets, who seem to have knowledge of the Scriptures, and all the inhabitants of Jerusalem, are filled according to the variety of their sins: or Judah, as the Septuagint added. And when they have become drunk, they are scattered from their own fellowship, and fathers are separated from sons and sons from fathers, so that they may be polluted by diverse heresies, and under the name of Christ may contend among themselves, and fight against their mother, the Church, who bore them. Whence he says: "I will not desire them"; but I will hold them in eternal hatred: "I will not spare, and I will not grant, nor will I have mercy": not by cruelty of sentence, but by truth of judgment. For those who slaughtered my peoples, shall themselves perish forever. This can also be taken simply according to the history 933, that the kings, priests, and prophets, and all the people of Jerusalem are to be inebriated with the Babylonian cup, and overwhelmed by the evils of captivity.

(Verse 15.) Hear and give ear: Be not lifted up, because the Lord has spoken. Because he had said above: "every bottle shall be filled with wine": so that the kings also, and the priests, and the prophets, and all the inhabitants of Jerusalem were filled with drunkenness, therefore he joins and says: "Hear and give ear," as much outwardly as inwardly, as much in mind as in body; and "be not lifted up" through pride, thinking on your fragility, and that there is no one who, according to the quality of sin, is free from this drunkenness. Whence he is destroyed and corrupted, and is unworthy of the mercy of God, lifting himself up against him through pride.

(Vers. 16, 17.) Date Domino Deo vestro [Al. nostro] gloriam, antequam contenebrescat, et antequam offendant pedes vestri ad montes caliginosos (sive tenebrosos). Exspectabitis lucem, et ibi umbra mortis, et ponentur in tenebris (sive juxta Hebraicum, et ponet eam in umbram mortis, et in caliginem). Quod si non audieritis, in abscondito plorabit anima vestra [Vulg. mea] a facie superbiae (sive injuriae). Eos quibus dixerat sermo divinus: Audite et auribus percipite, et nolite elevari, nunc provocat ad poenitentiam, ut priusquam ducantur Babylonem, et offendant pedes eorum ad montes caliginosos, sive tenebrosos, dent gloriam Deo. Unde et peccatoribus saepe dicitur: Date gloriam Deo (Psal. LXVII, 35). Quod autem Babylon, et omnis regio Chaldaeorum, montes caliginosi, sive tenebrosi, appellentur, in principio Visionis Isaiae contra Babylonem legimus, ubi scriptum est: Super montem caliginosum levate signum (Isai XIII, 2), quod Hebraice dicitur NESEPHA (). Hoc itaque praecepit, ut antequam ducantur in captivitatem, et servitutis mala sentiant, agant poenitentiam. Cumque exspectent lucem, sessuri sint in tenebris. Sin autem, inquit, me audire nolueritis in abscondito [Al. abscondite], juxta Aquilam, in tenebris, plorabit anima vestra, sive juxta Septuaginta, a facie superbiae; ut ne gemitus quidem et ploratus liber sit, ne victorum offendantur oculi. Possumus autem et sic locum istum interpretari: Salvator loquitur: Operamini dum dies est: veniet nox quando nullus ultra potest operari (Joan. VI, 27). De hoc tempore et Isaiae vaticinium est: Stellae enim coeli et Orion, et omnis ornatus coeli lucem non dabunt, et tenebrabuntur orto sole, et 934 luna non dabit lucem (Isai. 13, 10). Sophonias quoque in eadem verba consentit, dicens: Dies tribulationis et angustiae: dies miseriae, et perditionis: dies tenebrarum et turbinis: dies nubis et caliginis (Sophon. I, 15). Prius ergo quam judicii tempus adveniat, et offendant pedes nostri ad montes tenebrosos, adversarias scilicet fortitudines, quae tormentis et cruciatibus praepositae sunt, agamus poenitentiam, ne exspectantes lucem, noctis tenebris involvamur; sciamusque, nisi hoc fecerimus, ploraturam animam, vel Dei, vel Prophetae, a facie nostrae superbiae, Dei verba audire nolentium: unde et ipse Propheta dicit:

Plorans plorabit Jerusalem (sive plorans plorabit et deducet oculus meus lacrymam): quia captus est grex Domini (sive doloremque meum tacitis gemitibus dissimulare non possum). Omnis autem causa cruciatuum est, quod captus sit grex Domini.

(Verse 16, 17.) Give glory to the Lord your [Al. our] God, before it grows dark, and before your feet stumble upon the dim (or dark) mountains. You shall expect light, and there is the shadow of death, and they shall be set in darkness (or according to the Hebrew, and he shall set it in the shadow of death, and in dimness). But if you will not hear, in secret your soul [Vulg. my soul] shall weep from the face of pride (or injury). Those to whom the divine word had said: "Hear and give ear, and be not lifted up," he now provokes to repentance, so that before they are led to Babylon, and their feet stumble upon the dim, or dark, mountains, they may give glory to God. Whence also to sinners it is often said: "Give glory to God" (Psalm 67:35). But that Babylon, and all the region of the Chaldeans, are called dim, or dark, mountains, we read in the beginning of the Vision of Isaiah against Babylon, where it is written: "Upon a dim mountain lift up a sign" (Isaiah 13:2), which in Hebrew is called NESEPHA (). Therefore he commanded this, that before they are led into captivity, and feel the evils of servitude, they should do repentance. And although they expect light, they are to sit in darkness. But if, he says, you will not hear me in secret [Al. secretly], according to Aquila, "in darkness," your soul shall weep, or according to the Septuagint, "from the face of pride"; so that not even groaning and weeping may be free, lest the eyes of the victors be offended. Moreover, we can also interpret this place thus: the Savior speaks: "Work while it is day: the night comes when no one can work any longer" (John 9:4). Concerning this time is also the prophecy of Isaiah: "For the stars of heaven and Orion, and all the ornament of heaven shall not give light, and they shall be darkened at the rising of the sun, and 934 the moon shall not give light" (Isaiah 13:10). Zephaniah also agrees in the same words, saying: "A day of tribulation and distress: a day of misery and perdition: a day of darkness and whirlwind: a day of cloud and dimness" (Zephaniah 1:15). Therefore before the time of judgment arrives, and our feet stumble upon the dark mountains, namely the adversary powers which are set over torments and tortures, let us do repentance, lest expecting light, we be involved in the darkness of night; and let us know that, unless we do this, the soul, either of God or of the Prophet, shall weep from the face of our pride, of us who will not hear the words of God: whence also the Prophet himself says:

Jerusalem weeping shall weep (or weeping it shall weep and my eye shall shed a tear): because the flock of the Lord is taken (or and I cannot dissimulate my grief with silent groans). But the whole cause of the tortures is that the flock of the Lord has been taken.

Dicamus Judaeis et nostris judaizantibus, qui simplicem tantum et occidentem sequuntur historiam, nisi audieritis abscondite, hoc est, in mysterio, sive in tenebris, quas posuit Deus latibulum suum (Psal. XVII), et juxta Salomonem, ut intelligant parobolam et tenebrosum sermonem, plorabit anima Prophetae, sive ipsorum a facie superbiae, dum per contumaciam resistunt Deo. Unde et fletus erit jugis lacrymaeque perpetuae: eo quod a vero Nabuchodonosor captus sit grex Domini atque corruptus.

(Vers. 18, 19.) Dic regi et dominatrici (sive dicite regi et potentibus): Humiliamini, sedete, quoniam descendit (sive sublata est) de capite vestro corona gloriae vestrae. Civitates Austri clausae sunt, et non est qui aperiat. Translata est omnis Judaea (sive translatus est omnis Juda) transmigratione (sive captivitate) perfecta. Prophetae praecipitur, ut loquatur regi Jechoniae et matri ejus, quam dominam et dominatricem, sive reginam appellat, ut humilientur et in pulvere sedeant: perdidisse enim eos regiam dignitatem, et regi tradendos Babylonio. Civitates Austri clausae sunt, id est, tribus Judae et Jerusalem, quae juxta solitudinem ad Austrum versa est, et non est qui aperiat obsidione circumdatas. Translata est omnis Judaea, sive omnis Juda transmigratione perfecta: sive recepit quod merebatur, et completum est in ea, ut Septuaginta transtulerunt. Delirat in hoc loco, qui regem, Christum, et potentes, Angelos, vel Apostolos intelligit, ut assumant corpus humilitatis, et 935 in pulvere sedeant, et ammitant vel rex, vel potentes, de capite suo coronam; et gloriam Judae esse translatam, quando in passione completum est: Omnes declinaverunt, simul inutiles facti sunt, non est qui faciat bonum, non est usque ad unum. Verbum Hebraicum GEBIRA (). Aquila et Symmachus dominatricem et dominam interpretati sunt, quod Septuaginta putaverunt GEBUROTH (), potentesque dixerunt.

(Vers. 20, 21.) Levate oculos vestros, et videte qui venitis ab Aquilone: ubi est grex, qui datus est tibi, pecus inclytum tuum? Quid dices cum visitaverit te? Tu enim doces [Vulg. docuisti et erudisti, rectius] eos adversum te, et erudis in caput tuum. Praecipitur habitatoribus Jerusalem, ut elevent oculos suos, et videant Chaldaeos ab Aquilonis parte venientes: interrogaturque ipsa civitas, et dicitur ei: Ubi est grex, qui datus est tibi, pecus inclytum tuum?

Let us say to the Jews and to our judaizers, who follow only the simple and killing history, unless you hear secretly, that is, in mystery, or in the darkness which God has made his hiding place (Psalm 17), and according to Solomon, that they may understand a parable and a dark speech, the soul of the Prophet shall weep, or their own, from the face of pride, while through contumacy they resist God. Whence also there shall be a continual weeping and perpetual tears: because by the true Nebuchadnezzar the flock of the Lord has been taken and corrupted.

(Verse 18, 19.) Say to the king and to the lady (or say to the king and to the powerful): Humble yourselves, sit down, because the crown of your glory has come down (or is taken away) from your head. The cities of the South are shut up, and there is no one to open them. All Judea is translated (or all Judah is translated) with a perfect transmigration (or captivity). The Prophet is commanded to speak to king Jechoniah and to his mother, whom he calls lady and mistress, or queen, that they should be humbled and sit in the dust: for they have lost their royal dignity, and are to be delivered to the Babylonian king. The cities of the South are shut up, that is, the tribes of Judah and Jerusalem, which is turned toward the South near the wilderness, and there is no one to open those surrounded by siege. All Judea is translated, or all Judah with a perfect transmigration: or it received what it deserved, and it was completed in her, as the Septuagint translated. He is doting in this place, who understands the king as Christ, and the powerful as Angels or Apostles, that they should assume a body of humility, and 935 sit in the dust, and lose, either the king or the powerful, the crown from their head; and that the glory of Judah was translated, when in the passion it was completed: "All have turned aside, they are become unprofitable together, there is none that does good, no not so much as one." The Hebrew word is GEBIRA (). Aquila and Symmachus interpreted it as "mistress" and "lady," which the Septuagint thought was GEBUROTH (), and they said "powerful ones."

(Verse 20, 21.) Lift up your eyes, and see you who come from the North: where is the flock that was given to you, your glorious cattle? What will you say when he visits you? For you teach [Vulg. you have taught and instructed, more correctly] them against yourself, and instruct them to your own head. The inhabitants of Jerusalem are commanded to lift up their eyes, and see the Chaldeans coming from the part of the North: and the city itself is interrogated, and it is said to her: "Where is the flock that was given to you, your glorious cattle?"

Ubi est populus tuus, quem a Deo acceperas, ubi illa tanta et inclyta multitudo, ut totius provinciae turbam in unum locum crederes congregatam? Quid dices cum te visitaverit Dominus in virga sua, et Babylonis tradiderit hostibus, quos, adversum te, vel in caput tuum, vel a principio ipsa docuisti, ut ad eorum auxilia confugeres, et ipsorum idola sectareris; qui sub occasione amicitiae tuae, didicerunt per quod iter ad te venire deberent. Audiat hoc Ecclesia negligens, quod ipsa doceat adversarios suos, quomodo eam possint spirituali captivitate comprehendere, et pecus ejus bestiarum crudelitate lacerare.

(Vers. 22.) Numquid non dolores apprehendent te, quasi mulierem parturientem? Quod si dixeris in corde tuo, quare venerunt mihi haec? propter multitudinem iniquitatis tuae revelata sunt verecundiora tua, pollutae sunt (sive dehonestatae sunt) plantae tuae. Dum nescis, quasi mulierem partus subitus, ita te captivitas repentina comprehendet. Quod si causari volueris et quaerere, cur tradita sis hostibus, audi manifeste, multitudinem haec tibi fecisse iniquitatis tuae, ut quasi mulieris meretricis, sublatis vestibus, revelaretur ignominia tua, et ostenderentur publice fornicationes tuae. Per quae discimus, quamdiu fuerint minora peccata, agere Dominum patienter, et exspectare poenitudinem nostram. Sin autem voluerimus delictis copulare delicta, et cumulum facere peccatorum, revelabuntur pudenda nostra, et ostendentur cunctis plantae nostrae, vel in praesenti saeculo, vel in futuro. Nihil est enim occultum quod non reveletur (Matth. X): quando implebitur illud Danielis: Isti resurgent in vitam aeternam, et illi in opprobrium et confusionem sempiternam (Dan. XII, 2).

(Vers. 23.) Si mutare potest Aethiops pellem suam, aut pardus varietates suas, et vos poteritis benefacere, cum didiceritis malum. Hoc testimonio utuntur adversus Ecclesiam, qui diversas cupiunt asserere naturas; et tantam dicunt esse vel nigredinem vel varietatem peccatorum, ut in candorem, et unius coloris puchritudinem transire non possint: non attendentes hoc quod sequitur: Et vos poteritis benefacere cum didiceritis malum. Quidquid enim discitur, non naturae est, sed studii et propriae voluntatis: quae nimia consuetudine et amore peccandi quodammodo in naturam convertitur. Sed hoc quod hominibus impossibile est, Deo possibile est (Matth. XIX, et Luc. XVIII): ut nequaquam Aethiops et pardus suam videantur mutare naturam; sed ille qui in Aethiope operatur et pardo, dicente Apostolo: Omnia possum in eo qui me confortat Christo (Philipp. IV, 13). Unde et in alieno loco: Amplius, inquit, illis omnibus laboravi: non ego autem, sed gratia Dei quae est in me (I Cor. XV, 10). Et: vivo jam non ego, vivit vero in me Christus (Galat. II, 20). Et iterum scriptum legimus: Quid habes quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis (I Cor. IV, 7)? Quas ob causas non glorietur sapiens in sapientia sua, neque fortis in fortitudine sua, nec dives in divitiis suis, nec pudicus in sua pudicitia, sciens, quod in omnibus his Christi virtus sit, non eorum qui in suis virtutibus gloriantur.

Where is your people, whom you had received from God, where is that so great and glorious multitude, so that you would believe the crowd of the whole province was gathered into one place? What will you say when the Lord visits you with his rod, and delivers you to the enemies of Babylon, whom you yourself taught against yourself, or to your own head, or from the beginning, so that you might flee to their aids, and follow their idols; who under the occasion of your friendship, learned by what way they ought to come to you. Let the negligent Church hear this, that she herself teaches her adversaries how they can comprehend her in spiritual captivity, and tear her cattle with the cruelty of beasts.

Shall not sorrows seize you, as a woman in labor? But if you shall say in your heart, why have these things come to me? for the multitude of your iniquity your shameful parts are revealed, your soles are defiled (or dishonored). While you know not, like a sudden birth of a woman, so a sudden captivity shall seize you. But if you wish to plead and ask why you have been delivered to enemies, hear plainly, that the multitude of your iniquity has done these things to you, that like a harlot woman, with garments lifted up, your ignominy might be revealed, and your fornications shown publicly. By which we learn, as long as the sins are minor, the Lord acts patiently, and expects our repentance. But if we wish to join sins to sins, and make a heap of sins, our shameful parts shall be revealed, and our soles shall be shown to all, either in the present age, or in the future. For there is nothing hidden that shall not be revealed (Matt. 10): when that of Daniel shall be fulfilled: These shall rise again to eternal life, and those to reproach and eternal confusion (Dan. 12:2).

(Verse 23.) If the Ethiopian can change his skin, or the leopard his spots, you also can do well, when you have learned evil. Those who wish to assert diverse natures use this testimony against the Church; and they say that there is such great blackness or variety of sins that they cannot pass into whiteness and the beauty of a single color: not attending to that which follows: And you can do well when you have learned evil. For whatever is learned is not of nature, but of study and one's own will: which by excessive habit and love of sinning is in a certain way converted into nature. But that which is impossible for men is possible for God (Matt. 19 and Luke 18): so that the Ethiopian and the leopard by no means seem to change their nature; but He who works in the Ethiopian and the leopard, the Apostle saying: I can do all things in Christ who strengthens me (Philip. 4:13). Whence also in another place he says: More abundantly than all those have I labored: yet not I, but the grace of God which is in me (1 Cor. 15:10). And: I live now, not I, but Christ lives in me (Gal. 2:20). And again we read it written: What do you have that you did not receive? But if you received it, why do you glory as if you had not received it (1 Cor. 4:7)? For which reasons the wise man should not glory in his wisdom, nor the strong man in his strength, nor the rich man in his riches, nor the chaste man in his chastity, knowing that in all these things is the power of Christ, not of those who glory in their own virtues.

(Vers. 24, 25.) Et disseminabo eos quasi stipulam quae vento raptatur in deserto. Haec sors tua parsque mensurae tuae a me, dicit Dominus (sive et pars inobedientiae tuae adversum me). Quia nimia consuetudine malorum non potuerunt mutare naturam, non vitio conditoris, sed studio inoliti sceleris, propterea quasi stipulam vento raptatam dispergam eos in solitudinem, juxta illud quod alibi scriptum est: Tamquam pulvis quem projicit ventus a facie terrae (Psal. I, 4). Facitque apostropham ad ipsam Jerusalem: quod haec sit sors ejus, et ista pars, quam ipsa sibi elegerit, mensuram cumulatam atque perfectam, et supereffundentem (Luc. VI), sive partem inobedientiae suae, qua noluit Deo acquiescere. In qua enim mensura mensuraverit, remetietur illi (Matth. VII).

(Vers. 26.) Quia oblita es mei, et confisa es (sive sperasti) in mendacio: unde et ego nudavi (sive nudabo et revelabo) femora, et posteriora tua contra faciem tuam, et apparebit ignominia tua, adulteria tua, et hinnitus tuus, scelus (vel alienatio) fornicationis tuae: Causa dispersionis Jerusalem, quod oblita sit Dei, et confisa, vel speraverit in mendaciis. Qui praeter Deum in rebus confidit saeculi, obliviscitur Dei. Unde revelantur femora, vel posteriora ejus, ut videat ignominiam suam: et quae retro esse deberent, fiant in prioribus: cernatque ipsa quod fecit, et appareat ignominia ejus, non tantum ipsi, sed et omnibus. Adulteria, inquit, tua et hinnitus tuus non solum libidinem, sed insaniam ostendit libidinis, equarum more, quae ad coitum gestiunt, ut est illud Virgilii (Georg. III, 280, 281): Hippomanes, vero quod nomine dicunt Pastores, lentum distillat ab inguine virus. Rogemus Jesum ut nec in praesenti nec in futuro saeculo revelet femora, et posteriora nostra, sed ut deleat omnes iniquitates nostras, et omnia scelera apparere non faciat.

(Vers. 27.) Super colles in agro vidi abominationes tuas. Vae tibi, Jerusalem, non mundaberis (sive quia non es mundata) post me, usquequo adhuc? non solum in media urbe Jerusalem, sed in omni colle cunctisque regionibus vidi idola tua, unde dicitur ad eam: Vae tibi, Jerusalem, quia non es mundata post me, ut cum mea te jactares sequi vestigia, et confessionem mei nominis ventilares, tamen numquam purgata sis, quia oblita es mei, et sperasti in mendaciis. Unde increpat eam et dicit, Usquequo adhuc? et est sensus, quamdiu te exspectabo? quamdiu feram? usquequo oblivisceris mei in finem, et mea praecepta contemnes? Fornicatur in collibus et in agris, et numquam mundatur, qui erecta cervice per superbiam non humiliatur sub potenti manu Dei, sed in suis sceleribus vitiisque confidit.

(Verses 24, 25.) And I will scatter them like stubble that is carried away by the wind in the desert. This is your lot and the portion of your measure from me, says the Lord (or and the portion of your disobedience against me). Because by excessive habit of evils they could not change their nature, not by the fault of the Creator, but by the study of ingrained wickedness, therefore I will disperse them into the wilderness like stubble carried away by the wind, according to that which is written elsewhere: As the dust which the wind casts away from the face of the earth (Psalm 1:4). And he makes an apostrophe to Jerusalem itself: that this is her lot, and that portion which she has chosen for herself, a measure heaped up and perfect, and overflowing (Luke 6), or the portion of her disobedience, by which she refused to acquiesce to God. For in what measure she has measured, it shall be measured back to her (Matt. 7).

(Verse 26.) Because you have forgotten me, and have trusted (or hoped) in a lie: whence also I have stripped (or will strip and reveal) the thighs, and your hinder parts against your face, and your ignominy shall appear, your adulteries, and your neighing, the wickedness (or alienation) of your fornication: The cause of the dispersion of Jerusalem is that she has forgotten God, and trusted, or hoped in lies. He who trusts in the things of the world besides God forgets God. Whence her thighs or hinder parts are revealed, that she may see her ignominy: and those things which ought to be behind should become in the front: and she herself may perceive what she has done, and her ignominy may appear, not only to herself, but also to all. Your adulteries, he says, and your neighing shows not only lust, but the madness of lust, after the manner of mares, which long for coition, as is that of Virgil (Georgics 3:280, 281): Hippomanes, which by its true name the shepherds call, a slow-flowing poison distills from the groin. Let us pray to Jesus that neither in the present nor in the future age He may reveal our thighs and hinder parts, but that He may blot out all our iniquities, and not cause all our crimes to appear.

(Verse 27.) Upon the hills in the field I have seen your abominations. Woe to you, Jerusalem, you shall not be cleansed (or because you are not cleansed) after me, how long yet? Not only in the middle of the city of Jerusalem, but on every hill and in all regions I have seen your idols, whence it is said to her: Woe to you, Jerusalem, because you are not cleansed after me, so that while you boasted of following my footsteps and fanned the confession of my name, yet you were never purged, because you forgot me and hoped in lies. Whence he rebukes her and says: How long yet? and the sense is: how long shall I wait for you? how long shall I bear you? how long will you forget me unto the end, and despise my precepts? He fornicates on the hills and in the fields, and is never cleansed, who with a stiff neck through pride is not humbled under the mighty hand of God, but trusts in his own crimes and vices.

(Cap. XIV.---Vers. 1.) Quod factum est verbum Domini ad Jeremiam de sermonibus siccitatis. Irae Dei universa consentiunt. Unde et sol super peccatores occidit meridie, et luna astraque et caetera non dant lumen suum (Amos VIII). Putandumque est obsidionis tempore pluvias non fuisse, ut sterilitatem obsessi sustinerent aquae. Uno quippe fonte Siloe, et hoc non perpetuo utitur civitas, et usque in praesentem diem sterilitas pluviarum, non solum frugum, sed et bibendi inopiam facit.

(Vers. 2 seqq.) Luxit Judaea (sive Juda) et portae ejus corruerunt (sive vacuae factae sunt), et obscuratae (sive contenebratae sunt) super terram, et clamor Jerusalem ascendit. Majores ejus miserunt minores (sive juniores) suos ad aquam: venerunt ad hauriendum (sive ad puteos) et non invenerunt aquam, reportaverunt vasa sua vacua, confusi sunt et afflicti (sive erubuerunt), et operuerunt capita sua propter terrae vastitatem (sive et opera terrae, quoniam defecerunt), quia non venit (sive non erat) pluvia super terram: confusi sunt agricolae, operuerunt capita sua. Tempore siccitatis, quando famem patitur multitudo audiendi et discendi sermonem Dei, luget Judaea, cultum Dei prius habere se jactans, et confessionem verae fidei, portaeque ejus vel vacuantur, vel corruunt, quas ad sensus referre debemus, per quos animae concipitur disciplina. Tunc obscurantur omnia et involvuntur tenebris; et nequaquam in Jerusalem ratio regnat et sermo doctrinae; sed clamor atque confusio. Majores quoque qui deberent ipsi pergere ad hauriendas aquas, mittunt juniores, in quibus cani non sunt sapientiae, et idcirco veniunt ad puteos, et non inveniunt aquas, quas patriarchas invenisse narrat historia (Genes. XXVI). Reportant vasa sua vacua, juniores videlicet: non quod aquae non fuerint; sed quod illi invenire non potuerint. Confusi sunt, et afflicti, sive erubuerunt et operuerunt capita sua; quia non poterant dicere cum Apostolo: Nos autem omnes revelata facie gloriam Domini contemplamur (I Cor. III, 18). Propter terrae vastitatem, sive et terrae opera defecerunt, per quae ad Dei notitiam pergimus. Causaque perspicua: quia non venit, inquit, pluvia super terram. Mandatum est quippe nubibus ne pluerint super eam imbrem (Isai. V). Agricolae quoque, quorum unus loquitur, Dei agricultura estis, Dei aedificatio estis (II Cor. III, 9). Et in alio loco: Dei cooperatores sumus, operiunt caput suum, et confunduntur, intelligentes sine Dei gratia et adjutorio frustra se tendere.

(Chapter XIV.---Verse 1.) The word of the Lord which came to Jeremiah concerning the words of drought. All things agree with the wrath of God. Whence also the sun sets at noon upon sinners, and the moon and stars and the rest do not give their light (Amos 8). And it is to be thought that in the time of the siege there were no rains, so that the besieged sustained the sterility of water. For indeed the city uses one fountain, Siloam, and this not perpetually, and even to the present day the sterility of rains causes a lack not only of crops, but also of drinking.

(Verses 2 seqq.) Judah mourned (or Judah) and her gates fell (or were made empty), and they were obscured (or darkened) upon the earth, and the cry of Jerusalem went up. Her elders sent their juniors (or younger ones) to the water: they came to draw (or to the wells) and found no water, they brought back their vessels empty, they were confounded and afflicted (or they blushed), and they covered their heads because of the vastness of the earth (or and the works of the earth, because they failed), because rain did not come (or there was no rain) upon the earth: the husbandmen were confounded, they covered their heads. In the time of drought, when the multitude suffers a hunger of hearing and learning the word of God, Judah mourns, boasting that she previously had the worship of God and the confession of the true faith, and her gates are either emptied or they fall, which we ought to refer to the senses, through which the discipline of the soul is conceived. Then all things are obscured and involved in darkness; and by no means does reason reign in Jerusalem and the word of doctrine, but clamor and confusion. The elders also, who themselves ought to proceed to draw waters, send the juniors, in whom there are no gray hairs of wisdom, and therefore they come to the wells and do not find the waters which history narrates that the patriarchs found (Gen. 26). They bring back their vessels empty, namely the juniors: not that the waters were not there, but that they could not find them. They were confounded, and afflicted, or they blushed and covered their heads; because they could not say with the Apostle: But we all with revealed face contemplate the glory of the Lord (2 Cor. 3:18). Because of the vastness of the earth, or and the works of the earth failed, through which we proceed to the knowledge of God. And the cause is clear: because rain did not come, he says, upon the earth. For the clouds were indeed commanded not to rain a shower upon her (Isa. 5). The husbandmen also, of whom one speaks: You are God's agriculture, you are God's building (2 Cor. 3:9). And in another place: We are God's co-operators, they cover their head and are confounded, understanding that without God's grace and help they strive in vain.

(Vers. 5, 6.) Nam et cerva (sive cervae) in agro peperit (sive pepererunt) et reliquit (sive reliquerunt) quia non erat herba. Et onagri steterunt in rupibus, traxerunt ventum quasi dracones, defecerunt oculi eorum, quia non erat herba (sive fenum). Grandis sterilitas, quando et cervae in agro pariunt, et relinquunt fetus suos, quia non sit herba vel fenum; ut quae odore narium serpentes extrahunt de cavernis, et venenata interficiunt animantia, cibo gratiae non utantur. Onagri quoque de quibus scriptum est in Job: Quis dimisit in solitudine onagrum liberum (Job. XXXIX, 5)? plana et campestria relinquentes, stent in rupibus, et currere nequeant, et attrahant ventum in similitudinem draconum, deficiantque oculi eorum, et claram lucem cernere nequeant, rationabilibus subtractis cibis. Siccitas haec saepe accidit in Ecclesiis, quando cervi et onagri inveniuntur in populis, et magistrorum penuria contabescunt: sunt qui possunt discere, et non sunt qui possunt docere.

Si iniquitates nostrae responderint (sive restiterint) nobis, Domine, fac propter nomen tuum, quoniam multae sunt aversiones nostrae (vel peccata nostra). Tibi peccavimus, exspectatio Israel: Salvator ejus in tempore tribulationis. Si dubitamus quare non descendant pluviae super terram, quare cuncta ariditate marcescant, audiamus. Iniquitates nostrae restiterunt nobis; propterea, Domine, non secundum opera nostra, sed secundum sanctum nomen tuum vince multas aversiones nostras. Tibi enim peccavimus, quem cordis secreta non fallunt, et te praestolamur, qui vera spes et exspectatio es Israel: et salvas eos in tempore tribulationis, juxta illud quod scriptum est: Ad Dominum cum tribularer clamavi, et exaudivit me (Ps. CXIX, 1). Dicamus et nos in tempore siccitatis, aquarumque penuria: Tibi peccavimus, et malum coram te fecimus (Psal. L), tuum praestolamur adventum, qui salvas Israel, non suo merito, sed tua clementia.

(Vers. 9.) Quare futurus es quasi colonus in terra, et quasi viator declinans ad manendum? quare futurus es velut vir vagus, aut fortis, qui non potest salvare? LXX: Quare factus es sicut advena in terra, et quasi indigena divertens ad manendum? numquid eris quasi homo dormiens, et quasi vir qui salvare non possit? Judaei hunc locum sic intelligunt: Quare segregas te a populo tuo? et quasi viator propter unius horae refrigerium, non curas quali utaris hospitio, sed ad alia transiturus non salvas populum tuum, et templum quondam inclytum deseris?

(Verses 5, 6.) For the hind (or hinds) also brought forth (or brought forth) in the field and left (or left) because there was no grass. And the wild asses stood upon the rocks, they drew the wind like dragons, their eyes failed because there was no grass (or hay). It is a great sterility when even the hinds in the field bring forth and leave their young because there is no grass or hay; so that they who by the scent of their nostrils draw serpents from their caverns and kill venomous living things, do not use the food of grace. The wild asses also, of whom it is written in Job: Who has sent out the wild ass free in the wilderness (Job 39:5)? leaving the plains and flat lands, stand upon the rocks, and are unable to run, and draw in the wind like dragons, and their eyes fail, and they are unable to perceive the clear light, rational foods having been withdrawn. This drought often happens in the Churches, when hinds and wild asses are found among the people, and they waste away through a lack of teachers: there are those who can learn, and there are not those who can teach.

If our iniquities have answered (or resisted) us, Lord, act for your name's sake, because our backslidings (or our sins) are many. We have sinned against you, the expectation of Israel: its Savior in the time of tribulation. If we doubt why rains do not descend upon the earth, why all things wither with dryness, let us listen. Our iniquities have resisted us; therefore, Lord, not according to our works, but according to your holy name, overcome our many backslidings. For we have sinned against you, whom the secrets of the heart do not deceive, and we wait for you, who are the true hope and expectation of Israel: and you save them in the time of tribulation, according to that which is written: To the Lord when I was troubled I cried, and He heard me (Ps. 119:1). Let us also say in the time of drought and lack of waters: We have sinned against you, and have done evil before you (Psalm 50), we wait for your coming, who save Israel, not by its own merit, but by your clemency.

(Verse 9.) Why will you be like a sojourner in the land, and like a traveler turning aside to stay? why will you be as a wandering man, or as a strong man, who cannot save? LXX: Why have you become like a stranger in the land, and like a native turning aside to stay? will you be like a sleeping man, and like a man who cannot save? The Jews understand this place thus: Why do you separate yourself from your people? and like a traveler for the sake of one hour's refreshment, you do not care what hospitality you use, but about to pass on to other things you do not save your people, and you desert the temple once famous?

Nostri vero de futura Christi dispensatione dici putant, quod futurus sit peregrinus in terra, et parvo tempore terrae usurus hospitio, et quasi vir pertransiens ac robustus, relicto Israel, tendat ad gentium multitudinem; ut de loco ad locum, de populo ad populum, de Templo ad Ecclesiam transeat. Quod autem juxta Septuaginta dicitur: Numquid eris quasi homo dormiens, et quasi vir qui salvare non possit? similitudinem ponit, et non rei veritatem, secundum illud quod scriptum est; Surge, cur dormis, Domine (Psal. XLIII, 23)? non quod Dominus dormiat, de quo dicitur: Non dormitabit, neque dormiet qui custodit Israel (Psal. CXX, 4); sed quod his videatur dormire quos deserit. Denique in sequentibus non scribitur: vir dormiens qui salvare non possit; sed quasi vir, in utroque anthropopathōs scribitur.

Tu autem in nobis es, Domine, et nomen tuum invocatum est super nos, ne derelinquas nos (sive ne obliviscaris nostri). Qui apud Judaeos quasi advena futurus es et viator, et vir vagus, et antiquam deserens mansionem, in nobis habitas; et nomen tuum invocatum est super nos (Prov. XXXI), ut appellemur Christiani, idcirco non derelinquas nos, et ne obliviscaris nostri, quibus de futuro adventu tuo, omnium Prophetarum ora cecinerunt.

(Vers. 10.) Haec dicit Dominus populo huic, quia dilexit (sive dilexerunt) movere pedes suos, et non quievit (sive non pepercerunt et Domino non placuit sibi in eis); nunc recordabitur iniquitatum eorum, et visitabit peccata eorum. Dicente populo: quare factus es ut advena, et viator et vagus, ut tuam deseras mansionem? Respondet Dominus populo quondam suo: Vis nosse rationem? ausculta quod dicitur: Quia dilexit populus movere pedes suos, et non abstulit eos de compede peccatorum, sive non quievit, et stare non potuit: idcirco et deserui eum, et nulla est in illo mihi complacentia. Qui igitur diu distulit, et per patientiam noluit punire peccantes, quia in scelere permanserunt; recordabitur iniquitatum eorum; et quasi aegrotantium, et Deum non sentientium, peccata visitabit, ut ultra peccare desistant. Notandum autem in Scripturis sanctis quod semper peccatorum moveantur pedes, et Sanctis dicatur cum Moyse: Tu vero hic sta mecum (Deut. V, 31). Et alibi scriptum sit: Laudate servi Dominum, qui statis in domo Domini, in atriis domus Dei nostri (Psal. CXXXIV, 1, 2).

But our people think it is said of the future dispensation of Christ, that He would be a stranger in the land, and for a short time use the hospitality of the earth, and like a man passing through and robust, Israel having been left, He would tend to the multitude of the gentiles; so that from place to place, from people to people, from the Temple to the Church He might pass. But that which is said according to the Septuagint: Will you be like a sleeping man, and like a man who cannot save? sets forth a similitude, and not the truth of the matter, according to that which is written: Arise, why do you sleep, O Lord (Psalm 43:23)? not that the Lord sleeps, of whom it is said: He shall not slumber, nor sleep, who keeps Israel (Psalm 120:4); but that He seems to sleep to those whom He deserts. Finally, in the following it is not written: a sleeping man who cannot save; but as a man, in both it is written anthropopathically (anthropopathōs).

But you are in us, O Lord, and your name is called upon us, do not leave us (or do not forget us). You who among the Jews would be like a stranger and a traveler, and a wandering man, and deserting your ancient mansion, you dwell in us; and your name is called upon us (Prov. 31), so that we are called Christians, therefore do not leave us, and do not forget us, to whom all the mouths of the Prophets sang concerning your future coming.

(Verse 10.) Thus says the Lord to this people, because they have loved to move their feet, and have not rested (or they have not spared and it did not please the Lord, or and God did not please himself in them); now He will remember their iniquities, and visit their sins. The people saying: why have you become like a stranger, and a traveler and a wanderer, that you should desert your mansion? The Lord responds to His once people: Do you wish to know the reason? listen to what is said: Because the people loved to move their feet, and did not take them away from the fetter of sins, or did not rest, and could not stand: therefore I also deserted them, and there is no complacency in them for me. He who therefore delayed long, and through patience did not wish to punish those sinning, because they remained in wickedness; He will remember their iniquities; and as of those who are sick, and not perceiving God, He will visit their sins, that they may cease to sin further. But it is to be noted in the holy Scriptures that the feet of sinners are always moved, and it is said to the Saints with Moses: But you stand here with me (Deut. 5:31). And elsewhere it is written: Praise the Lord, you servants, who stand in the house of the Lord, in the courts of the house of our God (Psalm 134:1, 2).

(Vers. 11, 12.) Et dixit Dominus ad me: Noli orare pro populo isto in bonum. Cum jejunaverint, non exaudiam preces eorum, et si obtulerint holocaustomata et victimas, non suscipiam eas: quoniam gladio, fame et peste ego consumam eos. Stultum est orare pro eo qui peccaverit ad mortem, dicente Joanne: Est peccatum ad mortem, non pro illo dico ut roget quis (Joan. V, 16). Omnis iniquitas peccatum est, et est peccatum non ad mortem. Jejunia, et preces, et victimae, et holocausta tunc proficiunt, cum recedimus a vitiis, et flemus antiqua peccata. Sin autem in sceleribus permanentes, putaverimus votis atque sacrificiis redimere nos, vehementer erramus, iniquum arbitrantes Deum. Qui enim semel gladio, et fami, et pesti fuerit destinatus, nullis precibus erui potest. Unde et Prophetae dicitur, ne frustra roget quod impetrare non possit.

(Vers. 13, 14.) Et dixi, ah, ah, ah, Domine Deus, (sive qui es, Domine Deus) Prophetae dicunt eis, non videbitis gladium, et fames non erit in vobis: sed pacem veram dabit vobis in loco isto. Et dixit Dominus ad me: falso Prophetae vaticinantur in nomine meo: non misi eos, et non praecepi eis, neque locutus sum ad eos. Visionem mendacem, et divinationem fraudulentam, et seductionem cordis sui prophetant vobis. Audiant haec magistri, qui peccantibus et in suis vitiis permanentibus, prospera pollicentur, qui dicunt divitibus: Non videbitis gladium tormentorum Dei, et fames non erit in vobis. Saturabimini quippe sermonibus Dei; et pacem dabit vobis Dominus verissimam in loco Ecclesiae, sive Jerusalem. Quod autem dixit, juxta Hebraicum, tertio ah, ah, ah, ad priora respondit, ubi Dominus fuerat comminatus, dicens: Gladio, et fame, et peste ego consumam eos: Quia igitur Prophetae, immo pseudoprophetae falsa polliciti sunt: ideo Dominus locutus est per Jeremiam: Nolite audire verba pseudoprophetarum, qui non a me missi sunt; sed sua voluntate venerunt. Unde nequaquam Prophetae, sed Divini sunt appellandi, qui seductionem populo loquuntur. Multo enim melius est timore poenarum emendare peccata, quam spe prosperorum divinae sententiae subjacere.

(Vers. 15, 16.) Ideo haec dicit Dominus de Prophetis, qui prophetant in nomine meo, quos ego non misi, dicentes: Gladius et fames non erit in terra hac: gladio et fame consumentur Prophetae illi. Et populi, quibus prophetarunt, projecti erunt in viis Jerusalem prae fame et gladio, et non erit qui sepeliat eos: ipsi et uxores eorum, filii et filiae eorum, et effundam super eos malum suum (sive mala sua). Caveant pseudoprophetae, qui prospera promittendo, supplantant populum Dei, ne et ipsi pereant, et deceptus populus simili deleatur interitu,

(Verses 11, 12.) And the Lord said to me: Do not pray for this people for good. When they fast, I will not hear their prayers, and if they offer burnt offerings and victims, I will not receive them: because by the sword, famine and pestilence I will consume them. It is foolish to pray for him who has sinned unto death, John saying: There is a sin unto death, I do not say for that that anyone should pray (1 John 5:16). All iniquity is sin, and there is a sin not unto death. Fasts, and prayers, and victims, and burnt offerings then profit, when we recede from vices, and weep for ancient sins. But if remaining in crimes, we think to redeem ourselves by vows and sacrifices, we err greatly, judging God to be unjust. For he who has once been destined for the sword, and famine, and pestilence, can be rescued by no prayers. Whence also it is said to the Prophet, that he should not pray in vain for that which he cannot obtain.

(Verses 13, 14.) And I said, ah, ah, ah, Lord God, (or who you are, Lord God) the Prophets say to them: you shall not see the sword, and famine shall not be among you: but He will give you true peace in this place. And the Lord said to me: the Prophets prophesy falsely in my name: I did not send them, and I did not command them, nor have I spoken to them. They prophesy to you a lying vision, and a fraudulent divination, and the seduction of their own heart. Let the teachers hear these things, who promise prosperity to those sinning and remaining in their vices, who say to the rich: You shall not see the sword of the torments of God, and famine shall not be in you. For you shall be filled with the words of God; and the Lord will give you most true peace in the place of the Church, or Jerusalem. But that which he said, according to the Hebrew, three times ah, ah, ah, he responded to the prior things, where the Lord had threatened, saying: By the sword, and famine, and pestilence I will consume them: Because therefore the Prophets, or rather pseudoprophets, have promised false things: therefore the Lord spoke through Jeremiah: Do not hear the words of the pseudoprophets, who were not sent by me; but came by their own will. Whence they are by no means to be called Prophets, but Diviners, who speak seduction to the people. For it is much better to amend sins by fear of punishments, than to lie under the divine sentence by hope of prosperity.

(Verses 15, 16.) Therefore thus says the Lord concerning the Prophets who prophesy in my name, whom I did not send, saying: Sword and famine shall not be in this land: by sword and famine shall those Prophets be consumed. And the peoples to whom they prophesied shall be cast out in the streets of Jerusalem by reason of famine and sword, and there shall be none to bury them: they and their wives, their sons and their daughters, and I will pour out upon them their evil (or their evils). Let the pseudoprophets beware, who by promising prosperity supplant the people of God, lest they themselves also perish, and the deceived people be destroyed by a similar destruction,

jaceantque in viis Jerusalem, et Domini praecepta calcantes, fame et gladio pereant, et non sit qui sepeliat eos; nec ignominiam eorum pulvere operiat poenitentiae. Et ipsi enim prophetae et populus, uxoresque eorum et filii et filiae, omnisque generatio absque ullo pollinctore in sterquilinium erit. Quanti jacent in viis Jerusalem! quot cernimus insepultos recipere mala sua, quae, Domino effundente, patiuntur!

(Vers. 17.) Et dices ad eos verbum istud: Deducant oculi mei lacrymam (sive deducant oculi vestri lacrymas) per diem et noctem, et non taceant (sive non cessent), quoniam contritione magna contrita est virgo filia populi mei, plaga pessima vehementer. Dupliciter hic locus intelligitur, vel quod ipse Deus plangat populum suum, et oculi ejus flere non cessent, vel certe imperet ut populorum oculi lacrymis fluant, nec leve esse quod plangendum sit; cum virgo filia populi sui contritione maxima et plaga intolerabili percussa sit. Alii ex persona Prophetae haec dici arbitrantur.

(Vers. 18.) Si egressus fuero ad agros, ecce occisi gladio: et si introiero in civitatem, ecce attenuati fame (sive dolore famis). Propheta quoque et sacerdos abierunt in terram quam ignorabant. Justa causa plangendi, quia virgo contrita sit, filia percussa, populusque deletus. Si enim, inquit, foras exire voluero, interfectos videbo: si ingredi civitatem, attenuatos et ossibus vix haerentes, famis necessitate conspiciam. Et quid mirum hoc de plebe et ignobili vulgo dicere? cum Prophetae quoque et sacerdotes, qui aliis prospera prophetabant, et qui debebant Legis aperire mandata, ipsi ierint in terram quam ignorabant, et captivitatis sustinuerint malum. Audiant hoc nostri Prophetae et Sacerdotes, quod nec intus nec foris propter negligentiam eorum sit ulla securitas: quod et eos scandalizent qui foris sunt, et eos qui intus, fame interire patiantur: et qui auctores fuerint peccandi, sint cruciatuum socii.

(Vers. 19.) Numquid projiciens abjecisti Judam: aut Sion abominata est anima tua? quare ergo percussisti nos, ita ut nulla sit sanitas? Exspectavimus pacem, et non est bonum: et tempus curationis, et ecce turbatio. Miratur Propheta quod Judam et Jerusalem, duarum tribuum videlicet regnum, in quo erat religio Dei, et Templi caeremoniae, Dominus tam repente projecerit; et tanta percusserit plaga, ut nulla possit adhiberi medicina.

and lie in the streets of Jerusalem, and treading upon the Lord's precepts, perish by famine and sword, and there be no one to bury them; nor cover their ignominy with the dust of repentance. For both the prophets themselves and the people, and their wives and their sons and daughters, and every generation shall be in the dunghill without any undertaker. How many lie in the streets of Jerusalem! how many unburied do we discern receiving their evils, which they suffer, the Lord pouring them out!

(Verse 17.) And you shall say to them this word: Let my eyes bring down a tear (or let your eyes bring down tears) through the day and night, and let them not be silent (or let them not cease), because with a great crushing the virgin daughter of my people is crushed, with a most grievous wound. This place is understood in two ways: either that God Himself laments His people, and His eyes do not cease to weep; or certainly He commands that the eyes of the peoples flow with tears, and that it is not a light thing which is to be lamented; since the virgin daughter of His people has been struck with the greatest crushing and an intolerable wound. Others think these things are said from the person of the Prophet.

(Verse 18.) If I go out to the fields, behold those slain by the sword: and if I enter into the city, behold those thinned by famine (or by the pain of famine). The Prophet also and the priest have gone away into a land which they did not know. This is the just cause of lamenting, because the virgin is crushed, the daughter struck, and the people destroyed. For if, he says, I wish to go outdoors, I shall see the slain: if I enter the city, I shall behold those thinned and scarcely clinging to their bones by the necessity of famine. And what wonder is it to say this of the commonality and the ignoble crowd? since the Prophets also and the priests, who were prophesying prosperity to others, and who ought to have opened the mandates of the Law, themselves have gone into a land which they did not know, and have sustained the evil of captivity. Let our Prophets and Priests hear this, that there is no security either within or without because of their negligence: that they both scandalize those who are without, and suffer those who are within to perish by famine: and they who were the authors of sinning, are the companions of torments.

(Verse 19.) Hast thou casting away rejected Judah: or has your soul abominated Sion? why therefore have you struck us, so that there is no health? We have expected peace, and there is no good: and the time of healing, and behold trouble. The Prophet wonders that the Lord has so suddenly cast away Judah and Jerusalem, namely the kingdom of the two tribes, in which was the religion of God and the ceremonies of the Temple; and has struck them with such a great wound that no medicine can be applied.

Exspectavimus, inquit, pacem et tempus curationis, et nullum est bonum; sed econtra turbatio: ut ubi prius fuerat cultus Dei atque tranquillitas, ibi seditionibus et hostili fremitu omnia complerentur. Si quando ergo nostra Sion, nosterque Juda abjicitur, et abominatur illum anima Dei, nequaquam miremur, sed magis dicamus quod sequitur:

(Vers. 20.) Cognovimus, Domine, impietates nostras, et iniquitatem patrum nostrorum, quia peccavimus tibi. Et nos, inquit, et patres nostri eadem dementia, Dei praecepta negleximus: et impleta est in nobis mensura majorum; ut quidquid illis defuerat, nostro cumulo compleretur. Unde et de Juda dicitur: In memoriam redeat iniquitas patrum ejus in conspectu Domini: et peccatum matris ejus non deleatur. Fiant contra Dominum semper: et dispercat de terra memoria eorum (Psal. CVIII, 14).

(Vers. 21.) Ne nos des in opprobrium propter nomen tuum, neque facias nobis contumeliam. Solii gloriae tuae recordare: ne irritum facias foedus tuum nobiscum. Solium gloriae Dei non solum arbitremur Templum Judaeae, quod saepe destructum est, sed omnem sanctum, in quo juxta illud quod scriptum est: Thronum ejus in terram allisisti, tunc alliditur, atque destruitur, quando multitudine peccatorum offenderit Deum; sed tamen qui sua culpa periit, Domini clementia sustentatur, quae mutatur severitate sententiae, si irritum faciat Dominus pactum suum, quo nos salvos futuros esse pollicitus est.

(Vers. 22.) Numquid sunt in sculptilibus gentium, qui pluant: aut coeli possunt dare imbres? Nonne tu es, Domine Deus, quem exspectavimus? tu enim fecisti omnia haec. Post multos, variosque sermones redit ad titulum prophetiae, in quo scriptum est: quod factum est verbum Domini ad Jeremiam de sermonibus siccitatis. Ergo quod dicit, hoc est: quia daemonum simulacra non possunt pluere, nec coeli per se dare imbrem suum: ideo tu, Domine Deus noster, quem semper exspectavimus, in quem spes nostras convertimus et vota, tu da pluviam tuam. Tua enim sunt omnia; et quidquid boni est, sine te, cujus est, dari non potest. Dicamus hoc et contra haereticos, qui pluviam doctrinarum tribuere non possunt: et cum se coelos esse promittant, et de se scriptum glorientur: Coeli enarrant gloriam Dei (Psal. XVIII, 1): tamen imbres non possunt donare doctrinae. Solus est enim Deus qui suum instruat populum, et diversitates gratiae tribuat exspectantibus se.

We have expected, he says, peace and the time of healing, and there is no good; but on the contrary trouble: so that where previously there had been the worship of God and tranquility, there all things were filled with seditions and hostile roaring. If therefore at any time our Sion and our Judah is cast away, and the soul of God abominates it, let us by no means wonder, but rather let us say that which follows:

(Verse 20.) We have known, O Lord, our impieties, and the iniquity of our fathers, because we have sinned against you. Both we, he says, and our fathers with the same madness have neglected the precepts of God: and the measure of our ancestors has been fulfilled in us; so that whatever had been lacking in them was completed by our heap. Whence also it is said of Judah: Let the iniquity of his fathers return into memory in the sight of the Lord: and let not the sin of his mother be blotted out. Let them be always against the Lord: and let their memory perish from the earth (Psalm 108:14).

(Verse 21.) Do not give us unto reproach for your name's sake, nor do us contumely. Remember the throne of your glory: do not make your covenant with us void. Let us not think that the throne of God's glory is only the Temple of Judea, which has often been destroyed, but every holy person, in whom according to that which is written: You have dashed his throne to the earth, it is then dashed and destroyed when he has offended God by a multitude of sins; but yet he who perished by his own fault is sustained by the Lord's clemency, which is changed by the severity of the sentence, if the Lord should make void His pact by which He promised that we would be saved.

(Verse 22.) Are there among the graven things of the nations any who rain: or can the heavens give showers? Are you not, O Lord God, whom we have expected? for you have made all these things. After many and various words he returns to the title of the prophecy, in which it is written: the word of the Lord which came to Jeremiah concerning the words of drought. Therefore what he says is this: because the idols of the demons cannot rain, nor can the heavens of themselves give their shower: therefore you, O Lord our God, whom we have always expected, into whom we have converted our hopes and vows, you give your rain. For all things are yours; and whatever good there is, cannot be given without you, to whom it belongs. Let us say this also against the heretics, who cannot bestow the rain of doctrines: and although they promise themselves to be heavens, and glory that it is written of them: The heavens declare the glory of God (Psalm 18:1): yet they cannot give the showers of doctrine. For it is God alone who instructs His people, and bestows diversities of grace upon those who expect Him.

(Cap. XV.---Vers. 1.) Et dixit Dominus ad me: Si steterit Moyses et Samuel coram me (sive contra me) non est anima mea ad populum istum. Hos enim legimus irae Domini pro populo restitisse, et jam impendentem avertisse sententiam. Etsi, inquit, illi steterint, vel in conspectu meo, vel contra me, quorum uni dixit Deus: Dimitte me, et percutiam populum istum (Exod. XXXII, 10): tamen non exaudiam: quoniam consummata sunt scelera populi delinquentis. Ejice (vel emitte) illos a facie mea, et egrediantur. Non loco recedunt a Deo peccatores, sed voluntate: quamquam legamus et Adam et Cain ejectos esse a facie Dei (Gen. III et VIII).

Quod si dixerint ad te: Quo egrediemur? Dices ad eos: Haec dicit Dominus. Qui ad mortem, ad mortem; et qui ad gladium, ad gladium; et qui ad famem, ad famem; et qui ad captivitatem, ad captivitatem. Et visitabo super eos quatuor species, dicit Dominus, gladium ad occisionem, et canes ad lacerandum, et volatilia coeli et bestias terrae ad devorandum, et dissipandum. Quatuor plagas, quibus traditus est populus Judaeorum, etiam Ezechielis prophetia demonstrat, gladium, pestilentiam, famem, bestias et captivitatem (Ezech. XIV). Inter bestias autem canes quoque et volatilia intellige, quibus laceranda et devoranda, et dissipanda corpora tradita sunt. Neque enim fieri poterat, ut Creatore neglecto, non universa creatura consurgeret in peccatores.

(Vers. 4.) Et dabo eos in fervorem (sive commotionem et angustias) universis regnis terrae, propter Manassen filium Ezechiae regis Juda, super omnibus quae fecit in Jerusalem. Legimus in Dierum volumine, Manassen post captivitatem et poenitentiam reversum in Jerusalem atque regnasse (II Par. XXXIII). Sed quomodo sanctorum merita descendunt ad posteros, sicut David et caeterorum: sic peccatorum flagitia, si liberi nepotesque similia gesserint, ad posteros perveniunt. Quod autem dicit: Dabo eos in fervorem, sive commotionem et angustias universae terrae, et sub Babyloniis ex parte completum est, et nunc expletur in toto, quando pessimum regem, et qui repleverit Jerusalem a porta usque ad portam cruore justorum, populus imitatus est impius. Ex quo discimus, regum ac principum, et praepositorum scelere, populos plerumque deleri.

(Vers. 5.) Quis enim miserebitur tui, Jerusalem? aut quis contristabitur pro te? aut quis ibit ad rogandum pro pace tua? Nullum enim potest, offenso Deo, pro flagitiis rogare peccantium; quia nec tam clemens potest creatura quam conditor esse, nec ita alienus externis, quomodo Dominus suis parcere.

(Chapter XV.---Verse 1.) And the Lord said to me: If Moses and Samuel stood before me (or against me) my soul is not toward this people. For we read that these resisted the wrath of the Lord for the people, and turned away the already impending sentence. Although, he says, they stood, either in my sight, or against me, to one of whom God said: Let me alone, and I will strike this people (Exod. 32:10): yet I will not hear: because the crimes of the delinquent people are consummated. Cast them out (or send them out) from my face, and let them go out. Sinners do not recede from God in place, but in will: although we read that both Adam and Cain were cast out from the face of God (Gen. 3 and 8).

But if they say to you: Whither shall we go out? You shall say to them: Thus says the Lord. Such as are for death, to death; and such as are for the sword, to the sword; and such as are for famine, to famine; and such as are for captivity, to captivity. And I will visit upon them four species, says the Lord, the sword to slay, and dogs to tear, and the fowls of the heaven and the beasts of the earth to devour, and to dissipate. The prophecy of Ezekiel also demonstrates the four plagues to which the people of the Jews was delivered, sword, pestilence, famine, beasts and captivity (Ezek. 14). But among the beasts understand also dogs and fowls, to which the bodies were delivered to be torn and devoured and dissipated. For it could not be that the Creator being neglected, the whole creature should not rise up against the sinners.

(Verse 4.) And I will give them into fervor (or commotion and distresses) to all the kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for all the things that he did in Jerusalem. We read in the volume of the Days, that Manasseh after captivity and repentance returned into Jerusalem and reigned (2 Chron. 33). But just as the merits of the saints descend to posterity, as of David and the rest: so the shames of sinners, if the children and grandchildren have done similar things, reach to posterity. But that which he says: I will give them into fervor, or commotion and distresses of the whole earth, was both completed in part under the Babylonians, and is now fulfilled in the whole, when the impious people imitated the worst king, and him who filled Jerusalem from gate to gate with the blood of the just. From which we learn that by the wickedness of kings and princes and those in charge, the peoples are for the most part destroyed.

(Verse 5.) For who will have pity on you, Jerusalem? or who will be saddened for you? or who will go to pray for your peace? For no one can, once God is offended, pray for the shames of those sinning; because neither can a creature be as merciful as the Creator, nor so foreign to external things as the Lord is to spare His own.

(Vers. 6.) Tu dereliquisti me, dicit Dominus: retrorsum abiisti. Causa redditur, quare nullus misereatur Jerusalem, nec contristetur pro ea, nec pro pace illius obsecret: quod cum, juxta Apostolum (Philip. III), posteriorum obliviscens, ad priora se extendere debuerit, e contrario retroversa sit, et Aegyptias carnes desiderarit. Et extendam manum meam super te, et interficiam te: laboravi rogatus (sive rogans): pro quo LXX transtulerunt: nequaquam ultra dimittam eos. Manus extenta, percutientis indicium est: interfectio peccatorum, iram significat consummatam. Quod autem intulit: Laboravi rogatus, sive rogans, duplicem habet sensum, quod jam defecerit Deus, crebro eis ignoscendo, et lassus sit semper eos provocans ad salutem.

(Vers. 7.) Et dispergam eos ventilabro in portis terrae (sive populi mei). Interfeci et perdidi populum meum; et tamen a viis suis non sunt reversi. Quid prodest saepius me rogari, cum a viis suis pessimis non revertantur, nec agant poenitentiam? Dispersi enim eos quasi ventilabro, ut purgarem aream meam. Et dispersi in portis terrae, ut inferni quodammodo calcarent limina. Et interfeci et perdidi populum meum, ut coacti malorum necessitate, impendentia vitarent mala.

(Vers. 8.) Multiplicatae sunt mihi viduae ejus super arenam maris: induxi eis super matrem adolescentis vastatorem meridie: misi super civitates repente terrorem. Diversis medicaminibus cupit Deus salvare peccantes: ut qui contempserant blandientem, timeant comminantem. Viduae multiplicatae sunt super arenam maris, interfectis viris; matres, perditis liberis, sensere vastantem, non in nocte et per insidias, sed clara luce: ut ostendat apertam vim adversarii fortioris. Misi, inquit, super civitates, haud dubium quin Juda, et populi peccatoris, repente terrorem: ut quanto fuit subitum malum, tanto difficilius esset effugium.

(Vers. 9.) Infirmata est (sive abjecit, aut vacua facta est) quae peperit septem (sive plurimos); defecit anima ejus: occidit ei sol, cum adhuc esset dies (aut medius dies). Confusa est, et erubuit: et residuos ejus in gladium dabo in conspectu inimicorum eorum, ait Dominus. Saepe diximus verbum Hebraicum SABA, vel septem, vel juramentum sonare, vel plurimos. Unde et diversa est interpretatio: Aquila, Septuaginta et Theodotione, septem transferentibus: Symmacho, plurimos. Quae igitur erat dives liberis, orba subito facta est, et clara luce disperiit, et confusa est in solitudine sui.

(Verse 6.) You have forsaken me, says the Lord: you have gone backward. The cause is given why no one should pity Jerusalem, nor be saddened for her, nor entreat for her peace: because when, according to the Apostle (Philip. 3), forgetting the things that are behind, she ought to have extended herself to the things that are before, on the contrary she has turned backward, and desired the Egyptian meats. And I will extend my hand over you, and I will kill you: I have labored being entreated (or entreating): for which the LXX translated: by no means will I let them go further. The extended hand is the sign of one striking: the killing of sinners signifies a consummated wrath. But that which he added: I have labored being entreated, or entreating, has a double sense, either that God has already failed by frequently forgiving them, and is weary always provoking them to salvation.

(Verse 7.) And I will scatter them with a fan in the gates of the land (or of my people). I have killed and destroyed my people; and yet they have not returned from their ways. What does it profit that I am more often entreated, when they do not return from their worst ways, nor act in repentance? For I have dispersed them as with a fan, that I might purge my floor. And I have dispersed them in the gates of the land, so that they might in a certain way tread the thresholds of hell. And I have killed and destroyed my people, so that compelled by the necessity of evils, they might avoid the impending evils.

(Verse 8.) Her widows are multiplied to me above the sand of the sea: I have brought upon them a spoiler at noon upon the mother of the young man: I have sent terror suddenly upon the cities. With diverse medicines God desires to save those sinning: so that they who had despised Him when coaxing, might fear Him when threatening. The widows are multiplied above the sand of the sea, the men having been killed; the mothers, their children having been lost, have felt the spoiler, not in the night and through snares, but in the clear light: so that He may show the open force of a stronger adversary. I have sent, He says, upon the cities, no doubt of Judah and of the sinning people, terror suddenly: so that as the evil was sudden, so much more difficult would be the escape.

(Verse 9.) She is weakened (or she has cast away, or is made empty) who has born seven (or very many); her soul has failed: her sun has set, while it was yet day (or mid-day). She is confounded, and has blushed: and her residues I will give to the sword in the sight of their enemies, says the Lord. We have often said that the Hebrew word SABA sounds either seven, or oath, or very many. Whence also the interpretation is diverse: Aquila, the Septuagint and Theodotion translating seven: Symmachus, very many. She therefore who was rich in children was suddenly made childless, and perished in the clear light, and is confounded in her own solitude.

Reliquum autem, ait, populum tradam gladio: ut mortem et iram Dei nullus effugiat. Alii ad Synagogam referunt, quae infirmata est, ut Ecclesiae cresceret multitudo; juxta illud quod scriptum est: Sterilis peperit septem, sive plurimos: et quae multos habebat liberos, infirmata est (I Reg. II, 5). Unde et occidit ei sol justitiae, in cujus pennis est sanitas (Malach. IV): et idcirco aeterna confusione cooperta est, perdens populum suum gladio spirituali.

(Vers. 10.) Vae mihi, mater mea, quare genuisti me virum rixae (sive judicii), virum discordiae (sive qui judicer), in universa terra)? Potest hoc synecdochicōs de Jeremia intelligi, quod non in toto orbe terrarum, sed in terra Judaea sit judicatus. Vere autem Domino competit Salvatori, qui loquitur in Evangelio: In judicium ego in istum mundum veni, ut qui non vident, videant, et qui vident, caeci fiant (Joan. IX, 39): de quo scriptum est: Ecce hic est positus in ruinam, et in resurrectionem multorum in Israel: et in signum cui contradicetur (Luc. II, 34). Quis enim philosophorum, quis gentilium, quis haereticorum non judicat Christum, ponentium ei leges nativitatis, et passionis, resurrectionisque suae substantiae? Nec mirum juxta assumpti corporis veritatem, Christum dicere: Vae mihi mater mea; cum et in alio loco perspicue personae ejus conveniat quod dicitur: Vae mihi quia factus sum sicut qui colligit stipulam in messe, et sicut racemum in vindemia, non habens spicam, ut comedat primitiva (Mich. VII, 1). Et ne putemus gemituum vilitatem referri ad Verbum Dei, qui sit iste qui plangat, statim sequitur: Vae mihi anima; quia periit revertens a terra: non quia dividamus Personas, ut impii faciunt; sed quo unus atque idem Filius Dei, nunc juxta carnem, nunc juxta Verbum loquatur Dei.

Non feneravi, nec feneravit mihi quisquam: omnes maledicunt mihi. Pro quo Septuaginta: Non profui, neque profuit mihi quisquam. Theodotio: non debui, neque debuit mihi quisquam. Quorum omnium hic sensus est ex persona Christi: Nullus se praebuit, qui digne mea aera susciperet; nec feneravit mihi quisquam in sanctis atque pauperibus confovendis, me sibi faciens debitorem. Sive non profui, nec profuit mihi quisquam; nullus enim tantum voluit accipere, quantum ego tribuere desideravi. Nec profuit mihi quisquam; salus enim creaturae, lucrum est Creatoris.

But the remaining people, He says, I will deliver to the sword: so that no one may escape the death and wrath of God. Others refer it to the Synagogue, which was weakened so that the multitude of the Church might grow; according to that which is written: The sterile has born seven, or very many: and she who had many children is weakened (1 Sam. 2:5). Whence also the sun of justice has set for her, in whose wings is health (Mal. 4): and therefore she is covered with eternal confusion, losing her people by the spiritual sword.

(Verse 10.) Woe to me, my mother, why have you born me a man of strife (or judgment), a man of discord (or who should be judged), in all the earth? This can be understood synecdochically of Jeremiah, because he was judged not in the whole circle of the lands, but in the land of Judea. But it truly applies to the Lord the Savior, who speaks in the Gospel: Unto judgment I have come into this world, that they who do not see, may see, and they who see, may become blind (John 9:39): of whom it is written: Behold this one is set for the ruin, and for the resurrection of many in Israel: and for a sign which shall be contradicted (Luke 2:34). For who of the philosophers, who of the gentiles, who of the heretics does not judge Christ, placing laws upon Him of His nativity, and passion, and of the substance of His resurrection? Nor is it a wonder, according to the truth of the assumed body, that Christ should say: Woe to me, my mother; since also in another place it clearly fits His person that which is said: Woe to me because I have become like one who gathers stubble in the harvest, and like a cluster in the vintage, not having a spike, that he may eat the firstfruits (Micah 7:1). And lest we think the vileness of the groans is referred to the Word of God, as to who this is who laments, immediately it follows: Woe to me, O soul; because it has perished returning from the earth: not because we divide the Persons, as the impious do; but by which one and the same Son of God, now according to the flesh, now according to the Word of God speaks.

I have not lent, nor has anyone lent to me: all curse me. For which the Septuagint: I have not profited, nor has anyone profited me. Theodotion: I have not owed, nor has anyone owed me. The sense of all these from the person of Christ is: No one has offered himself, who might worthily receive my money; nor has anyone lent to me in cherishing the holy and the poor, making me a debtor to himself. Or I have not profited, nor has anyone profited me; for no one wished to receive as much as I desired to bestow. Nor has anyone profited me; for the salvation of the creature is the gain of the Creator.

Aut certe non debui, nec debuit mihi quisquam: Nemo dedit mihi quantum accipere cupiebam, nec me sibi fecit in aliquo debitorem. Quodque infert: Nec debuit mihi quisquam, hunc habet sensum: Quomodo enim poterat mihi usuram debere, qui fenus non est dignatus accipere? Omnes, inquit, maledicunt mihi. Quis enim haereticorum, atque errantium non maledicit Christo, perversa credendo, et perversiora blasphemans?

(Vers. 11.) Dicit Dominus, Si non reliquiae tuae in bonum: si non occurri tibi in tempore afflictionis, et in tempore tribulationis et angustiae adversus inimicum. Possunt haec et ex persona Jeremiae accipi, qui pessimo tempore, et jam imminente captivitate prophetare compulsus est, et dura perpeti a populo non credente. Ad id, quod supra dixerat: Vae mihi, mater! ut quid me genuisti virum, qui judice? et discernar omni terraer et reliqua, respondit Dominus: Noli considerare praesentia, sed futura; reliquiae enim tuae et novissima erunt in bonum. Denique et in praesentiarum cum te cuperent inimici opprimere, affui tibi, et meo es protectus auxilio. Hoc autem tam ad Jeremiam, quam secundum dispensationem carnis assumptae, referri potest ad Salvatorem. Pro eo quod nos juxta Hebraicum interpretati sumus: Omnes maledicunt mihi, usque ad eum locum ubi scriptum est, in tempore tribulationis adversus inimicum, in editione Vulgata ita scriptum reperi: Fortitudo mea defecit in his, qui maledicunt mihi; fiat, Domine, dirigentibus illis, si non astiti tibi in tempore afflictionis eorum, et in tempore tribulationis eorum, in bona contra inimicum. Et est sensus: Fortitudo mea defecit in his, qui maledicunt mihi. Non enim intelligunt virtutem meam, quae in infirmitate perficitur, et quanto plus mihi maledixerint, tanto mea in illis plus deficit fortitudo. Jungitque vel Propheta vel Dominus, et ait: Fiat, Domine, dirigentibus illis, hoc est, eveniant mihi maledicta, quae loquuntur inimici; et illi dirigantur in bonum, si non in tempore tribulationis eorum et angustiae, quando eos vastabat inimicus, et capere festinabat, steti in conspectu tuo, et rogavi te pro illis, et dixi: Pater, ignosce eis: quod enim faciunt, nesciunt (Luc. XXIII, 34). Sed et Jeremiam saepe deprehendimus in hoc volumine rogasse pro populo.

(Vers. 12.) Numquid foederabitur ferrum ferro ab Aquilone: et aes? Symmachus, Numquid nocebit ferrum ferro ab Aquilone, et aes? LXX et Theodotio, Si cognoscet ferrum et operimentum aeneum? Varietatis causa perspicua est: verbum enim JARE, quod in praesenti loco scriptum est, pro ambiguitate enuntiationis et amicitiam, sonat et malitiam, quod si pro RES littera (quae DALETH litterae similis est) legatur DALETH, scientiam cognitionemque significat. Quod autem dicitur, sic intelligendum est: Ne doleas quod populus inimicus tuus sit; te enim dura nuntiante, non potest te amare qui durus est.

Or certainly I have not owed, nor has anyone owed me: No one gave to me as much as I was desiring to receive, nor made me a debtor to himself in anything. And that which he added: Nor did anyone owe me, has this sense: For how could he owe me usury, who did not deign to receive a loan? All, he says, curse me. For who of the heretics, and of those erring, does not curse Christ, by believing perverse things, and blaspheming more perverse things?

(Verse 11.) The Lord says: If your residues are not for good: if I have not met you in the time of affliction, and in the time of tribulation and distress against the enemy. These things can also be accepted from the person of Jeremiah, who in a very bad time, and with captivity already impending, was compelled to prophesy, and to suffer hard things from an unbelieving people. To that which he had said above: Woe to me, mother! why did you bear me a man who should be judged? and I am discerned in all the earth, and the rest, the Lord responded: Do not consider the present things, but the future; for your residues and your last things shall be for good. Finally even in the present when the enemies desired to oppress you, I was present to you, and you were protected by my help. But this can be referred both to Jeremiah, and according to the dispensation of the assumed flesh, to the Savior. For that which we have interpreted according to the Hebrew: All curse me, up to that place where it is written: in the time of tribulation against the enemy, in the Vulgate edition I found it written thus: My strength has failed among those who curse me; let it be, O Lord, they directing, if I have not stood before you in the time of their affliction, and in the time of their tribulation, in good things against the enemy. And the sense is: My strength has failed among those who curse me. For they do not understand my power, which is perfected in infirmity, and the more they have cursed me, so much more does my strength fail in them. And either the Prophet or the Lord joins and says: Let it be, O Lord, they directing, that is, let the curses which the enemies speak happen to me; and let them be directed into good, if not in the time of their tribulation and distress, when the enemy was wasting them and hastening to capture them, I stood in your sight, and prayed to you for them, and said: Father, forgive them: for they know not what they do (Luke 23:34). But also we frequently find Jeremiah in this volume having prayed for the people.

(Verse 12.) Shall iron be allied with iron from the North: and brass? Symmachus: Shall iron hurt iron from the North, and brass? LXX and Theodotion: If iron shall know the brass covering? The cause of the variety is clear: for the word JARE, which is written in the present place, by the ambiguity of the pronunciation sounds both friendship and malice, but if instead of the letter RES (which is similar to the letter DALETH) it is read DALETH, it signifies science and knowledge. But that which is said, is thus to be understood: Do not grieve that the people is your enemy; for you announcing hard things, he who is hard cannot love you.

Sive Babylonii, qui ab Aquilone veniunt, suntque ferrum durissimum, huic populo duriori et in aeris similitudinem indomito, non poterunt amicitia copulari. Sive ferrum durissimum, hoc est, populus Israel Dei cognitione indignus est, qui in tantam pervenit malitiam, ut duriori metallo aere circumdatus sit.

(Vers. 13, 14.) Divitias tuas et thesauros tuos in direptionem dabo, gratis (sive absque pretio) in omnibus peccatis tuis et in cunctis terminis tuis. Et adducam inimicos tuos (sive servire te faciam inimicis tuis) de terra, quam nescis: quia ignis accensus est in furore meo: super vos ardebit. Omnem, inquit, substantiam tuam tradam inimicis tuis absque ullo pretio, propter peccata, quae fecisti in cunctis terminis tuis. Propterea adducam inimicos tuos, sive servire te faciam in terra Chaldaea: quia ignis meus, qui semel in meo furore succensus est, in te ardebit, et exstingui non poterit. Tu enim praebuisti materiam ardoris tui, ut meus ignis tua, quae in te sunt, ligna consumat, et fenum, et stipulam; ac per hoc non est causa ardoris in Domino, sed in his qui fomenta incendio ministrarunt.

(Vers. 15, 16.) Tu scis, Domine, recordare mei, et visita me, et tuere me ab his, qui persequuntur me. Noli in patientia tua suscipere me, scito quoniam sustinui pro te opprobrium. Inventi sunt sermones tui, et comedi eos (sive ab his, qui reprobant sermones tuos, consume eos). Et factum est mihi (sive erit mihi) verbum tuum in gaudium et laetitiam cordis mei, quoniam invocatum est nomen tuum super me, Dominus Deus exercituum. Hoc quod diximus, Tu scis, in LXX non habetur. Felix est autem illa conscientia, quae pro Deo sustinet opprobrium. Unde dicit: Inventi sunt sermones tui, quos meo ore loquebaris. Et comedi eos, hoc est, in cibum mihi versi sunt; sive juxta Symmachum: Suscipiebam eos, ut mihi in laetitiam verterentur, qui dudum fuerant in opprobrium. Unde et Babylonii confitentur impleta, quae Jeremias futura praedixerat: Sive hic sensus est: Sensi angustias: miserias pertuli populi persequentis; sed tamen gavisus sum, me tuis paruisse praeceptis: et propter nomen tuum dura perpessus sum.

(Vers. 17, 18.) Non sedi in concilio ludentium, et gloriatus sum (sive metuebam) a facie manus tuae: solus sedebam, quoniam amaritudine replesti me. Quare factus est dolor meus perpetuus (sive quare qui contristant me, confortantur) et plaga mea desperabilis renuit curari (sive plaga mea fortis, unde curabor)? Facta est mihi quasi mendacium aquarum infidelium (sive quasi aqua mendax non habens fidem).

Or the Babylonians, who come from the North, and are the hardest iron, will not be able to be joined in friendship to this people harder and untamed after the likeness of brass. Or the hardest iron, that is, the people of Israel is unworthy of the knowledge of God, which has arrived at such great malice, that it is surrounded by a harder metal of brass.

(Verses 13, 14.) Your riches and your treasures I will give into spoil, freely (or without price) in all your sins and in all your borders. And I will bring your enemies (or I will make you serve your enemies) from a land which you do not know: because a fire is kindled in my fury: it shall burn upon you. All your substance, He says, I will deliver to your enemies without any price, because of the sins which you have done in all your borders. Therefore I will bring your enemies, or make you serve in the land of the Chaldaeans: because my fire, which was once kindled in my fury, shall burn in you, and cannot be extinguished. For you have provided the matter of your burning, so that my fire may consume yours, the things which are in you, wood, and hay, and stubble; and by this there is no cause of burning in the Lord, but in those who have administered the fuel to the fire.

(Verses 15, 16.) You know, O Lord, remember me, and visit me, and defend me from those who persecute me. Do not in your patience take me up, know that I have sustained reproach for you. Your words were found, and I ate them (or consume them from those who reprobate your words). And your word was made to me (or shall be to me) into the joy and gladness of my heart, because your name is called upon me, Lord God of hosts. This which we said, You know, is not had in the LXX. But happy is that conscience which sustains reproach for God. Whence he says: Your words were found, which you were speaking through my mouth. And I ate them, that is, they were turned into food for me; or according to Symmachus: I was receiving them, so that they might be turned into joy for me, which for a long time had been into reproach. Whence also the Babylonians confess the things fulfilled, which Jeremiah had foretold as future: Or this is the sense: I felt distresses: I bore the miseries of the persecuting people; but yet I rejoiced that I had obeyed your precepts: and for your name I have suffered hard things.

(Verses 17, 18.) I sat not in the council of the mockers, and I gloried (or I feared) at the face of your hand: I sat alone, because you have filled me with bitterness. Why has my pain become perpetual (or why are they who sadden me comforted) and my wound desperate refuses to be cured (or my wound is strong, whence shall I be cured)? It has become to me like a lie of unfaithful waters (or like lying water not having faith).

Haec Hebraei ex persona Jerusalem dici arbitrantur: quod sola sederit, et amaritudine repleta sit, et factus sit dolor ejus perpetuus; et quomodo aquae pertranseunt, sic verba Prophetarum, quibus sibi prospera pollicebantur, transisse mendaciter. Melius autem, ut ex persona Prophetae haec dici accipiamus, sermonibus sancti viri, qui non sederit in concilio, sive secreto ludentium, quod timuerit impendentem sibi manum Dei: sive magis gloriatus sit, se malorum non habere consortium. Solus, inquit, sedebam, secundum illud quod scriptum est: Non sedi cum concilio vanitatis, et cum iniqua gerentibus non introibo. Odivi Ecclesiam malignantium, et cum impiis non sedebo (Psal. XXV, 4, 5). Et in alio loco, Solitarius sum ego, donec pertranseam. A facie, inquit, manus tuae, solus sedebam (Psal. CXL, 10), dum te timeo, dum impendentem mihi manum tuam semper exspecto. In concilio ludentium sedere nolui, sed meam amaritudinem devorabam, ut in futuro mihi gaudium praepararem. Nec habui intervalla doloris mei, sed jugi miseria deprimebar, ut nulla exspectarem remedia. Praevaluerunt enim qui contristant me, et facta est plaga mea fortis. Sed in hoc habui consolationem, quod fuerit quasi aqua mendax, atque praeteriens. Sicut enim aquae praetereuntes dum fluunt, videntur et dilabuntur: sic et omnis impetus inimicorum, te adjuvante, praeteriit. Utinam Dominus praestet et nobis non sedere in concilio ludentium, et eorum qui futura non cogitant: nec adversis cedere, sed semper Dei sententiam formidare, et dicere cum Propheta: Solus sedebam: quia amaritudine repletus sum. Gaudeat igitur in praesenti tempore, nequaquam consilium sapientium, sed arcanum secretumque ludentium; mihi adhaerere Deo bonum sit, ponere in Deo spem meam, saturari opprobriis, et judicis mei exspectare sententiam: quae cum finis advenerit, opere monstrabit omnem tristitiam et amaritudinem instar aquarum fluentium pertransiisse.

(Vers. 19 seqq.) Propter hoc haec dicit Dominus: Si converteris, convertam te: et ante faciem meam stabis. Et si separaveris pretiosum a vili, quasi os meum eris. Convertentur ipsi ad te, et tu non converteris ad eos. Et dabo te populo huic in murum aeneum fortem; et bellabunt adversum te, et non praevalebunt, quia ego tecum sum, ut salvum te faciam: et eruam, dicit Dominus. Et liberabo [Al. liberem] te de manu pessimorum, et redimam te de manu fortium (sive pestilentium). Manifestum est quod superiora nequaquam Jerusalem, sed Propheta dixerit.

The Hebrews think these things are said from the person of Jerusalem: that she sat alone, and was filled with bitterness, and her pain became perpetual; and as waters pass through, so the words of the Prophets, by which they were promising prosperity to her, have passed through lyingly. But it is better that we accept these things as said from the person of the Prophet, in the words of a holy man, who did not sit in the council, or secret of the mockers, because he feared the hand of God impending upon him: or rather he gloried that he had no fellowship with the evil. I sat alone, he says, according to that which is written: I sat not with the council of vanity, and with those doing iniquity I will not enter. I have hated the Church of the malignant, and with the impious I will not sit (Psalm 25:4, 5). And in another place: I am solitary, until I pass through. At the face, he says, of your hand I sat alone (Psalm 140:10), while I fear you, while I always expect your hand impending upon me. I was unwilling to sit in the council of the mockers, but I was devouring my bitterness, so that I might prepare joy for myself in the future. Nor did I have intervals of my pain, but I was depressed by a continual misery, so that I expected no remedies. For they who were saddening me prevailed, and my wound became strong. But in this I had consolation, that it was like lying water, and passing through. For as waters passing through while they flow, are seen and glide away: so also every impetus of the enemies, you helping, has passed through. Would that the Lord may grant also to us not to sit in the council of the mockers, and of those who do not think of the future: nor to yield to adversity, but always to fear the sentence of God, and to say with the Prophet: I sat alone: because I am filled with bitterness. Let there rejoice therefore in the present time, by no means the council of the wise, but the secret and hidden thing of the mockers; for me to adhere to God is good, to place my hope in God, to be saturated with reproaches, and to expect the sentence of my judge: which when the end shall have come, will show by work that all sadness and bitterness has passed through like flowing waters.

(Verses 19 ff.) Therefore thus says the Lord: If you return, I will return you: and you shall stand before my face. And if you separate the previous from the vile, you shall be as my mouth. They shall return to you, and you shall not return to them. And I will give you to this people as a strong brazen wall; and they shall fight against you, and they shall not prevail, because I am with you, to save you: and I will deliver you, says the Lord. And I will free you from the hand of the worst ones, and I will redeem you from the hand of the strong (or of the pestilent). It is manifest that the things above were by no means said to Jerusalem, but to the Prophet.

Cui respondit Dominus, si converteris a peccatis populum, et ego de tribulatione convertam te in laetitiam, et stabis ante faciem meam, sicut Angeli stant in conspectu Dei, quotidie videntes faciem illius. Et si separaveris pretiosum a vili, quasi os meum eris. Ne putes, inquit, boni operis non esse mercedem: si sanctos quosque meos de numero peccantium tuis sermonibus segregaris, eris quasi os meum, et meis praeceptis copulaberis. Debent enim illi tui imitatores esse, et non tu eorum. Nec reformides, et dicas: Quare factus est dolor meus perpetuus, et plaga mea fortis, sive desperabilis, ut me desperem posse curari. Dabo enim te quasi murum aeneum atque fortissimum, ut contra adversarium omni resistas robore; et me habeas adjutorem et liberem te de manu pessimorum, sive pestilentium, et redimam te, vel meo sanguine, vel in praesentiarum meo auxilio. Consideremus quantam mercedem habeat sermo doctoris, si valuerit ab errore quempiam liberare, et de peccantium numero educere.

(Cap. XVI.---Vers. 1 seqq.) Et factum est verbum Domini ad me, dicens: Noli accipere [Vulg. Non accipies] uxorem, et non sint [Vulg. erunt] tibi filii et filiae in loco isto. Quia haec dicit Dominus, super filios et filias quae generantur in loco isto, et super matres eorum, quae genuerunt eos, et super patres eorum, de quorum stirpe nati sunt in terra hac, mortibus aegrotationum [Al. aegrotantium] morientur: non plangentur, et non sepelientur, in sterquilinium super faciem terrae erunt, et gladio et fame consumentur, et erunt cadavera eorum in escam volatilibus coeli et bestiis terrae. Si tempore imminentis captivitatis vetatur Propheta uxorem ducere, ne tribulationem carnis habeat; et super dolorem proprium uxoris quoque ac liberorum miseriis torqueatur, quanto magis Apostolus jubet (I Cor. VII), quia abbreviatum tempus est, et imminet consummatio, ut etiam qui habent uxores, sic sint quasi non habeant! Unde superflua novi haeretici (Joviniani) reprehensio, qua docuimus digamiam et trigamiam non ex lege descendere, sed ex indulgentia. Aliud est enim facere, quod per se bonum sit, aliud ideo concedi, ne pejora faciamus [Al. facias]. Dicit enim et ipse causas, cur velit adolescentulas viduas nubere, inferens: Jam enim quaedam earum abierunt retro post Satanam (I Tim. V, 15). Simulque praeceptor continentiae, et perpetuae castitatis, et aequalem se blasphemans Deo, laudat terna quaternaque conjugia, quae ego non tam conjugia dicam, quam miseriarum solatia et extremam tabulam naufragorum [Al. naufragiorum]: nisi forte tribuit indulgentiam Amazonibus suis, ut usque ad decrepitam senectutem bella libidinum experiantur.

To whom the Lord answered: if you convert the people from their sins, I also will convert you from tribulation into joy, and you shall stand before my face, as the Angels stand in the sight of God, daily seeing his face. And if you separate the precious from the vile, you shall be as my mouth. Do not think, he says, that there is no reward for a good work: if you segregate any of my saints from the number of the sinners by your sermons, you shall be as my mouth, and you shall be joined to my precepts. For they ought to be your imitators, and not you theirs. Nor should you fear, and say: Why has my pain become perpetual, and my wound strong, or desperate, so that I despair of being able to be cured. For I will give you as a brazen and most strong wall, so that you may resist against the adversary with all strength; and have me as your helper, and I will free you from the hand of the worst ones, or of the pestilent, and I will redeem you, either by my blood, or for the present by my help. Let us consider how great a reward the word of a teacher has, if he prevails to free anyone from error, and to lead them out from the number of sinners.

(Chapter XVI.---Verses 1 ff.) And the word of the Lord came to me, saying: Do not take [Vulg. You shall not take] a wife, and let there not be [Vulg. there shall not be] for you sons and daughters in this place. For thus says the Lord, concerning the sons and daughters who are generated in this place, and concerning their mothers who bore them, and concerning their fathers from whose stock they were born in this land, by deaths of illnesses [Al. of the sick] they shall die: they shall not be wailed, and they shall not be buried, they shall be as dung upon the face of the earth, and they shall be consumed by sword and famine, and their carcasses shall be for food to the fowls of heaven and to the beasts of the earth. If in the time of the imminent captivity the Prophet is forbidden to take a wife, lest he have tribulation of the flesh; and besides his own pain he be tortured also by the miseries of a wife and children, how much more does the Apostle command (1 Cor. 7), because the time is shortened, and the consummation is imminent, that even those who have wives, should be as if they had not! Whence the superfluous reprehension of the new heretic (Jovinian), by which we taught that second and third marriages do not descend from the law, but from indulgence. For it is one thing to do what is good in itself, another to be granted for this reason, lest we do worse things. For he himself says the causes why he wants young widows to marry, bringing in: For already some of them have gone back after Satan (1 Tim. 5:15). And at the same time the teacher of continence and perpetual chastity, and blaspheming himself as equal to God, praises third and fourth marriages, which I would not so much call marriages, as consolations of miseries and the last plank of the shipwrecked: unless perhaps he grants indulgence to his Amazons, so that even to decrepit old age they may experience the wars of lusts.

Cur autem Propheta arceatur uxorem ducere, causa perspicua est, quod obsidione vicina, pestilentia, et gladio, et fame, universi intereant, et tantus sit numerus morientium, ut sepulturae vincatur officium, sed instar sterquilinii jaceant cadavera, volatilibus bestiisque laceranda. Et hoc notandum, quod aegrotationibus et longa infirmitate tabescere, Dei ira sit. Unde et Joram filius Josaphat infirmitate consumitur (II Par. XXI). Et Apostolus docet aegrotare eos et tabescere, et mori, qui sancta violarint (I Cor. XI).

(Vers. 5 seqq.) Haec enim dicit Dominus: Ne ingrediaris domum convivii, neque vadas ad plangendum, neque consoleris eos, quia abstuli pacem meam a populo isto, dicit Dominus, misericordiam et miserationes. Et morientur grandes et parvi in terra ista, non sepelientur, neque plangentur, et non se incident, neque calvitium fiet pro eis. Et non frangent inter eos lugenti panem ad consolandum super mortuum, et non dabunt eis potum calicis ad consolandum super patre suo et matre. Et domum convivii non ingredieris [Vulg. ingrediaris], ut sedeas cum eis, et comedas et bibas.

Apostolus praecipit, cum his qui aversentur Deum, nec cibum quidem esse sumendum (I Cor. V). Et amplius, Nec ave quidem hujusmodi dixeritis (II Joan. X). Et salvator Apostolis interdicit, ne quemquam in itinere salutent (Luc. X). Unde et Elisaeus pergenti ad sanandum puerum Giezi, salutationem interdicit (IV Reg. IV). Moris autem est lugentibus ferre cibos 952 et praeparare convivium, quae Graeci περιδειπνα vocant, et a nostris vulgo appellantur parentalia: eo quod parentibus justa celebrentur. Dicit et alibi Scriptura divina: Date vinum his, qui in luctu sunt (Prov. XXXI, 6); ut videlicet obliviscantur doloris. Praecipitur ergo Prophetae, ne ullum de populo consoletur, ne se misceat inimicorum Dei conviviis, ne justa celebret super funeribus defunctorum. Aliud est enim mori communi lege naturae, aliud Dei occidisse sententia. Abstuli, inquit, pacem meam de populo isto, et misericordia indigni sunt: nullique aetati parcam, sed et grandes et parvi pariter interibunt, ita ut sepultura quoque careant. Nec se incident, inquit, neque calvitium fiet [Al. Faciant] pro eis. Mos hic fuit apud Veteres, et usque hodie in quibusdam permanet Judaeorum, ut in luctibus incidant lacertos, et calvitium faciant; quod etiam Job fecisse legimus (Job. I et XXII). Unde et Prophetae dicitur, ne frangat inter eos panem, nec ingrediatur ad consolandum pro mortuo, neque potum tribuat, neque ingrediatur domum convivii, et ne misceatur eis, qui Dei sententiae praeparati sunt. Si autem hoc de lugentibus dicitur, quid fiet de haereticis, quorum sermo serpit ut cancer, et quotidie prosternunt in Ecclesia funera deceptorum?

But why the Prophet is restrained from taking a wife, the cause is perspicuous, because with the siege nearby, by pestilence, and sword, and famine, all perish, and so great is the number of the dying, that the duty of burial is overcome, but the carcasses lie like dung, to be torn by fowls and beasts. And this is to be noted, that to waste away by illnesses and long infirmity is the wrath of God. Whence also Jehoram the son of Jehoshaphat is consumed by infirmity (2 Chron. 21). And the Apostle teaches that they grow sick and waste away, and die, who violate holy things (1 Cor. 11).

(Verses 5 ff.) For thus says the Lord: Do not enter into the house of feasting, nor go to wail, nor console them, because I have taken away my peace from this people, says the Lord, mercy and commiserations. And the great and the small shall die in this land, they shall not be buried, nor wailed, and they shall not cut themselves, nor shall baldness be made for them. And they shall not break bread among them for the mourner to console him over the dead, and they shall not give them a cup to drink to console them over their father and mother. And into the house of feasting you shall not enter [Vulg. enter], that you may sit with them, and eat and drink.

The Apostle commands that with those who are turned away from God, not even food is to be taken (1 Cor. 5). And further: You shall not even say hail to such a one (2 John 10). And the Savior forbids the Apostles to greet anyone on the way (Luke 10). Whence also Elisha forbade greeting to Gehazi as he went to heal the boy (4 Kings 4). But it is the custom to bring foods to those mourning and to prepare a feast, which the Greeks call perideipna, and are commonly called by our people parentalia: for the reason that rites are celebrated for parents. And the divine Scripture says elsewhere: Give wine to those who are in grief (Prov. 31:6); so that they may evidently forget the pain. Therefore it is commanded to the Prophet, that he console no one of the people, lest he mix himself with the feasts of the enemies of God, lest he celebrate rites over the burials of the dead. For it is one thing to die by the common law of nature, another to have died by the sentence of God. I have taken away, he says, my peace from this people, and they are unworthy of mercy: and I will spare no age, but both great and small shall perish alike, so that they also lack burial. They shall not cut themselves, he says, nor shall baldness be made [Al. Let them make] for them. This custom was among the Ancients, and even today remains among some of the Jews, that in griefs they cut their arms, and make baldness; which we read that Job also did (Job 1 and 22). Whence also it is said to the Prophet, that he not break bread among them, nor enter to console for the dead, nor grant drink, nor enter the house of feasting, and that he not be mixed with those who are prepared for the sentence of God. But if this is said concerning the mourners, what will happen concerning the heretics, whose word creeps like a cancer, and daily they prostrate in the Church the funerals of the deceived?

(Vers. 9 seqq.) Quia haec dicit Dominus exercituum Deus Israel: Ecce ego auferam de loco isto in oculis vestris et in diebus vestris vocem gaudii, et vocem laetitiae: vocem sponsi, et vocem sponsae. Et cum annuntiaveris populo huic omnia verba haec, et dixerint tibi: Quare locutus est Dominus super nos omne malum grande istud? quae iniquitas nostra, et quod peccatum nostrum, quod peccavimus Domino Deo nostro? Dices ad eos: Quia dereliquerunt me patres vestri, ait Dominus: et abierunt post deos alienos, et servierunt eis, et adoraverunt eos, et me dereliquerunt, et legem meam non custodierunt. Sed et vos pejus operati estis quam patres vestri. Quando peccaverit Ecclesia, aufertur de ea omne gaudium et universa laetitia, de qua Apostolus dicit: Gaudete: iterum dico gaudete (Philip. IV, 4): Vox sponsi et vox sponsae, de quo scriptum est: Qui habet sponsam sponsus est (Joan. III, 29). Si autem, inquit, interrogaverit te populus, cur ista patiatur, et causas miseriarum suarum quaesierit, respondebis ei: Quia dereliquerunt me patres vestri, ait Dominus, qui vobis praesunt 953 in Ecclesiis, et abierunt post deos alienos, quorum Deus venter est, et avaritia et luxuria, et gloria in confusione eorum, et servierunt eis. A quo enim quis vincitur, ejus et servus est. Et adoraverunt eos: Adorat enim unusquisque quod diligit. Et me dereliquerunt, et legem meam non custodierunt. Sacerdotum est proprie, non solum docere, sed et facere legem: ut nequaquam verbis subjectos sibi populos et creditum gregem, sed exemplis doceant. Ac ne forte dicerent, injusta est sententia: patres comedere uvam acerbam (Infra, XXXI), et dentes filiorum obstupescere (Ezech. XVIII), infert: Sed et vos pejus operati estis quam patres vestri; ut super his qui patribus pejora peccaverint, justa supplicia deferantur.

(Vers. 13.) Ecce enim ambulat unusquisque post pravitatem cordis sui mali, ut me non audiat. Et ejiciam vos de terra hac in terram quam ignoratis vos, et patres vestri, et servietis ibi diis alienis die ac nocte, qui non dabunt vobis requiem. Semel a Domino derelicti, faciunt ea quae non competunt, ut vadant post desideria cordis sui mali, de quo exeunt cogitationes pessimae (Matth. XV), et idcirco de Ecclesia separantur, ut vadant in terram longinquam, quam nec ipsi, nec patres eorum noverant priusquam peccarent, ut ibi serviant diis alienis, qui non sunt dii, sed eorum putantur errore qui eos colunt. Quod autem intulit: Die ac nocte, perpetuam peccantium ostendit in scelere perseverantiam, dum et in diebus flagitiis, et in noctibus libidini serviunt. Qui non dabunt, inquit, vobis requiem.

(Verses 9 ff.) Because thus says the Lord of hosts, the God of Israel: Behold, I will take away from this place in your eyes and in your days the voice of joy, and the voice of gladness: the voice of the bridegroom, and the voice of the bride. And when you shall have announced to this people all these words, and they shall say to you: Why has the Lord spoken against us all this great evil? what is our iniquity, and what is our sin, that we have sinned against the Lord our God? You shall say to them: Because your fathers have forsaken me, says the Lord: and they have gone after strange gods, and have served them, and have adored them, and have forsaken me, and have not kept my law. But you also have worked worse than your fathers. When the Church has sinned, there is taken away from her all joy and universal gladness, concerning which the Apostle says: Rejoice: again I say rejoice (Philip. 4:4): The voice of the bridegroom and the voice of the bride, concerning whom it is written: He who has the bride is the bridegroom (John 3:29). But if, he says, the people should interrogate you, why they suffer these things, and should seek the causes of their miseries, you shall answer them: Because your fathers have forsaken me, says the Lord, who are set over you in the Churches, and have gone after strange gods, whose God is their belly, and avarice and luxury, and glory in their confusion, and they have served them. For by whom anyone is overcome, to him also he is a servant. And they adored them: For everyone adores what he loves. And they forsook me, and did not keep my law. It is the duty of priests properly, not only to teach, but also to do the law: so that they may by no means teach the peoples subject to them and the flock committed to them with words, but with examples. And lest perhaps they should say, the sentence is unjust: that the fathers eat the sour grape (Below, 31), and the teeth of the children are set on edge (Ezek. 18), he brings in: But you also have worked worse than your fathers; so that upon those who have sinned worse than their fathers, just punishments may be brought.

(Verse 13.) For behold, everyone walks after the depravity of his own evil heart, that he may not hear me. And I will cast you out from this land into a land which you know not, you nor your fathers, and you shall serve strange gods there day and night, who will not give you rest. Once forsaken by the Lord, they do those things which are not fitting, so that they go after the desires of their own evil heart, from which go out the worst thoughts (Matt. 15), and therefore they are separated from the Church, so that they go into a far country, which neither they, nor their fathers had known before they sinned, so that they may serve strange gods there, who are not gods, but are thought so by the error of those who worship them. But what he brought in: Day and night, shows the perpetual perseverance of the sinners in crime, while they serve both shameful deeds in the days, and lust in the nights. Who will not give, he says, you rest.

Haud dubium quin falsos deos significet, de quibus dixit: Et servietis ibi diis alienis. Quidquid ergo peccamus, quidquid die et nocte facimus, et malorum operum perpetramus, imperium est daemonum, qui numquam nobis dant requiem, sed semper impellunt delictis augere delicta, et cumulum facere peccatorum.

(Vers. 14, 15.) Propterea ecce dies veniunt, dicit Dominus, et non dicetur ultra: Vivit Dominus, qui eduxit filios Israel de terra Aegypti; sed, Vivit Dominus, qui eduxit filios Israel de terra Aquilonis, et de universis terris ad quas ejeci eos, et reducam eos in terram suam quam dedi patribus eorum. Manifeste futura populi Israel restitutio praedicitur, et post captivitatem misericordia; quae juxta litteram sub Zorobabel et Jesu Pontifice et Ezra ex parte completa est: juxta intelligentiam spiritualem verius atque perfectius in Christo complenda 954 describitur. Veniet, inquit, tempus quando nequaquam dicetur, quod populus reductus sit de Aegypto per Moysen et Aaron, sed reductus de terra Aquilonis, Cyro rege Persarum laxante captivos. Et de universis, inquit, terris: quod nequaquam Cyri tempore, sed ultimo fine complebitur, dicente Apostolo: Postquam subintraverit plenitudo gentium, tunc omnis Israel salvus fiet (Rom. XI, 25, 26). Possumus hoc et de persecutionibus, quae nostro accidere populo a diebus Neronis, de quo scribit Apostolus: Et liberatus sum de ore leonis (I Tim. IV, 17), usque ad Maximini tempora, dicere: quomodo Dominus misertus sit populo suo, et reduxerit eos in terram suam. Haud dubium quin in Ecclesia, quam dedit patribus eorum, Apostolis et apostolicis viris.

(Vers. 16 seqq.) Ecce ego mittam piscatores multos, dicit Dominus, et piscabuntur eos. Et post haec mittam eis multos venatores, et venabuntur eos de omni monte, et de omni colle, et de cavernis petrarum, quia oculi mei super omnes vias eorum. Non sunt abscondita ea a facie [Vulg. abscondite a facie] mea, et non fuit occulta iniquitas eorum ab oculis meis. Et reddam primum duplices iniquitates et peccata eorum, quibus [Vulg. quia] contaminaverunt terram meam in morticinis idolorum suorum, et abominationibus suis impleverunt haereditatem meam. Diversa hujus capituli interpretatio est. Judaei enim autumant significari Chaldaeos, qui sub piscatorum nomine describuntur, et postea Romanos, qui venatoribus comparantur, et de montibus collibusque et cavernis petrarum, infelicem populum sunt venati. Hoc autem Dominus fecisse se dicit: quia respexerit vias eorum, et reddiderit iniquitates, quibus contaminaverant terram, simulacra venerantes, et abominationibus idolorum polluerant haereditatem ejus. Nostri autem rectius et melius, haec de futuro vaticinatum Prophetam putant.

There is no doubt but that he signifies false gods, concerning whom he said: And you shall serve strange gods there. Whatever therefore we sin, whatever we do day and night, and perpetrate of evil works, is the empire of demons, who never give us rest, but always impel us to increase sins with sins, and to make a heap of sins.

(Verses 14, 15.) Therefore behold, the days come, says the Lord, and it shall not be said any longer: The Lord lives, who led out the children of Israel from the land of Egypt; but: The Lord lives, who led out the children of Israel from the land of the North, and from all the lands to which I cast them out, and I will lead them back into their land which I gave to their fathers. Manifestly the future restitution of the people of Israel is foretold, and mercy after captivity; which according to the letter was partially fulfilled under Zerubbabel and Joshua the High Priest and Ezra: according to spiritual understanding it is described as to be fulfilled more truly and perfectly in Christ. The time will come, he says, when it shall by no means be said, that the people were led back from Egypt through Moses and Aaron, but led back from the land of the North, Cyrus king of the Persians releasing the captives. And from all, he says, the lands: which by no means will be fulfilled in the time of Cyrus, but at the last end, as the Apostle says: After the fullness of the Gentiles shall have entered in, then all Israel shall be saved (Rom. 11:25, 26). We can say this also concerning the persecutions, which happened to our people from the days of Nero, concerning whom the Apostle writes: And I was delivered from the mouth of the lion (2 Tim. 4:17), even to the times of Maximinus: how the Lord had mercy on his people, and led them back into their land. There is no doubt but into the Church, which he gave to their fathers, the Apostles and apostolic men.

(Verses 16 ff.) Behold, I will send many fishers, says the Lord, and they shall fish them. And after these things I will send them many hunters, and they shall hunt them from every mountain, and from every hill, and from the caverns of the rocks, because my eyes are upon all their ways. They are not hidden from my face [Vulg. hiddenly from my face], and their iniquity was not hidden from my eyes. And I will render first double their iniquities and sins, by which [Vulg. because] they have contaminated my land with the carcasses of their idols, and with their abominations they have filled my inheritance. The interpretation of this chapter is diverse. For the Jews assert that the Chaldeans are signified, who are described under the name of fishers, and afterwards the Romans, who are compared to hunters, and from the mountains and hills and caverns of the rocks, they hunted the unhappy people. But the Lord says he has done this: because he looked back upon their ways, and rendered the iniquities, with which they had contaminated the land, worshipping idols, and with the abominations of idols they had polluted his inheritance. But our people more rightly and better, think that the Prophet prophesied these things concerning the future.

Quia enim supra dixerat: Reducam eos in terram suam, quam dedi patribus eorum, nunc ostendit quomodo reducendi sint, quod primum mittat Apostolos, quibus Salvator dixit: Venite post me, et faciam vos fieri piscatores hominum (Matth. IV, 19). Et postea venatores, quos vel ecclesiasticos viros, vel Angelos possumus accipere, qui postquam consummationis tempus advenerit, venentur sanctos quosque de montibus dogmatum excelsorum, et de collibus bonorum operum, et de cavernis petrarum, Apostolis et apostolicis viris. Non solum enim Christus petra, sed et apostolo 955 Petro donavit, ut vocaretur Petra (I Cor. X, Matt. XVI). In cujus sensibus requiescentes, recte dicuntur translati esse de petra. Ostenditque vel Apostolos, vel eos qui postea venati sunt, habuisse peccata, et recepisse duplices iniquitates suas. Servus enim qui scit voluntatem domini sui, et non facit eam, vapulabit multum (Luc. XII). Sciendumque quod in Hebraico positum sit, primum, et in Septuaginta editione praetermissum. Quando autem dicit: Reddum primum duplices iniquitates, et peccata eorum, subostendit, quod postquam receperint mala, recepturi sint et bona. Hi autem qui postea transferendi sunt, contaminaverunt terram Domini in morticinis idolorum suorum, et abominationibus suis impleverunt haereditatem ejus, ut omnis mundus subditus fiat Deo: et nequaquam suo merito, sed illius misericordia conservetur. Quod hic de Hebraico posuimus: Non sunt abscondita ea a facie mea, in Septuaginta non habetur.

(Vers. 19.) Domine, fortitudo mea, et robur meum, et refugium meum in die tribulationis (sive malorum). Omnis hominum fortitudo, sine Dei virtute, quae Christus est, imbecilla reputatur et nihili. Unde confugiendum est ad Dominum, atque dicendum est: Domine, refugium factus es nobis, in generatione et generatione (Psal. LXXXIX, 1). Et in alio loco: Qui habitat in adjutorio Altissimi; in protectione Dei coeli commorabitur (Psal. XC, 1). Dies autem tribulationis, sive malorum, illa intelligenda est, de qua dicit et Apostolus: Ut eriperet nos de praesenti saeculo nequam: Et, Redimentes tempus, quoniam dies mali sunt (Galat. I, 4).

(Vers. 20.) Ad te gentes venient ab extremis terrae et dicent: Vere mendacium possederunt patres nostri, vanitatem quae eis non profuit. LXX: Ad te gentes venient ab extremis terrae, et dicent: Quomodo falsa possederunt patres nostri idola, et non est in eis utilitas? Postquam ejectus est Israel, et a piscatoribus venatoribusque translatus, consequenter vocatur ad fidem gentium multitudo, et confitetur se, sive patres suos in priori errore versatos.

For since he had said above: I will lead them back into their land, which I gave to their fathers, now he shows how they are to be led back, that first he sends the Apostles, to whom the Savior said: Come after me, and I will make you become fishers of men (Matt. 4:19). And afterwards hunters, whom we can accept either as ecclesiastical men, or Angels, who after the time of consummation shall have come, shall hunt any of the saints from the mountains of lofty dogmas, and from the hills of good works, and from the caverns of the rocks, the Apostles and apostolic men. For not only is Christ a rock, but he also granted to the apostle Peter, that he should be called Rock (1 Cor. 10, Matt. 16). Resting in whose senses, they are rightly said to have been translated from the rock. And he shows that either the Apostles, or those who afterwards hunted, had sins, and received double their iniquities. For the servant who knows the will of his lord, and does not do it, shall be beaten much (Luke 12). And it is to be known that in the Hebrew it is put, first, and in the Septuagint edition it is omitted. But when he says: I will render first double their iniquities and their sins, he sub-shows, that after they shall have received evils, they are to receive also goods. But these who are afterwards to be translated, contaminated the land of the Lord with the carcasses of their idols, and with their abominations they filled his inheritance, so that all the world may become subject to God: and by no means by its own merit, but by his mercy it may be preserved. What we have put here from the Hebrew: They are not hidden from my face, is not had in the Septuagint.

(Verse 19.) Lord, my strength, and my might, and my refuge in the day of tribulation (or of evils). All strength of men, without the virtue of God, which is Christ, is reputed weak and as nothing. Whence one must flee to the Lord, and it must be said: Lord, you have become a refuge for us, from generation to generation (Psalm 89:1). And in another place: He who dwells in the help of the Most High; in the protection of the God of heaven shall he abide (Psalm 90:1). But the day of tribulation, or of evils, is to be understood as that concerning which the Apostle also says: That he might deliver us from the present wicked world: And: Redeeming the time, because the days are evil (Gal. 1:4).

(Verse 20.) To you the Gentiles shall come from the ends of the earth and shall say: Truly our fathers have possessed a lie, vanity which did not profit them. LXX: To you the Gentiles shall come from the ends of the earth, and shall say: How have our fathers possessed false idols, and there is no utility in them? After Israel was cast out, and translated by fishers and hunters, consequently the multitude of the Gentiles is called to the faith, and confesses that they, or their fathers, were engaged in the prior error.

Qui autem dicunt, Quomodo falsa possederunt patres 956 nostri idola, in quibus nulla est utilitas? confitentur vera esse ad quae transeunt, et omni subnixa praesidio. Numquid faciet sibi homo deos, et ipsi non sunt dii? Et hoc gentes loquuntur [Al. vocantur], quae venerunt ad Salvatorem ab extremis terrae, suggillantes ignorantiam tam suam quam majorum suorum, quia putaverunt ab homine fieri deos, cum Dei sit homines facere.

(Vers. 21.) Idcirco ecce ego ostendam eis per vicem hanc: ostendam eis manum meam et virtutem meam, et scient quoniam nomen mihi Dominus. Manus Dei per quam cuncta operatus est, et virtus, de qua dixit Apostolus: Christus Dei virtus et Dei sapientia (I Cor. I, 24), ostenditur gentibus, Filii passione completa. Pulchreque dixit: Ostendam eis per vicem hanc: ostendam autem manifeste, et non ut prius, in umbra et in imagine, et vaticinio futurorum, ut postquam cognoverint, sciant nomen meum, audiantque a Filio: Pater, manifestavi nomen tuum hominibus (Joan. XVII).

(Cap. XVII.---Vers. 1.) Peccatum Juda scriptum est stylo ferreo in ungue adamantino, exaratum super latitudinem [Al. altitudinem] cordis eorum (sive in pectore cordis eorum), et in cornibus altarium (sive ararum) eorum. De gentibus quae ad Dominum conversae fuerant supra dictum est: Ecce ego ostendam eis per vicem hanc, ostendam eis manum meam et virtutem meam: nunc de Israel qui abjectus est, loquitur: Peccatum Juda scriptum est stylo ferreo in ungue adamantino, et caetera. Quod cur a Septuaginta praetermissum sit, nescio; nisi forsitan pepercerunt populo suo: sicut et in Isaia eos fecisse manifestum est: Quiescite ergo ab homine cujus spiritus in naribus ejus, quia excelsus reputatus est ipse (Isai. II, 22); multaque hujuscemodi, quae si voluero cuncta digerere, non dicam libro, sed libris opus erit. Gentium peccata deleta sunt, quia conversae [Al. conversi] ad Dominum ab extremis terrae audierunt illud: Laudate Dominum, omnes gentes; laudate eum, omnes populi. Quia confirmata est super nos misericordia ejus, et veritas Domini manet in aeternum (Psal. CXVI, 1, 2). Et de quibus dixerat ad Moysen: Dimitte me, 957 ut interficiam populum istum, et faciam te in gentem magnam (Exod. XXXII, 10). Peccatum autem Judae indelebile, et, ut ita dicam, nulla ratione abolendum, scriptum est stylo ferreo in ungue adamantino, qui Hebraice dicitur SAMIR (); non quo ullus unguis sit, qui appelletur Samir; sed quo lapis adamantinus (qui ex eo quod indomitus sit et infrangibilis, hoc nomen accepit) tantum nitorem habeat et levitatem, ut absque ullo impedimento in eo scribi possit stylo ferreo: ut dura ferri materies scribat in duriori tabula adamantina, et duret quod scriptum est, in perpetuum. Ipsi enim dixerunt: Sanguis ejus super nos et super filios nostros (Matth. XXVII).

But those who say: How have our fathers possessed false idols, in which there is no utility? confess that the things to which they pass are true, and supported by every protection. Shall a man make gods for himself, and they are not gods? And this the Gentiles speak [Al. are called], who came to the Savior from the ends of the earth, taunting both their own ignorance and that of their ancestors, because they thought that gods are made by man, when it is the property of God to make men.

(Verse 21.) Therefore behold, I will show them by this turn: I will show them my hand and my virtue, and they shall know that my name is the Lord. The hand of God through which he worked all things, and the virtue, concerning which the Apostle said: Christ the virtue of God and the wisdom of God (1 Cor. 1:24), is shown to the Gentiles, the passion of the Son being completed. And beautifully he said: I will show them by this turn: but I will show manifestly, and not as before, in shadow and in image, and in prophecy of future things, so that after they have recognized, they may know my name, and hear from the Son: Father, I have manifested your name to men (John 17).

(Chapter XVII. — Verse 1.) The sin of Judah is written with a pen of iron, with a point of diamond; it is graven upon the breadth [Al. height] of their heart (or in the breast of their heart), and upon the horns of their altars (or of their shrines). Concerning the nations which had been converted to the Lord, it was said above: Behold, I will show them at this turn, I will show them my hand and my power: now he speaks concerning Israel, which has been cast off: The sin of Judah is written with a pen of iron, with a point of diamond, and so forth. Why this was omitted by the Seventy, I know not; unless perhaps they spared their own people: just as it is manifest that they did in Isaiah: Cease therefore from the man whose breath is in his nostrils, because he himself is reputed as high (Isai. 2:22); and many things of this kind, which if I should wish to digest them all, I will not say a book, but books will be necessary. The sins of the nations have been blotted out, because, having turned to the Lord from the ends of the earth, they heard that: Praise the Lord, all nations; praise him, all peoples. For his mercy is confirmed upon us, and the truth of the Lord remains forever (Psalm 116:1, 2). And concerning whom he had said to Moses: Let me alone, that I may kill this people, and make you into a great nation (Exod. 32:10). But the sin of Judah is indelible, and, so to speak, to be abolished by no reason, written with an iron pen with a point of diamond, which in Hebrew is called SAMIR (שמיר); not that there is any nail [fingernail] that is called Samir; but because the diamond stone (which received this name from the fact that it is untamed and unbreakable) has such brightness and smoothness that it can be written upon with an iron pen without any impediment: so that the hard material of iron writes on the harder diamond tablet, and what is written lasts forever. For they themselves said: His blood be upon us and upon our children (Matt. 27).

Unde exaratum sive insculptum est in cornibus altarium, sive ararum eorum, ut opera sacrilega in aeternam memoriam perseverent. Si autem hoc ita est, ubi illud quod anus delira confingit, posse hominem sine peccato esse, si velit?

(Vers. 2, 3.) Cum recordati fuerint filii eorum ararum suarum, et lucorum lignorumque frondentium in montibus excelsis, sacrificantes in agro, fortitudinem tuam et omnes thesauros tuos in direptionem dabo, excelsa tua propter peccata in universis finibus tuis. Et relinqueris sola ab haereditate tua, quam dedi tibi, et servire te faciam inimicis tuis in terra quam ignoras, quoniam ignem succendisti [Al. succendistis] in furore meo, usque in aeternum ardebit. Et haec in Septuaginta non habentur, eadem (ut reor) causa quam supra diximus, ne scilicet aeterna in eos sententia permaneret. Relinqueris, ait, sola ab haereditate tua, quam dedi tibi, et servire te faciam inimicis tuis, in terra quam ignoras, vel sub Babyloniis, vel, ut est verius, sub Romanis. Ipsi enim succenderunt ignem et clementissimum Dominum in furore provocarunt: qui [Al. quia] ignis furoris ejus ardebit in aeternum. Pudet me contentionis nostrorum, qui Hebraicam arguunt veritatem. Judaei contra se legunt, et quid pro se sit, nescit Ecclesia. Unde nos qui sumus filii Apostolorum recordamur iniquitatum prioris populi, et juste eos perpessos esse testamur. Possunt autem excelsa, quae Hebraice dicuntur BAMOTH (), et contra haereticos accipi, qui posuerunt in excelsum os suum, et lingua eorum transivit super terram. Qui in tantam vesaniam proruperunt, ut soli absque Spiritus sancti gratia remanserint, et perdiderint haereditatem Domini, priorem videlicet fidei veritatem. Unde et aeternum 958 eis paratur incendium, et servitus daemonum, qui sunt inimici et ultores.

(Vers. 7, 8.) Benedictus vir, qui confidit in Domino, et erit Dominus spes (sive fiducia) ejus: et erit quasi lignum, quod transplantatum est (sive fructiferum) super aquas, quod ad humorem mittit radices suas, et non timebit, cum venerit aestus: et erit folium ejus viride (sive ramusculi ejus frondentes): et in tempore (sive anno) siccitatis non erit sollicitum (sive non timebit) nec aliquando desinet facere fructum.

Illud de Judaeis dictum sit et haereticis, qui spem habent in homine, in Christo videlicet suo, quem non Filium Dei, sed purum hominem putant esse venturum. E contrario vir Ecclesiasticus, qui confidit in Domino, audit illud: Et scitote, quoniam Dominus ipse est Deus (Psal. XCIX, 3). Confidit in Domino, et illi ligno comparabitur, de quo et in primo psalmo cantatur: Et erit tamquam lignum, quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo, et folium ejus non defluet.

Whence it is graven or inscribed on the horns of their altars, or of their shrines, so that their sacrilegious works may persevere in eternal memory. But if this is so, where is that which a demented old woman feigns, that a man can be without sin, if he wishes?

(Verses 2, 3.) When their children shall remember their altars, and their groves, and their leafy trees on the high mountains, sacrificing in the field, I will give your strength and all your treasures to be spoiled, your high places because of sins in all your borders. And you shall be left alone from your inheritance, which I gave to you, and I will make you serve your enemies in a land which you know not, because you have kindled a fire in my fury, it shall burn forever. And these things are not found in the Seventy, for the same cause (as I think) which we said above, namely, lest the eternal sentence against them should remain. You shall be left, he says, alone from your inheritance, which I gave to you, and I will make you serve your enemies, in a land which you know not, either under the Babylonians, or, as is truer, under the Romans. For they themselves kindled the fire and provoked the most merciful Lord to fury: which fire of his fury shall burn forever. I am ashamed of the contention of our people, who find fault with the Hebrew truth. The Jews read against themselves, and what may be for itself, the Church knows not. Whence we who are sons of the Apostles remember the iniquities of the former people, and we testify that they suffered justly. But the high places, which in Hebrew are called BAMOTH (במות), can also be understood against the heretics, who have set their mouth against the high, and their tongue has passed over the earth. Who have broken forth into such madness, that they have remained alone without the grace of the Holy Spirit, and have lost the inheritance of the Lord, namely, the former truth of the faith. Whence also an eternal fire is prepared for them, and the service of demons, who are enemies and avengers.

(Vers. 7, 8.) Blessed is the man who trusts in the Lord, and the Lord shall be his hope (or confidence): and he shall be like a tree that has been transplanted (or fruitful) over the waters, which sends its roots to the moisture, and shall not fear when the heat comes: and its leaf shall be green (or its branches leafy): and in the time (or year) of drought it shall not be anxious (or shall not fear), nor shall it ever cease to bring forth fruit.

Let that be said of the Jews and heretics, who have hope in man, specifically in their Christ, whom they think will come not as the Son of God, but as a mere man. On the contrary, the ecclesiastical man, who trusts in the Lord, hears that: "And know that the Lord himself is God" (Psalm 99:3). He trusts in the Lord, and shall be compared to that tree, concerning which it is also sung in the first psalm: "And he shall be as a tree that is planted near the running waters, which shall yield its fruit in its season, and its leaf shall not fall off."

Super aquas autem, Spiritus sancti gratiam, diversas donationes. Quod ad humorem mittit radices suas: ut a Domino accipiat ubertatem. Sed et aliter possumus dicere, quod de siccitate Judaica translati simus in baptismatis gratiam sempiternam. Et non, inquit, timebit, cum venerit aestus, vel tempus persecutionis, vel dies judicii: Et erit folium ejus viride, sive erunt in eo ramusculi frondentes: ut numquam timeat siccitatem, sed cunctarum virtutum germinet gratiam.

Cumque tempus, sive annus, venerit siccitatis, non metuet, quando Dominus iratus mandaverit nubibus, ne pluant super Israel imbrem (Isai. V). Quodque sequitur: nec desinet facere fructum, illud locus qui in Marco scriptus est, quod venerit Dominus ad ficum, et non invenerit in ea fructum, quia nondum erat tempus, et maledixerit ei, ut fructus non faciat in aeternum, exponere poterit (Marc. XI). Qui enim confidit in Domino, et Dominus est fiducia ejus, etiam in tempore Judaicae siccitatis non metuet; sed semper afferet fructum, credens in eum, qui semel pro nobis mortuus est, et ultra non moritur (Rom. VI), et dicit: Ego sum vita (Joan. XIV, 6).

(Vers. 9, 10.) Pravum est cor omnium [Al. hominum], et inscrutabile, quis cognoscet illud? Ego Dominus scrutans cor, et probans renes, qui do unicuique juxta vias suas, et juxta fructum adinventionum suarum.

LXX: Profundum est cor super omnia, et homo est, quis cognoscet eum? et caetera similiter. Verbum Hebraicum () ENOS quatuor litteris scribitur, ALEPH et NUN et VAU et SIN. Si igitur legatur ENOS, homo dicitur, si autem ANUS, inscrutabile, sive desperabile: eo quod nullus cor hominum valeat invenire. Symmachus vero hunc locum ita interpretatus est: Inscrutabile cor omnium: vir autem quis est qui inveniat illud?

Solent quidam nostri, bono quidem voto, sed non secundum scientiam, uti hoc loco contra Judaeos, quod homo sit Dominus atque Salvator, secundum dispensationem carnis assumptae, nullusque possit nativitatis ejus scire mysterium, secundum illud quod scriptum est: Generationem ejus quis enarrabit (Isai. LIII, 8)? nisi solus Deus qui arcana rimatur, et reddit unicuique secundum opera sua.

Melius autem est, ut simpliciter accipiamus, quod nullus cogitationum secreta cognoscat nisi solus Deus: dixerat enim supra: Maledictus homo qui spem habet in homine. Et e contrario: Benedictus vir qui confidit in Domino. Unde ne hominum putaremus certum esse judicium, intulit, omnium propemodum corda esse perversa, dicente Psalmista: Ab occultis meis munda me, et ab alienis parce servo tuo (Psal. XVIII, 13): haud dubium quin cogitationibus.

But "over the waters," [signifies] the grace of the Holy Spirit, the diverse gifts. "Which sends its roots to the moisture": so that it may receive abundance from the Lord. But we can also say in another way, that we have been transferred from the Jewish drought into the eternal grace of baptism. "And he shall not fear," it says, "when the heat comes," either the time of persecution, or the day of judgment: "And its leaf shall be green," or "there shall be leafy branches in it": so that he may never fear drought, but may sprout the grace of all virtues.

And when the time, or year, of drought comes, he shall not fear, when the Lord in anger commands the clouds that they rain no rain upon Israel (Isaiah 5). And that which follows: "nor shall it cease to bring forth fruit," can be explained by that passage which is written in Mark, that the Lord came to the fig tree, and found no fruit on it, because it was not yet the time, and he cursed it, so that it might not bear fruit forever (Mark 11). For he who trusts in the Lord, and the Lord is his confidence, even in the time of Jewish drought shall not fear; but shall always bring forth fruit, believing in him who once died for us and dies no more (Romans 6), and says: "I am the life" (John 14:6).

(Vers. 9, 10.) "The heart of all [Al. of men] is perverse, and inscrutable, who shall know it? I the Lord searching the heart, and proving the reins: who give to every one according to his ways, and according to the fruit of his devices."

LXX: "The heart is deep above all things, and he is a man, who shall know him?" and the rest similarly. The Hebrew word () ENOS is written with four letters, ALEPH and NUN and VAU and SIN. If therefore it be read as ENOS, it is called "man"; but if as ANUS, "inscrutable," or "desperate": because no one is able to find the heart of men. Symmachus indeed translated this place thus: "The heart of all is inscrutable: but who is the man that shall find it?"

Some of our people are accustomed, with good intention indeed, but not according to knowledge, to use this passage against the Jews, saying that the Lord and Savior is a man according to the dispensation of the assumed flesh, and that no one can know the mystery of his birth, according to that which is written: "His generation who shall declare?" (Isaiah 53:8) except God alone who searches secrets and renders to everyone according to his works.

But it is better that we should take it simply, that no one knows the secrets of thoughts except God alone: for he had said above: "Cursed is the man who has hope in man." And on the contrary: "Blessed is the man who trusts in the Lord." Therefore, lest we should think the judgment of men is certain, he added that the hearts of almost all are perverse, as the Psalmist says: "Cleanse me from my secret faults, and spare thy servant from strange ones" (Psalm 18:13): no doubt referring to thoughts.

Et in Genesi: Videns autem Deus quod multa malitia hominum esset in terra, et cuncta cogitatione cordis intenta esset ad malum omni tempore (Genes. VI, 5). Et iterum: Sensus enim et cogitatio humani cordis ab adolescentia sua prona sunt in malum (Genes. VIII, 21). Per quae discimus solum Deum nosse cogitationes eorum. Si autem de Salvatore dicitur: Videns autem cogitationes eorum Jesus (Luc. IX, 47); nullusque potest videre cogitationes eorum, nisi solus Deus; ergo Christus Deus est, qui scrutatur corda, et probat renes; et reddit unicuique juxta opera sua (Psal. VII).

(Vers. 11.) Perdix fovit (sive congregavit) quae non peperit. (Et ut LXX transtulerunt: Clamavit perdix, congregavit quae non peperit.) Fecit divitias suas non cum judicio. In dimidio dierum suorum relinquet eas (sive in dimidio dierum ejus relinquent eum) et in novissimo suo erit insipiens.

Aiunt Scriptores naturalis historiae, tam bestiarum et volucrum, quam arborum herbarumque (quorum principes sunt apud Graecos, Aristoteles et Theophrastus, apud nos Plinius Secundus), hanc perdicis esse naturam, ut ova alterius perdicis, id est, aliena furetur, et eis incubet foveatque: cumque fetus adoleverit, avolare ab eo, et alienum parentem relinquere.

Hujuscemodi divites sunt, qui aliena diripiunt, et absque cogitatione judicii Dei, faciunt divitias non cum judicio, quas in medio tempore relinquunt, subita morte subtracti, quando dicitur eis: Stulte, hac nocte repetent animam tuam a te, quae autem praeparasti, cujus erunt (Luc. XII, 20)? nihilque insipientius, quam non providere novissima, et brevia putare perpetua.

Alii vero et propter superiorem historiam, et propter alteram qua dicunt, perdicem esse pugnacissimum et immundum, ita ut victum polluat, diabolum sub ejus nomine interpretantur, quod alienas sibi divitias congregarit dicens ad Dominum: Haec omnia tibi dabo, si cadens adoraveris me (Matth. IV, 9). Quem relinquent divitiae suae, quae male ab eo fuerant congregatae; et per Apostolos convertentur ad Dominum: et qui sibi videbatur esse prudentissimus, erit omnium judicio insipiens. Quodque a LXX dicitur: Clamavit perdix, ad haereticorum personam referendum est, quod perdix iste diabolus clamaverit per principes haereticorum, et congregaverit quae non peperit, et deceptorum sibi multitudinem congregarit, quae postea dimittat cum: et omnium judicio stultissimus comprobetur.

(Vers. 12, 13.) Solium gloriae altitudinis a principio, locus sanctificationis nostrae. Exspectatio Israel, Domine, omnes qui te derelinquunt, confundentur, recedentes, in terra scribentur [Al. describantur]; quoniam dereliquerunt venam (sive fontem) aquarum viventium Dominum.

And in Genesis: "But God seeing that the wickedness of men was great in the earth, and all the thought of the heart was intent on evil at all times" (Genesis 6:5). And again: "For the sense and thought of the human heart are prone to evil from its youth" (Genesis 8:21). By which we learn that God alone knows their thoughts. But if it is said of the Savior: "But Jesus seeing their thoughts" (Luke 9:47); and no one can see their thoughts except God alone; therefore Christ is God, who searches hearts and proves the reins, and renders to everyone according to his works (Psalm 7).

(Vers. 11.) "The partridge has cherished (or gathered) what she has not brought forth." (And as the LXX translated: "The partridge cried, she gathered what she has not brought forth.") "He has made his riches not with judgment. In the midst of his days he shall leave them (or in the midst of his days they shall leave him), and in his last end he shall be a fool."

The writers of natural history say, as well of beasts and birds as of trees and herbs (the leaders of whom among the Greeks are Aristotle and Theophrastus, and among us Pliny the Second), that this is the nature of the partridge: that it steals the eggs of another partridge, that is, alien ones, and sits upon them and cherishes them: and when the offspring has grown up, it flies away from it and leaves the alien parent.

Such are the rich who seize what belongs to others, and without thought of the judgment of God, make riches not with judgment, which they leave in the middle of time, snatched away by sudden death, when it is said to them: "Thou fool, this night they shall require thy soul of thee; and whose shall those things be which thou hast prepared?" (Luke 12:20). And nothing is more foolish than not to foresee the last things, and to think brief things are perpetual.

Others indeed, both because of the superior history and because of another by which they say the partridge is most pugnacious and unclean, so that it pollutes its food, interpret the devil under its name, because he has gathered to himself alien riches, saying to the Lord: "All these things I will give thee, if falling down thou wilt adore me" (Matthew 4:9). His riches, which had been evilly gathered by him, shall leave him; and through the Apostles they shall be converted to the Lord: and he who seemed to himself to be most prudent, shall be a fool in the judgment of all. And that which is said by the LXX: "The partridge cried," is to be referred to the person of the heretics, because that partridge, the devil, has cried through the leaders of the heretics, and has gathered what he has not brought forth, and has gathered to himself a multitude of deceived ones, which he may afterwards leave: and he is proved most foolish by the judgment of all.

(Vers. 12, 13.) "A throne of glory of loftiness from the beginning, the place of our sanctification. The expectation of Israel, O Lord, all who forsake thee shall be confounded: those who depart shall be written in the earth [Al. let them be described]; because they have forsaken the vein (or fountain) of living waters, the Lord."

Perdice propter suam stultitiam derelicta, exspectatio Israel, id est, populi Dei et credentis in Domino, ipse est qui fecit omnia: cujus solium gloriosum est et excelsum a principio, locusque sanctificationis omnium credentium, ut non in loco sit Dominus, sed ut ubi ille fuerit, locus sanctificatus sit. E contrario qui derelinquunt Dominum, confundentur confusione perpetua, et recedentes, sive declinantes ab eo, scribentur in terra, deleti de libro viventium.

Sicut enim, qui potest cum Apostolo dicere: Noster autem municipatus in coelo est (Philipp. III), in coelestibus scribitur: sic qui derelinquit Dominum, vel declinat ab eo, scribetur in terra cum his, qui terrena sapiunt. Causaque manifesta, cur scribantur in terra: quia dereliquerunt fontem vitae Dominum, sive fontem aquarum viventium Dominum, qui loquitur in Evangelio: Si quis sitit, veniat ad me et bibat: qui credit in me, sicut dicit Scriptura, flumina de ventre ejus fluent aquae vivae. Hoc autem dixit de Spiritu, quem accepturi erant credentes (Joan. VII, 37, 38).

(Vers. 14.) Sana me, Domine, et sanabor: salvum me fac, et salvus ero: quoniam laus mea tu es.

Multi medici in Evangelio (Matth. IX) haemorrhousam curaverant, quae omnem substantiam suam perdiderat in eis, et tamen a nullo curari potuit, nisi ab eo, qui verus est medicus, et cujus sanitas in pennis ejus. Unde et nunc Propheta a populo passus opprobria, et crebro insidiis circumventus, ab eo curari et salvus fieri cupit, cujus vera laus, veraque medicina est.

(Vers. 15 seqq.) Ecce ipsi dicunt ad me: Ubi est verbum Domini? Veniat. Ego autem non sum turbatus te pastorem sequens (sive non laboravi sequens te), et diem hominis non desideravi: tu scis. Quod egressum est de labiis meis, rectum fuit in conspectu tuo (sive ante faciem tuam est). Non sis mihi formidini, spes mea tu in die afflictionis (sive non fias mihi alienus, parcens mihi in die pessimo).

Qui non putant ventura, quae dicta sunt, loquuntur ad Prophetam: Ubi est verbum Domini? Veniat: dissimulationem sententiae, dilationem arbitrantes. Illis autem, inquit, ista dicentibus, ego non sum turbatus, nec laboravi te pastorem sequens, sive, post tua ingrediens vestigia. Nec hoc fui fine contentus, sed diem hominis non desideravi, vel vitam longiorem, vel prospera quaeque hujus saeculi. Ipsumque vocat testem, quem et judicem: Tu nosti.

The partridge having been forsaken because of its foolishness, the expectation of Israel—that is, of the people of God and of the one believing in the Lord—is he himself who made all things: whose throne is glorious and exalted from the beginning, and the place of sanctification for all believers, so that the Lord is not in a place, but that where he is, the place is sanctified. On the contrary, those who forsake the Lord shall be confounded with perpetual confusion; and those who depart or turn away from him shall be written in the earth, blotted out from the book of the living.

For as he who can say with the Apostle: "But our citizenship is in heaven" (Philippians 3:20), is written in the heavens; so he who forsakes the Lord, or turns away from him, shall be written in the earth with those who savor earthly things. And the cause is manifest why they are written in the earth: because they have forsaken the Lord, the fountain of life, or the Lord, the fountain of living waters, who speaks in the Gospel: "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, whom those believing were to receive (John 7:37, 38).

(Vers. 14.) "Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise."

Many physicians in the Gospel (Matthew 9) had treated the woman with the issue of blood, who had lost all her substance among them, and yet could be healed by none except by him who is the true physician, and whose healing is in his wings. Whence now also the Prophet, having suffered reproaches from the people and being frequently circumvented by snares, desires to be healed and saved by him whose praise is true and whose medicine is true.

(Vers. 15 seqq.) "Behold they say to me: Where is the word of the Lord? let it come. But I am not troubled following thee as pastor (or I have not labored following thee), and I have not desired the day of man: thou knowest. That which has gone forth from my lips was right in thy sight (or is before thy face). Be not a dread to me, thou art my hope in the day of affliction (or do not become a stranger to me, sparing me in the worst day)."

Those who do not think the things that have been said will come, speak to the Prophet: "Where is the word of the Lord? let it come": thinking it is a dissimulation of the sentence or a delay. But to those saying such things, he says, I am not troubled, nor have I labored following thee as pastor, or walking in thy footsteps. Nor was I content with this end, but I did not desire the day of man, or a longer life, or any of the prosperous things of this world. And he calls him as witness whom he also calls as judge: "Thou knowest."

Sequitur: Quod egressum est de labiis meis, rectum fuit in conspectu tuo; ut numquam mentitus sit, et Domini voluntati adversa non dixerit. Non sis mihi, inquit, tu formidini, spes mea in die afflictionis. Quod perspicuum est juxta Hebraicum. Juxta id vero, quod Septuaginta transtulerunt dicentes: Ne fias mihi alienus, parcens mihi in die malo, est sensus: Ne parcas mihi in praesenti saeculo, quod malum est; sed redde mihi juxta peccata mea, ut requiem habeam sempiternam. Scio enim scriptum: Quem diligit Dominus, corripit: flagellat autem omnem filium, quem recipit (Hebr. XII, 6). Dies autem malus, vel omne saeculum est, vel dies judicii, his qui propter peccata cruciantur.

(Vers. 18.) Confundantur, qui persequuntur me, et non confundar ego. Paveant illi, et non paveam ego. Induc super eos diem afflictionis, et duplici contritione contere eos.

Imprecatur adversum eos Propheta, qui exprobrant ei verbum Domini, et dicunt: Ubi est verbum Domini? veniat; ut confundantur qui persequuntur eum, et erubescant et redeant ad salutem: ut illi paveant mentientes, et non iste qui vera praedicit. Cumque dies ultionis advenerit, duplici contritione conterat [Al. contere] eos, fame et gladio.

(Vers. 19, 20.) Haec dicit Dominus ad me: Vade et sta in porta (sive in portis) filiorum populi: per quam (sive per quas) ingrediuntur reges Juda, et egrediuntur, in cunctis portis Jerusalem, et dices ad eos; Audite verbum Domini, reges Juda, et omnis Juda (sive Judaea) cunctique habitatores Jerusalem, qui ingredimini per portas has.

Quoniam, inquit, verba tua audire contemnunt, nec ad te veniunt, ut requirant quae sit sententia [Al. sapientia] Dei, tu perge ad locum celeberrimum, vel portam templi, vel urbis, per quas reges et omne vulgus ingreditur et egreditur, ut necessitate cogantur audire, et importune, opportune praedices verbum Domini (I Tim. IV): nec ulla apud eos remaneat excusatio, quod ideo non fecerint, quia non audierint.

(Vers. 21 seqq.) Haec dicit Dominus: Custodite animas vestras, et nolite portare pondera in die sabbati, nec inferatis per portas Jerusalem. Et nolite ejicere onera de domibus vestris in die sabbati, et omne opus non facietis, et santificate diem sabbati, sicut praecepi patribus vestris: Et non audierunt, nec inclinaverunt aurem suam, et induraverunt cervicem suam (et quod in Hebraico non habetur, super patres suos), ne audirent me, et ne acciperent disciplinam. Et erit, inquit, si audieritis me, dicit Dominus, ut non inferatis onera per portas civitatis hujus in die sabbati:

It follows: "That which has gone forth from my lips was right in thy sight"; so that he never lied, and did not speak things contrary to the will of the Lord. "Be not," he says, "a dread to me, my hope in the day of affliction." Which is clear according to the Hebrew. But according to that which the Seventy translated, saying: "Do not become a stranger to me, sparing me in the evil day," the sense is: Do not spare me in the present world, which is evil; but render to me according to my sins, that I may have eternal rest. For I know it is written: "Whom the Lord loveth, he chastiseth: and he scourgeth every son whom he receiveth" (Hebrews 12:6). Moreover, the evil day is either the whole world, or the day of judgment for those who are tormented because of sins.

(Vers. 18.) "Let them be confounded who persecute me, and let not me be confounded. Let them be afraid, and let not me be afraid. Bring upon them the day of affliction, and with a double destruction break them."

The Prophet imprecates against those who reproach him with the word of the Lord and say: "Where is the word of the Lord? let it come"; that those who persecute him may be confounded, and blush, and return to salvation: that they who lie may be afraid, and not he who predicts true things. And when the day of vengeance shall have come, let him break them with a double destruction: with famine and the sword.

(Vers. 19, 20.) "Thus saith the Lord to me: Go and stand in the gate (or in the gates) of the children of the people: through which (or through which [plural]) the kings of Judah enter, and go out, and in all the gates of Jerusalem, and thou shalt say to them: Hear the word of the Lord, kings of Judah, and all Judah (or Judea), and all the inhabitants of Jerusalem, who enter through these gates."

Since, he says, they contemptuously refuse to hear your words, nor do they come to you to seek what is the sentence [Al. wisdom] of God, you proceed to the most frequented place, either the gate of the temple, or of the city, through which the kings and all the common people enter and go out, so that they may be compelled by necessity to hear, and you may preach the word of the Lord importunely and opportunely (2 Timothy 4): nor may any excuse remain among them, that they did not do it because they did not hear.

(Vers. 21 seqq.) "Thus saith the Lord: Take heed to your souls, and carry no burdens on the sabbath day, nor bring them in by the gates of Jerusalem. And do not cast out burdens from your houses on the sabbath day, and do no work; and sanctify the sabbath day, as I commanded your fathers. And they did not hear, nor did they incline their ear, and they hardened their neck (and that which is not found in the Hebrew: above their fathers), that they might not hear me, and that they might not receive instruction. And it shall come to pass," he says, "if you will hear me, saith the Lord, that you do not bring in burdens by the gates of this city on the sabbath day:

et si sanctificaveritis diem sabbati, ne faciatis in ea omne opus, ingredientur per portas civitatis hujus reges et principes sedentes super solium David: et ascendentes in curribus et equis, ipsi et principes eorum, viri Juda et habitatores Jerusalem, et habitabitur civitas haec in sempiternum. Et venient de civitatibus Juda, et de circuitu Jerusalem, et de terra Benjamin, et de campestribus, et de montosis [Al. montuosis], et ab austro, portantes holocaustum et victimas (sive thymiamata) et sacrificium (sive manna) et thus, et inferent oblationem (sive laudem) in domum Domini. Si autem non audieritis me, ut sanctificetis diem sabbati, et ne portetis onus, et ne inferatis per portas Jerusalem in die sabbati, succendam ignem in portis ejus, et devorabit domos Jerusalem, et non exstinguetur.

Ne praeceptum sabbati instauratum per Jeremiam in frustra discerperem, totum ponere placuit, ut simul omnia cognoscamus. Custodit animam suam, qui non portat pondera peccatorum in die quietis et sabbati: nec infert ea per portas Jerusalem, quas virtutes debemus accipere. Et nolite, inquit, ejicere onera de domibus vestris. Non enim portanda sunt, sed penitus abjicienda. Et omne opus ne faciatis, vel servile, vel illud de quo scriptum est: Esca ventri, et venter escis: Deus autem et hunc et illam destruet (I Cor. VI, 13); sed illud opus operandum, de quo Salvator loquur; Operamini opus, quod non perit (Joan. VI, 27).

Santificate, inquit, diem sabbati, ut omne tempus vitae nostrae in sanctificatione ducamus, sicut fecerunt patres nostri Abraham, Isaac, et Jacob. Cumque ista praeceperit Deus, non inclinaverunt aurem suam, mentis utique, non carnis; sed induraverunt cervicem suam, rejicientes jugum Legis, et per metaphoram indomitorum animalium habentes similitudinem.

Videamus quod sit praemium eorum, qui non portant onera in die sabbati, et sanctificant illum. Ingredientur, inquit, per portas civitatis hujus reges, quorum cor in manu Dei est, et qui regnant corporibus suis (Prov. XXI), et principes sedentes super solium David, ut Christi imitentur exemplum, et ascendentes in curribus, et equis, de quibus scriptum est; Currus Dei decem millibus, multiplex millia laetantium, Dominus in eis in Sinai in sancto (Psal. LXVII, 18). Et alibi: Equitatio tua salus (Abac. III, 8).

and if you sanctify the sabbath day, that you do no work therein; then shall there enter in by the gates of this city kings and princes sitting upon the throne of David: and mounting in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall be inhabited for ever. And they shall come from the cities of Judah, and from the places round about Jerusalem, and from the land of Benjamin, and from the plains, and from the mountains [Al. mountainous parts], and from the south, bringing holocausts and victims (or incense), and sacrifice (or manna) and frankincense, and they shall bring an oblation (or praise) into the house of the Lord. But if you will not hear me, to sanctify the sabbath day, and not to carry a burden, and not to bring it in by the gates of Jerusalem on the sabbath day: I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be extinguished."

Lest I should break into pieces the precept of the sabbath renewed through Jeremiah in vain, it pleased me to set down the whole, so that we may know all things together. He keeps his soul who carries no burdens of sins on the day of rest and sabbath: nor brings them in by the gates of Jerusalem, which we ought to take as virtues. "And do not," he says, "cast out burdens from your houses." For they are not to be carried, but entirely cast away. And do no work, either servile, or that of which it is written: "Meat for the belly, and the belly for meats: but God shall destroy both it and them" (1 Corinthians 6:13); but that work is to be performed of which the Savior speaks: "Work the work which perisheth not" (John 6:27).

"Sanctify," he says, "the sabbath day," so that we may lead all the time of our life in sanctification, as our fathers Abraham, Isaac, and Jacob did. And when God commanded these things, they did not incline their ear—of the mind, surely, not of the flesh; but they hardened their neck, rejecting the yoke of the Law, and having the likeness of untamed animals through a metaphor.

Let us see what is the reward of those who carry no burdens on the sabbath day, and sanctify it. "There shall enter in," he says, "by the gates of this city kings," whose heart is in the hand of God, and who reign over their own bodies (Proverbs 21), "and princes sitting upon the throne of David," that they may imitate the example of Christ, "and mounting in chariots and on horses," of which it is written: "The chariot of God is ten thousandfold, thousands of them that rejoice: the Lord is in them in Sinai, in the holy place" (Psalm 67:18). And elsewhere: "Thy riding is salvation" (Habakkuk 3:8).

Omnis vir qui confitetur Deum, et qui habitat in Jerusalem, de qua dictum est: Factus est in Salem [Al. Jerusalem], id est, in pace, locus ejus, et habitatio ejus in Sion (Psal. LXXV, 2), et habitabitur Ecclesia Dei in aeternum. Venient de civitatibus Juda, et de circuitu Jerusalem, de quibus jam diximus, et de terra Benjamin, qui filius est virtutis et dexterae, et de campestribus, quod Hebraice dicitur SEPHELA (), et planam historiae significat intelligentiam, et de montosis, excelsis videlicet dogmatibus, et ab Austro, de quo scriptum est: Deus ab Austro veniet (Abac. III, 3). Unde calor et plena lux, et ubi omne frigus expellitur: Portantes, ait, holocausta, seipsos consecrantes Deo, et victimam, sive thymiama, ut dicant: Sacrificium Domino spiritus contribulatus (Psal. L, 19). Et, Christi bonus odor sumus in omni loco (I Cor. II, 15). Et alibi: Dirigatur oratio mea sicut incensum in conspectu tuo (Psal. CXL, 2). Et sacrificium, pro quo LXX ipsum verbum Hebraicum posuere MANAA (), quod pessima consuetudine, immo scriptorum negligentia, manna in nostris legitur. Et thus, de quo scriptum est: Ut quid mihi thus affertis de Saba (Supra VI, 20)? Et inferent oblationem, quae Hebraice dicitur THODA (), et in gratiarum actionem verti potest, et quam laudem LXX transtulerunt. In domum David, haud dubium quin in Ecclesiam. Haec sunt praemia eorum, qui sanctificant sabbatum, et nullo pondere praegravantur. Sin autem, inquit, non audieritis praecepta mea, et feceritis quae non facienda mandavi: Succendam ignem in portis ejus, id est, Jerusalem, illum de quo dicitur: Omnes adulterantes quasi clibanus corda eorum (Ose. VII, 4): qui devorat domos, sive vicos Jerusalem, quos [Al. quod] LXX amphoda, Aquila et Symmachus bareis, id est turritas domos, interpretati sunt, appellanturque Hebraice ARMANOTH (). Et numquam hoc exstinguetur incendium, dicente Apostolo: Uniuscujusque opus quale sit, ignis probabit (I Cor. III, 13). Et iterum: Si cujus opus arserit, detrimentum patietur, ipse autem salvus erit, sic tamen quasi per ignem (Ibid., 15).

Sin autem nostri judaizantes explanationem tropicam repudiarint, aut Judaei esse cogentur, et cum observatione sabbati circumcidere praeputia, aut reprehendere certe Salvatorem, qui jussit in sabbato paralytico, ut portaret lectulum suum, Evangelista dicente: Propterea magis Judaei quaerebant eum interficere, non solum quia solvebat sabbatum, sed et Patrem suum dicebat Deum, aequalem se faciens Deo (Joan. V, 18).

Every man who confesses God, and who dwells in Jerusalem, of which it is said: "His place is made in Salem [Al. Jerusalem]," that is, in peace, "and his dwelling in Sion" (Psalm 75:2), and the Church of God shall be inhabited for ever. "They shall come from the cities of Judah, and from the places round about Jerusalem," of which we have already spoken, "and from the land of Benjamin," who is the son of virtue and of the right hand, "and from the plains," which in Hebrew is called SEPHELA (), and signifies the plain historical understanding, "and from the mountains," namely, the high dogmas, "and from the South," of which it is written: "God shall come from the South" (Habakkuk 3:3). Whence comes heat and full light, and where all cold is expelled. "Bringing," he says, "holocausts," consecrating themselves to God, "and a victim," or incense, so that they may say: "A sacrifice to the Lord is a troubled spirit" (Psalm 50:19). And: "We are the good odor of Christ in every place" (2 Corinthians 2:15). And elsewhere: "Let my prayer be directed as incense in thy sight" (Psalm 140:2). And a sacrifice, for which the LXX have put the Hebrew word itself MANAA (), which by a very bad custom, or rather by the negligence of writers, is read as "manna" in our [texts]. And frankincense, of which it is written: "To what purpose do you bring me frankincense from Sheba" (Above 6:20)? And they shall bring an oblation, which in Hebrew is called THODA (), and can be translated as "thanksgiving," and which the LXX translated as "praise". "Into the house of David," undoubtedly into the Church. These are the rewards of those who sanctify the sabbath, and are weighed down by no burden. But if, he says, you will not hear my precepts, and shall do what I commanded not to be done: "I will kindle a fire in its gates," that is, of Jerusalem, that of which it is said: "All of them committing adultery are like an oven, their hearts" (Hosea 7:4): which devours the houses, or neighborhoods of Jerusalem, which the LXX interpreted as *amphoda*, Aquila and Symmachus as *bareis*, that is, tower-like houses, and they are called in Hebrew ARMANOTH (). And this fire shall never be extinguished, the Apostle saying: "The fire shall prove every man's work, of what sort it is" (1 Corinthians 3:13). And again: "If any man's work burn, he shall suffer loss: but he himself shall be saved; yet so as by fire" (Ibid., 15).

But if our Judaizers reject the tropic explanation, they will either be compelled to be Jews, and to circumcise their foreskins with the observation of the sabbath, or certainly to reproach the Savior, who commanded the paralytic on the sabbath that he should carry his bed, the Evangelist saying: "Therefore the Jews sought the more to kill him, because he did not only break the sabbath, but also said God was his Father, making himself equal to God" (John 5:18).

LIBER QUARTUS.

965-966 Semper diabolus bono operi imminet [Forte invidet] et ubique gradientibus ponit laqueos, narrante Propheta de satellitum ejus insidiis: Juxta semitam scandalum posuerunt mihi (Psal. CXXXIX, 6), et Evangelio (Matth. XIII, Marc. IV et Luc. VIII) hoc ipsum plenius instruente, quod volatilia coeli juxta viam jacta [Al. jactata] semina diripiant atque disperdant. Cur hoc principio, frater Eusebi, usus sim, sequens sermo monstrabit. Multis et de toto huc orbe confluentium turbis, et Sanctorum Fratrum monasteriique curis occupatus, Commentarios in Jeremiam per intervalla dictabam; ut quod deerat otio, superesset industriae;

cum subito haeresis Pythagorae et Zenonis, apatheias, et anamartesias, id est, impassibilitatis et impeccantiae, quae olim in Origene, et dudum in discipulis ejus Grunnio, Evagrioque Pontico, et Joviniano jugulata est, coepit reviviscere, et non solum in Occidentis, sed et in Orientis partibus sibilare, et in quibusdam insulis, praecipueque Siciliae et Rhodi, maculare plerosque, et crescere per dies singulos, dum secreto docent, et publice negant. Cui respondere diu tacens et dolorem silentio devorans, erebra fratrum expostulatione compulsus sum: nec tamen hucusque prorupi, ut auctorum nomina ponerem, malens eos corrigi, quam infamari [Al. imitari]. Neque enim hominum, sed erroris inimicus sum: qui mihi ut vicem talionis et genuinum sui doloris [Al. sudoris] illiderent, veteres magistrorum suorum calumnias concinnantes, intantum elingues [Al. bilingues] et miseri demonstrati sunt, ut ne maledicere quidem suis verbis potuerint. Quorum tunc temporis, editis adversus eos libris, naeniae confutatae sunt, quos qui legere voluerint, liquido pervidebunt, canes eos juxta Isaiam esse mutos, qui latrare nesciant: habentes quidem voluntatem et rabiem mentiendi, sed artem fingendi et latrandi non habentes (Isai. LVI).

BOOK FOUR.

965-966 The devil always hangs over [Perh. envies] a good work, and everywhere sets snares for those who walk, as the Prophet narrates concerning the ambushes of his satellites: "They have set a stumbling-block for me near the path" (Psalm 139:6), and the Gospel (Matthew 13, Mark 4, and Luke 8) more fully instructing this very thing, that the birds of heaven snatch away and destroy the seeds cast [Al. tossed] near the path. Why I have used this beginning, brother Eusebius, the following discourse will show. Occupied with many crowds flocking hither from the whole world, and with the cares of the holy brothers and of the monastery, I was dictating the Commentaries on Jeremiah at intervals; so that what was lacking in leisure might be supplied by industry.

When suddenly the heresy of Pythagoras and Zeno, of *apatheia* and *anamartesia*, that is, of impassibility and impeccability, which once was strangled in Origen, and recently in his disciples Grunnius, and Evagrius of Pontus, and Jovinian, began to revive, and to hiss not only in the parts of the West, but also in those of the East, and in certain islands, and especially of Sicily and Rhodes, to stain many, and to grow day by day, while they teach in secret and deny in public. To which, remaining silent for a long time and swallowing grief in silence, I have been compelled to respond by the frequent expostulation of the brothers: yet I have not broken forth thus far as to put down the names of the authors, preferring that they be corrected rather than defamed [Al. imitated]. For I am an enemy not of men, but of error. Who, that they might strike me with the turn of retaliation and the genuine [smart] of their own grief [Al. toil], contriving the old calumnies of their masters, have shown themselves so wordless [Al. double-tongued] and wretched that they could not even curse with their own words. Whose trifles were then confuted, books having been published against them; which those who wish to read will clearly perceive that they are mute dogs according to Isaiah, who know not how to bark: having indeed the will and madness of lying, but not having the art of feigning and barking (Isaiah 56).

Quibus loquar compendio: Aut bona sunt quae docetis, aut mala. Si bona, defendite libere: si mala, quid occulte miseros jugulatis errore, rectaeque fidei ad decipiendos simplices quosque jactatis expositionem? quae si vera est, cur absconditur? si falsa, cur scribitur? Rogo quae est ista insania? Praecipiente apostolo (I Petr. III), ut parati simus ad satisfaciendum omni poscenti nos rationem de ea quae in nobis est spe, et Propheta clamante: Loquebar de [Al. in] testimoniis tuis in conspectu regum, et non confundebar (Psal. CXVIII, 46), isti publicum fugiunt, et susurrant in angulis perditorum, dolentque quasi pro suis, quae sua metuunt confiteri. Cumque generaliter adversum vitia quid et haereticos dixerimus, se peti queruntur; malumque conscientiae dissimulata diu indignatione pronuntiant.

Quod si cavendum nobis est, ne veterem laedere videamur necessitudinem, si superbissimam haeresim spirituali mucrone truncemus, ergo sustinendae erunt nobis cruces proditae fidei, et dicendum cum Propheta: Versatus sum in miseria, dum mihi infigitur spina (Psal. XXXI, 4). Quin potius audiant illud Apostolicum: Obedire Deo magis oportet quam hominibus (Act. V, 29; Gal. I). Et iterum: Si hominibus placerem, Christi servus non essem. Verum haec in proprio, nisi tacuerint, opere plenius exsequemur. Nunc coeptum in Jeremiam carpamus iter, et quartum in eum volumen breviter transcurrentes, in his tantum quae obscura fuerint immoremur.

(Cap. XVIII.---Vers. 1 seqq.) Verbum quod factum est ad Jeremiam a Domino, dicens: "Surge et descende in domum figuli, et ibi audies verba mea." Et descendi in domum figuli, et ecce ipse faciebat opus super rotam (sive lapides). Et dissipatum est vas, quod ipse faciebat e luto manibus suis. Conversusque (sive et rursum) fecit illud vas alterum, sicut placuerat in oculis ejus ut faceret. Et factum est verbum Domini ad me, dicens: "Numquid sicut figulus iste non possum vobis facere, domus Israel? ait Dominus. Ecce sicut lutum in manu figuli, sic vos in manu mea, domus Israel. Repente (sive ad summam) loquar adversum gentem et adversum regnum, ut eradicem (sive auferam) et destruam, et disperdam illud. Si poenitentiam egerit gens illa a malo suo quod locutus sum adversum eam, agam et ego poenitentiam super malo quod cogitavi ut facerem ei. Et subito (sive ad summam) loquar de gente et regno, ut aedificem, et ut plantem illud. Si fecerit malum in oculis meis, ut non audiat vocem meam, poenitentiam agam super bono quod locutus sum ut facerem ei."

To whom I will speak briefly: Either the things which you teach are good, or evil. If good, defend them freely; if evil, why do you secretly strangle the wretched with error, and cast a profession of the right faith for the purpose of deceiving all the simple ones? Which if it is true, why is it hidden? if false, why is it written? I ask, what is this madness? The Apostle commanding (1 Peter 3) that we be ready to satisfy everyone asking us a reason concerning the hope which is in us, and the Prophet crying out: "I spoke of [Al. in] thy testimonies in the sight of kings, and I was not confounded" (Psalm 118:46), these men flee the public, and whisper in the corners of the lost, and grieve as if for their own things, which they fear to confess as their own. And when we have spoken generally against vices and heretics, they complain that they are being sought; and they pronounce the evil of their conscience with an indignation long dissembled.

But if we must beware lest we seem to injure an old alliance, if we truncate a most proud heresy with the spiritual sword, then the crosses of the betrayed faith will have to be sustained by us, and we must say with the Prophet: "I was turned in misery while the thorn is fastened in me" (Psalm 31:4). Rather let them hear that Apostolic word: "It behooves to obey God rather than men" (Acts 5:29; Galatians 1). And again: "If I pleased men, I should not be the servant of Christ." But these things we shall follow out more fully in a proper work, unless they remain silent. Now let us resume the journey begun in Jeremiah, and briefly running through the fourth volume on him, let us dwell only on those things which shall have been obscure.

(Chap. XVIII.---Vers. 1 seqq.) The word that was made to Jeremiah from the Lord, saying: "Arise and go down into the potter's house, and there thou shalt hear my words." And I went down into the potter's house, and behold he was doing a work upon the wheel (or stones). And the vessel that he was making of clay with his hands was spoiled. And having turned (or again) he made it another vessel, as it had seemed good in his eyes to make. And the word of the Lord was made to me, saying: "Shall I not be able to do to you as this potter, house of Israel? says the Lord. Behold as the clay in the hand of the potter, so are you in my hand, house of Israel. Suddenly (or in short) I will speak against a nation and against a kingdom, to root out (or take away) and pull down, and to destroy it. If that nation shall repent of its evil which I have spoken against it, I also will repent of the evil that I have thought to do to it. And suddenly (or in short) I will speak of a nation and a kingdom, to build, and to plant it. If it shall do evil in my eyes, that it may not hear my voice, I will repent of the good that I have spoken to do to it."

Per omnes quidem sensus ad judicium et intelligentiam animi pervenitur, auditu, odoratu, gustu, tactu, sed magis mente retinetur, quod oculis cernitur. Unde jubetur Propheta ad domum figuli ire, et ibi Domini audire praecepta. Cumque, ait, perrexissem et descendissem in domum figuli, faciebat ipse opus super rotam, quam LXX verbi ambiguitate seducti, lapides transtulerunt, ABANIM () enim pro qualitate loci et diversitate pronuntiationis, et organum, id est, rota figuli vocatur, et lapides.

Cumque, inquit, cernerem vas e luto fieri, subito dissipatum est, hoc Dei agente providentia, ut manus artificis dum nesciret, errore suo parabolam figuraret. Rursumque ille figulus, qui vas e luto, rota currente, perdiderat, fecit aliud sibi ut ei visum est. Statimque Dominus ad Prophetam: Si figulus, ait, hanc habet potestatem, ut ex eodem luto rursum faciat quod fuerit dissipatum: ego in vobis, qui quantum in vobis est, periisse videmini, hoc facere non potero?

Et ut liberum significaret arbitrium, dicit se et mala annuntiare genti et regno illi, vel illi; et rursum bona: nec tamen hoc evenire quod ipse praedixerit; sed e contrario fieri, ut et bona malis eveniant, si egerint poenitentiam, et bonis mala, si post repromissiones fuerint ad peccata conversi. Et hoc dicimus, non quod ignoret Deus hoc vel illud, gentem aut regnum esse facturum, sed quod dimittat hominem voluntati suae, ut vel praemia, vel poenas sua voluntate et suo merito recipiat. Nec statim totum erit hominis quod eveniet; sed ejus gratiae qui cuncta largitus est: ita enim libertas arbitrii reservanda est, ut in omnibus excellat gratia largitoris; juxta illud propheticum: Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam. Nisi Dominus custodierit civitatem, in vanum vigilabit qui custodit eam (Psal. CXXVI, 1, 2). Non enim volentis neque currentis, sed miserentis est Dei (Rom. IX).

(Vers. 11-13.) Nunc ergo dic viro Judae, et habitatori [Mss. habitatoribus, rectius] Jerusalem, dicens, Haec (sive sic) dicit Dominus: Ecce ego fingo contra vos malum et cogito contra vos cogitationem: revertatur unusquisque a via sua mala, et dirigite vias vestras et studia vestra. Qui dixerunt, desperavimus (sive confortabimur), post cogitationes enim nostras ibimus, et unusquisque pravitatem (sive quod placuit) cordis sui mali [Al. placuerit cordi suo malo] faciemus. Ideo haec dicit Dominus: Interrogate gentes, quis audivit talia horribilia, quae fecit nimis virgo Israel?

Through all the senses indeed one arrives at the judgment and understanding of the mind, by hearing, smelling, tasting, touching, but that which is discerned by the eyes is retained more by the mind. Whence the Prophet is commanded to go to the potter's house, and there to hear the Lord's precepts. And when, he says, I had proceeded and gone down into the potter's house, he himself was doing a work upon the wheel, which the LXX, seduced by the ambiguity of the word, translated "stones", for ABANIM () according to the quality of the place and the diversity of pronunciation, is called both "organ", that is, the potter's "wheel", and "stones".

And when, he says, I discerned a vessel being made of clay, suddenly it was spoiled, the providence of God acting this, so that the hand of the craftsman while he did not know, might figure a parable by his error. And again that potter, who had lost the vessel of clay while the wheel was running, made another for himself as it seemed good to him. And immediately the Lord to the Prophet: "If the potter," he says, "has this power, that from the same clay he may again make what had been spoiled: shall I not be able to do this in you, who as much as in you lies, seem to have perished?"

And that he might signify free will, he says that he both announces evils to this or that nation and kingdom; and again good things: yet that which he himself predicted does not happen; but on the contrary it happens that good things come to the evil, if they have done penance, and evil things to the good, if after the promises they have been turned to sins. And this we say, not that God is ignorant that this or that nation or kingdom is going to do, but that he leaves man to his own will, so that he may receive either rewards or punishments by his own will and his own merit. Nor will that which happens be immediately all of man; but of his grace who has bestowed all things: for thus the freedom of the will is to be reserved, so that in all things the grace of the giver may excel; according to that prophetic word: "Unless the Lord build the house, they have labored in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it" (Psalm 126:1, 2). For it is not of him that willeth nor of him that runneth, but of God that showeth mercy (Romans 9).

(Vers. 11-13.) "Now therefore tell the man of Judah, and the inhabitant [Mss. inhabitants, more correctly] of Jerusalem, saying: Thus (or so) says the Lord: Behold I fashion evil against you and I think a thought against you: let every one return from his evil way, and direct your ways and your studies. Who said: We have despaired (or we shall be comforted), for we will go after our own thoughts, and we will each do the perversity (or what has pleased) of his own evil heart [Al. what shall have pleased his own evil heart]. Therefore thus says the Lord: Interrogate the nations, who has heard such horrible things as the virgin of Israel has done exceedingly?"

Implet Dominus parabolam quam et sermonibus, et aspectu docuerat, et dicit: Ecce ego fingo contra vos malum, quasi figulus lutum: malum autem juxta Isaiam qui dicit: Faciens pacem, et creans malum (Isa. XLV, 7). Non quod per se malum sit, sed quod patientibus malum esse videatur. Et cogito contra vos cogitationem, id est, pro merito inferre sententiam. Mutate opera, et dirigite vias vestras, ut et prosperis poena mutetur.

Qui, inquit, dixerunt contrario: Confortabimur, in malis videlicet operibus, sive juxta Aquilam, desperavimus, et juxta Symmachum, defecimus, quod utrumque offendit Deum; ut aut nequaquam se putet posse salvari, aut ad placandum Deum animo defecisse. Et post cogitationes, inquit, nostras ibimus. Ubi est ergo absque Dei gratia liberii arbitrii potestas, et propriae judicium voluntatis, cum grandis offensa sit Dei sequi cogitationes suas et pravi cordis facere voluntatem?

Propterea infert, dicens: Interrogate gentes, et omnes in circuitu nationes, quis fecerit, quis audierit idolis serviens, quae fecit nimis virgo Israel? Virginem autem vocat, eo quod uni Deo servierit, dicente Propheta: Notus in Judaea Deus, in Israel magnum nomen ejus (Psal. LXXV, 2).

(Vers. 14.) Numquid deficiet de petra agri nix Libani: aut avelli possunt aquae erumpentes, frigidae et defluentes? LXX: Numquid deficient de petra ubera, aut nix de Libano, aut declinabit aqua violenter sublata vento? Tale quid et illud Virgilianum sonat (Eclog. I, 60 seqq.): Ante leves ergo pascentur in aethere cervi, Et freta destituent nudos in littore pisces, Quam nostro illius labatur pectore vultus. Et in alio loco (Aeneid. I, 611 seqq.): In freta dum fluvii current, dum montibus umbrae Lustrabunt, convexa polus dum sidera pascet, Semper honos nomenque tuum laudesque manebunt. Quomodo, inquit, nix de Libani summitatibus deficere non potest; nec ullo, ut omnis liquescat, solis ardore superatur, fluentesque de montibus rivi, nequaquam siccantur in fontibus: sic meum nomen, quod per se stabile est, atque perpetuum, non poterit immutari, et tamen cum caetera naturae ordinem servent, populus meus oblitus est mei. Sequitur enim:

The Lord fulfills the parable which he had taught both by words and by sight, and says: "Behold I fashion evil against you," as a potter mud: but "evil" according to Isaiah who says: "Making peace, and creating evil" (Isaiah 45:7). Not that it is evil in itself, but that it seems to be evil to those suffering it. "And I think a thought against you," that is, to bring in a sentence according to merit. Change your works, and direct your ways, so that the penalty may be changed into prosperous things.

Those, he says, who said on the contrary: "We shall be comforted," namely in evil works, or according to Aquila: "We have despaired," and according to Symmachus: "We have failed," both of which offend God; so that one either thinks himself by no means able to be saved, or has failed in mind for placating God. "And we will go," he says, "after our own thoughts." Where then is the power of free will without the grace of God, and the judgment of one's own will, since it is a great offense to God to follow one's own thoughts and to do the will of a perverse heart?

Therefore he brings in, saying: "Interrogate the nations, and all the nations in the circuit," who has done, who has heard, serving idols, "what the virgin of Israel has done exceedingly?" Moreover, he calls her a "virgin" for the reason that she had served one God, the Prophet saying: "God is known in Judea, in Israel his name is great" (Psalm 75:2).

(Vers. 14.) "Shall the snow of Lebanon fail from the rock of the field? or can the bursting waters, cold and flowing down, be plucked away?" LXX: "Shall the breasts fail from the rock, or snow from Lebanon, or shall the water decline, being violently taken away by the wind?" Something such as that Virgilian line sounds (Eclogues 1, 60 seqq.): "Therefore light stags shall sooner feed in the air, and the seas shall leave the fish naked on the shore, than his countenance shall glide from our breast." And in another place (Aeneid 1, 611 seqq.): "While the rivers shall run into the seas, while the shadows shall traverse the mountains, while the pole shall feed the stars in the vault, ever shall your honor and your name and your praises remain." In what way, he says, the snow cannot fail from the summits of Lebanon; nor is it overcome by any heat of the sun, so that it should all melt, and the rivers flowing from the mountains are by no means dried up in their fountains: so my name, which in itself is stable and perpetual, will not be able to be changed, and yet while other things preserve the order of nature, my people have forgotten me. For it follows:

(Vers. 15.) Quia oblitus est mei populus meus, frustra libantes et impingentes in viis suis, in semitis saeculi (sive sempiternis) ut ambularent per eas in itinere non trito. Qui obliviscitur Dei, et relinquit illum, qui dicit: Ego sum via (Joan. XIV, 6); libatque diis alienis, impingit in viis suis, nequaquam Dei, sed suis, et antiquas sempiternasque semitas derelinquit, quae omnium sanctorum sunt tritae vestigiis colentium Deum. Isti vero ambulaverunt in itinere non trito, et relicto cultu Dei, idola venerati sunt, propter quae infertur poena quae sequitur:

(Vers. 16.) Ut fieret terra eorum in desolationem, et in sibilum sempiternum, omnis qui praeterit [Al. praeterierit] per eam, obstupescet et movebit caput suum. Et quia dereliquerunt, ait, cultum Dei, et pravas idololatriae semitas sunt secuti; propterea terra eorum redacta est in solitudinem et in miraculum omnium sibilumque, ita ut qui terram quondam, et urbem florentissimam viderint in desertum et cinere esse collapsam, admirentur et stupeant, et animae confusionem, gestu corporis indicent: hoc est enim movere caput, et stuporem mentis silentio demonstrare. Quod plenius et rectius post adventum Domini intelligimus esse completum, quando nullus Judaeorum terram quondam et Urbem sanctam ingredi lege permittitur; sed cum ad planetum venerint, mirantur et deflent vaticinia Prophetarum, opere completa.

(Vers. 17.) Sicut ventus urens dispergam eos coram inimico (sive inimicis), dorsum et non faciem ostendam eis in die perditionis eorum. Usque hodie sententia Dei permanet in Judaeis. In toto orbe dispersi sunt coram inimico diabolo, vel inimicis daemonibus; et cum diebus ac noctibus in synagogis Satanae invocent nomen Dei, dorsum et non faciem suam ostendit eis Deus, ut intelligant eum semper recedentem, et numquam ad se venientem. Dies autem perditionis Judaicae, omne tempus est post passionem Salvatoris, usque ad finem saeculi: ut postquam subintraverit plenitudo gentium, tunc omnis Israel salvus fiat (Rom. XI).

(Vers. 18.) Et dixerunt: Venite et cogitemus adversus Jeremiam cogitationes, non enim peribit lex a sacerdote, neque consilium a sapiente, nec sermo a propheta. Venite et percutiamus eum in lingua, et non attendamus ad universos sermones ejus. Ista et tunc Judaeorum contra Jeremiam, sive Dominum Salvatorem, et hodie haereticorum contra servos ejus cogitatio est, ut calumnias struant, et sanctos viros accusatione praeveniant, nec cogitent quid illi veritatis loquantur, sed quid ipsi struant mendacii; jactant enim in sacerdotibus, et in sapientibus, et in pseudoprophetis suis legem et consilium Dei, et eloquium permanere, dicente Scriptura: In perversam animam non intrabit sapientia (Sap. I, 4).

(Vers. 15.) "Because my people have forgotten me, sacrificing in vain and stumbling in their ways, in the paths of the world (or everlasting), so as to walk through them in a way not trodden." He who forgets God, also leaves him who says: "I am the way" (John 14:6); and he sacrifices to strange gods, stumbles in his ways, by no means God's, but his own, and leaves the ancient and everlasting paths, which have been trodden by the footsteps of all the saints worshiping God. These indeed have walked in a way not trodden, and having left the worship of God, they have venerated idols, because of which the penalty which follows is brought in:

(Vers. 16.) "To make their land a desolation, and a perpetual hissing: every one that passeth by it shall be astonished, and wag his head." And because they have forsaken, he says, the worship of God, and have followed the crooked paths of idolatry; therefore their land is reduced into a solitude and into a miracle for all and a hissing, so that they who once saw the land and the most flourishing city, and now see it collapsed into a desert and ashes, wonder and are astonished, and indicate the confusion of the soul by the gesture of the body: for this is to wag the head, and to demonstrate the astonishment of the mind by silence. Which we understand to be more fully and correctly fulfilled after the coming of the Lord, when no one of the Jews is permitted by law to enter the land that once was and the holy City; but when they have come to the lamentation, they wonder and bewail the prophecies of the Prophets, fulfilled in work.

(Vers. 17.) "As a burning wind will I scatter them before the enemy (or enemies): I will show them the back and not the face, in the day of their destruction." Even until today the sentence of God remains upon the Jews. In all the world they are scattered before the enemy the devil, or the enemy demons; and when by days and nights in the synagogues of Satan they invoke the name of God, God shows them the back and not his face, that they may understand him always receding, and never coming to them. Moreover, the day of Jewish destruction is all the time after the passion of the Savior even to the end of the world: so that after the fullness of the nations shall have entered in, then all Israel may be saved (Romans 11).

(Vers. 18.) "And they said: Come and let us contrive devices against Jeremiah: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us strike him with the tongue, and let us give no heed to all his words." This was then the device of the Jews against Jeremiah, or the Lord Savior, and today it is the device of the heretics against his servants, that they may build up calumnies, and prevent holy men by accusation, nor think what truth those speak, but what lie they themselves may build up; for they boast that in their priests and in their wise men and in their pseudoprophets the law and counsel of God and eloquence remain, while Scripture says: "Wisdom shall not enter into a perverse soul" (Wisdom 1:4).

(Vers. 19 seqq.) Attende, Domine, ad me: et audi vocem adversariorum meorum. Numquid redditur pro bono malum, quia foderunt foveam animae meae? Recordare quod steterim in conspectu tuo, ut loquerer pro eis bonum, et averterem indignationem tuam ab eis. Propterea da filios eorum in famam, et deduc eos in manus gladii. Fiant uxores eorum absque liberis et viduae, et viri earum interficiantur morte, juvenes eorum confodiantur gladio in praelio, audiatur clamor de domibus eorum.

In typum quidem Salvatoris haec a populo Judaeorum Jeremias universa perpetitur, qui postea, Babylonio veniente, vastantur. Sed plenius atque perfectius complentur in Christo, et [Al. cum] urbe subversa, Romano gladio trucidati sunt, non ob idololatriam, quae eo tempore non erat, sed ob interfectionem Filii Dei, quando cunctus simul populus conclamavit: Tolle, tolle talem: regem non habemus nisi Caesarem (Joan. XIX, 15). Et imprecatio eorum aeterna damnatione completa est; Sanguis ejus super nos, et super filios nostros (Matth. XXVII, 25). Foderant enim Christo foveam, et dixerant: Auferamus eum de terra viventium (Isa. LIII, 8). Qui tantae erga eos misericordiae fuit, ut stans in conspectu Patris, loqueretur pro eis bonum, ut averteret indignationem suam ab eis, ut in cruce quoque diceret: Pater, ignosce eis; quid enim faciunt, nesciunt (Luc. XXIII, 34). Manifesta transcurrimus, ut in obscurioribus immoremur, nequaquam deliramenta quorumdam et captivitatem coelestis Jerusalem interpretantes, sed perspicuam historiam et manifestissimam prophetiam, omni verborum et sensuum confidentia persequentes.

(Vers. 22, 23.) Adduces enim super eos latronem repente, quia foderunt foveam ut caperent me, et laqueos absconderunt pedibus meis. Tu autem, Domine, scis omne consilium eorum adversum me in mortem. Ne propitieris iniquitati eorum, et peccatum eorum a facie tua non deleatur. Fiant corruentes (sive impingentes) in conspectu tuo, in tempore furoris tui abutere eis (sive fac in eis).

Si de Jeremia intelligimus, repentinum latronem referamus ad Nabuchodonosor: si de Salvatore, quod et verius, et melius est, ad Romanum exercitum. Et ne injusta videatur sententia Dei, exponit, quid fecerint contra Filium Dei Christum, et quid passi sint. Quod autem infert, ne propitieris iniquitati eorum, et peccatum eorum a facie tua non deleatur, nequaquam priori sententiae contrarium est, in qua pro populo deprecatur Patrem; sed postquam datum tempus poenitientiae praeteriit, et illi in suo scelere perseverant, populi et seniores, non tam pro se puniuntur quam pro aliis, ne inultum peccatum caeteris noceat exemplo. Quodque infert: Fiant impingentes, sive corruentes, in conspectu tuo, illius Isaiae, et Petri apostoli simile est, Et non impingetis sicut in lapidem offensionis, et petram scandali (Isai. VIII, 14; I Pet. II, 8).

(Vers. 19 seqq.) "Give heed to me, O Lord, and hear the voice of my adversaries. Shall evil be rendered for good, because they have digged a pit for my soul? Remember that I have stood in thy sight, to speak good for them, and to turn away thy indignation from them. Therefore deliver up their children to famine, and bring them into the hands of the sword. Let their wives be without children and widows, and let their husbands be slain by death: let their young men be pierced through by the sword in battle, let a cry be heard from their houses."

In a type indeed of the Savior, Jeremiah suffers all these things from the people of the Jews, who afterwards, the Babylonian coming, are devastated. But they are fulfilled more fully and perfectly in Christ, and [Al. when] the city being subverted, they were slaughtered by the Roman sword, not because of idolatry, which at that time was not, but because of the killing of the Son of God, when all the people together cried out: "Away, away with such a one: we have no king but Caesar" (John 19:15). And their imprecation was fulfilled with eternal damnation: "His blood be upon us and upon our children" (Matthew 27:25). For they had digged a pit for Christ, and had said: "Let us take him away from the land of the living" (Isaiah 53:8). Who was of such great mercy toward them, that standing in the sight of the Father, he spoke good for them, that he might turn away his indignation from them, so that on the cross also he said: "Father, forgive them; for they know not what they do" (Luke 23:34). We run through manifest things, that we may dwell on more obscure ones, by no means interpreting the ravings of some and the captivity of the heavenly Jerusalem, but pursuing clear history and most manifest prophecy with all confidence of words and senses.

(Vers. 22, 23.) "For thou shalt bring a robber suddenly upon them, because they have digged a pit to take me, and have hidden snares for my feet. But thou, O Lord, knowest all their counsel against me unto death. Be not propitiated to their iniquity, and let not their sin be blotted out from thy face. Let them be falling (or stumbling) in thy sight, in the time of thy fury abuse them (or act in them)."

If we understand this concerning Jeremiah, let us refer the sudden robber to Nebuchadnezzar: if concerning the Savior, which is both truer and better, to the Roman army. And lest the sentence of God should seem unjust, he explains what they have done against the Son of God, Christ, and what they have suffered. Moreover, that which he brings in: "Be not propitiated to their iniquity, and let not their sin be blotted out from thy face," is by no means contrary to the former sentence, in which he prays to the Father for the people; but after the given time of penance has passed, and they persevere in their crime, the people and the elders are punished not so much for themselves as for others, lest unavenged sin should harm the rest by example. And that which he brings in: "Let them be stumbling, or falling, in thy sight," is similar to that of Isaiah and Peter the apostle: "And you shall not stumble as upon a stone of offense, and a rock of scandal" (Isaiah 8:14; 1 Peter 2:8).

Cujus et in psalmis Propheta meminit: Lapidem, quem reprobaverunt aedificantes, hic factus est in caput anguli. A Domino factum est hoc (Psal. CXVII, 22).

(Cap. XIX.---Vers. 1 seqq.) Haec dicit Dominus: Vade, et sume lagunculam figuli testeam et de senioribus populi, et de senioribus Sacerdotum, et egredere ad vallem filii Ennom, quae est juxta introitum portae fictilis (sive Charsith); et praedicabis (sive clamabis, vel leges) ibi verba, quae ego loquar ad te, et dices: Audite verbum Domini, reges Juda, et habitatores Jerusalem.

Pro laguncula figuli, quae Hebraice dicitur BOCBOC (), LXX doliolum transtulerunt, et pro porta fictili, Aquila, Symmachus et Theodotio ipsum verbum posuerunt Hebraicum HARSITH (): pro quo LXX juxta morem suum pro aspiratione HETH litterae, addiderunt CHI Graecum, ut dicerent Charsith pro Arsith, sicut illud est pro Hebron, Chebron, et pro Jeriho, Jericho.

Vult autem Scriptura divina, non solum auribus doceri populum, sed et oculis. Magis enim (ut jam diximus) mente retinetur quod visu, quam quod auditu ad animum pervenit: Tolle, inquit, lagunculam, sive doliolum testeum, et de senioribus populi ac Sacerdotum, et egredere ad vallem filii Ennom, de qua supra diximus, in qua erat delubrum Baal, et nemus, ac lucus Siloe fontibus irrigatus. Ipsa autem, inquit, vallis juxta portam est, quae Hebraice HARSITH (), hoc est, fictilis appellatur. Et praedicabis, vel leges ibi verba, quae ego loquar tecum: ut ibi audiantur quae dicturus sum. Ideo autem (ut jam diximus) et praedicabis, et clamabis, et leges ponitur, quia verbum Hebraicum CARATH (), tria haec significat. Vultque quae dicturus est, et reges Juda audire, et habitatores Jerusalem, id est, et stirpem regiam, et omnem populum, ut inexcusabiles sint, qui audire noluerint.

(Vers. 4-6.) Haec dicit Dominus exercituum Deus Israel: Ecce ego inducam afflictionem (sive mala) super locum istum: ita ut omnis qui audierit illam (sive illa) tinniant aures ejus, eo quod dereliquerint me, et alienum fecerint locum istum, et libaverint in eo diis alienis quos nescierunt ipsi et patres eorum et reges Juda. Et repleverunt locum istum sanguine innocentum, et aedificaverunt excelsa Baalim, ad comburendos filios suos igne in holocaustum Baalim; quae non praecepi (sive cogitavi), nec locutus sum, nec ascenderunt in cor meum.

Of which also the Prophet remembers in the psalms: "The stone which the builders rejected, the same is become the head of the corner. By the Lord has this been done" (Psalm 117:22).

(Chap. XIX.---Vers. 1 seqq.) "Thus saith the Lord: Go and take a potter's earthen flask, and of the elders of the people, and of the elders of the priests, and go out to the valley of the son of Hinnom, which is by the entry of the earthen gate (or Charsith); and thou shalt preach (or cry out, or read) there the words which I shall speak to you, and thou shalt say: Hear the word of the Lord, kings of Judah, and inhabitants of Jerusalem."

For "potter's flask," which is called *BOCBOC* () in Hebrew, the LXX translated "small jar," and for "earthen gate," Aquila, Symmachus and Theodotion put the Hebrew word itself *HARSITH* (): for which the LXX according to their custom for the aspiration of the letter *HETH*, added the Greek *CHI*, so as to say *Charsith* for *Arsith*, just as that is *Chebron* for *Hebron*, and *Jericho* for *Jeriho*.

Moreover, the divine Scripture wishes the people to be taught not only by the ears, but also by the eyes. For (as we have already said) what arrives at the soul by sight is retained more in the mind than what arrives by hearing. "Take," he says, "the flask, or the earthen small jar, and of the elders of the people and of the priests, and go out to the valley of the son of Hinnom," concerning which we have spoken above, in which was the shrine of Baal, and the grove, and the wood of Siloa irrigated by fountains. Moreover, he says, the valley itself is by the gate, which is called *HARSITH* () in Hebrew, that is, "earthen." "And thou shalt preach, or read there the words which I shall speak with thee": so that there may be heard there the things which I am about to say. Moreover, for this reason (as we have already said) both "thou shalt preach," and "thou shalt cry out," and "thou shalt read" is put, because the Hebrew word *CARATH* () signifies these three things. And he wishes those things which he is about to say to be heard both by the kings of Judah and by the inhabitants of Jerusalem, that is, both by the royal stock and by all the people, so that they may be without excuse who shall have refused to hear.

(Vers. 4-6.) "Thus saith the Lord of hosts, the God of Israel: Behold, I will bring affliction (or evils) upon this place: so that everyone who shall hear it (or them) his ears shall tingle, because they have forsaken me, and have made this place strange, and have offered libations in it to strange gods whom they and their fathers and the kings of Judah knew not. And they have filled this place with the blood of innocents, and they have built the high places of Baalim, to burn their sons with fire for a burnt offering to Baalim; which I commanded not (or thought not), nor spoke, nor did they ascend into my heart."

Et hunc locum stulte quidam ad coelestem referunt Jerusalem. Quod ne semper admoneamus, hoc tantum dixisse sufficiat: vitandam istius modi explanationem esse, immo haeresim, quae manifesta subvertit, et praestigias quasdam Ecclesiis Christi conatur inducere. Nulli autem dubium quin in Templo Dei, Baal idolum posuerint, sive in delubro quod erat in valle filii Ennom, ubi et lucus Baal et ara ejus fuit, super quam immolaverunt et incenderunt filios suos. Quae Dominus nec cogitavit, nec locutus est, nec ascenderunt in cor ejus. Non quo Deus futura nescierit, sed quod indigna sua notitia ignorare se dicat, juxta illud Evangelicum: Discedite a me, operarii iniquitatis, nescio vos (Luc. XIII 27). Novit enim Dominus eos qui sui sunt (II Tim.). Et, Qui ignorat, ignorabitur (I Cor. XIV, 38). Vel certe ἀνθρωποπάθως, et haec de Deo accipienda, sicut et alia. Omnis autem haereticus derelinquit Deum, et alienum facit locum habitatione Dei, quem sua fraude polluerit, et libat diis alienis, quos nec ipse noverat, nec patres ejus, Apostoli videlicet et apostolici viri; reges autem Juda, hoc est, haereticorum patriarchae, implent locum quondam Dei, sanguine deceptorum et innocentium. Nisi enim stultus et simplex fuerit, non cito subvertitur. And aedificant excelsa Baalim, dum de sublimibus disputare se dicunt. Et comburunt filios suos idolo, quos in haeresi genuerunt. Quae omnia ignorare se dicit Dominus, nec umquam ascendisse in cogitationem suam.

(Vers. 6.) Propterea ecce dies veniunt, dicit Dominus, et non vocabitur locus iste amplius Thopheth, et vallis filii Ennom, sed vallis occisionis. LXX: Idcirco ecce dies veniunt, dicit Dominus, et non vocabitur locus iste amplius ruina et πολυάνδριον filii Ennom, sed πολυάνδριον occisionis. Quae sit vallis filii Ennom quae Hebraice dicitur GEENNOM (), unde et gehennam appellatam putatur, supra diximus. Miror autem quid sibi voluerint LXX pro THOPHETH () διάπτωσιν, hoc est, ruinam ponere, et pro valle, πολυάνδριον, quod significat virorum multitudinem: nisi forte ex eo quod ibi populus corruerit, et caesa sit hominum multitudo, vel spiritualiter, in errore idololatriae, vel juxta litteram, a Babylonio exercitu, quod in consequentibus manifestius legitur.

And this place some foolishly refer to the heavenly Jerusalem. Concerning which, lest we should always be admonishing, let it suffice to have said this much: that an explanation of this kind is to be avoided, indeed a heresy, which subverts manifest things, and endeavors to bring certain deceptions into the Churches of Christ. Moreover, for no one is it a doubt but that in the Temple of God they placed the idol Baal, or in the shrine which was in the valley of the son of Hinnom, where both the grove of Baal and his altar were, upon which they sacrificed and burned their sons. Which the Lord neither thought, nor spoke, nor did they ascend into his heart. Not that God did not know future things, but that he says he is ignorant of things unworthy of his notice, according to that of the Gospel: "Depart from me, workers of iniquity, I know you not" (Luke 13:27). For "the Lord knoweth those who are his" (2 Tim. 2:19). And: "He who is ignorant, shall be ignored" (1 Cor. 14:38). Or certainly, these things are to be taken anthropopathically concerning God, just as others are. Moreover, every heretic forsakes God, and makes the place of God's habitation strange, which he shall have polluted by his fraud, and offers libations to strange gods, whom neither he himself knew, nor his fathers, namely the Apostles and apostolic men; moreover, the kings of Judah, that is, the patriarchs of the heretics, fill the place once belonging to God with the blood of the deceived and the innocent. For unless one be foolish and simple, he is not quickly subverted. And they build the high places of Baalim, while they say they dispute concerning sublime things. And they burn their sons to the idol, whom they have begotten in heresy. All which things the Lord says he is ignorant of, nor did they ever ascend into his thought.

(Vers. 6.) "Therefore behold the days come, saith the Lord, and this place shall no more be called Topheth, and the valley of the son of Hinnom, but the valley of slaughter." LXX: "Therefore behold the days come, saith the Lord, and this place shall no more be called ruin and polyandrion of the son of Hinnom, but the polyandrion of slaughter." What the valley of the son of Hinnom is, which is called GEENNOM (גיהנם) in Hebrew, whence also gehenna is thought to be named, we have spoken above. Moreover, I wonder what the LXX intended for themselves to put diaptōsis (διάπτωσιν), that is, ruin, for TOPHETH (תפת), and for valley, polyandrion, which signifies a multitude of men: unless perhaps from the fact that the people fell there, and a multitude of men was slain, either spiritually, in the error of idolatry, or according to the letter, by the Babylonian army, which is read more manifestly in the consequences.

(Vers. 7 seqq.) Et dissipabo consilium Judae et Jerusalem in loco isto, et subvertam eos gladio in conspectu inimicorum suorum, et in manu quaerentium animas eorum, et dabo cadavera eorum escam volatilibus coeli et bestiis terrae, et ponam civitatem hanc in stuporem et in sibilum. Omnis qui praeterit per eam obstupescet, et sibilabit super universa plaga ejus. Et cibabo eos carnibus filiorum suorum, et carnibus filiarum suarum, et unusquisque carnem amici sui comedet, in obsidione et in angustia, in qua concludent eos inimici eorum, et qui quaerunt animas eorum.

Quamquam haec et in Babylonia captivitate accidisse populo noverimus, tamen plenius referuntur ad tempora Salvatoris, quando obsessi sunt a Vespasiano et Tito, et civitas eorum, Hadriani temporibus, in aeternos cineres collapsa est, ut qui obtulerant filios suos idolis, ipsi eos postea famis necessitate compulsi, in ciborum usum verterent, carnesque omnium darentur volatilibus coeli, et bestiis terrae: ut qui Domini muneribus abusi fuerant in impietatem, et propria viscera idolis immolarant, ventres suos sepulcra facerent liberorum.

(Vers. 10, 11.) Et conteres lagunculam in oculis virorum, qui ibunt, vel egredientur tecum. Et dices ad eos: Haec dicit Dominus exercituum: Sic conteram populum istum, et civitatem hanc, sicut conteritur vas figuli, quod non potest ultra instaurari. Perspicue non de Babylonia, sed de Romana dicitur captivitate. Post Babylonios quippe, et urbs instaurata, et populus reductus in Judaeam, et abundantiae pristinae restitutus est. Post captivitatem autem, quae sub Vespasiano et Tito, et postea accidit sub Hadriano, usque ad consummationem saeculi ruinae Jerusalem permansurae sunt [Al. permanserunt], quamquam sibi Judaei auream atque gemmatam Jerusalem restituendam putent, rursumque victimas, et sacrificia et conjugia sanctorum, et regnum in terris Domini Salvatoris. Quae licet non sequamur, tamen damnare non possumus, quia multi ecclesiasticorum virorum, et Martyres ista dixerunt. Et unusquisque in suo sensu abundet, et Domini cuncta judicio reserventur (Rom. XIV). Quomodo autem vas fictile, et testeum si fractum fuerit, in antiquam speciem non potest reformari: sic et populus Judaeorum et Jerusalem subversa, statum pristinum non habebunt. Denique cassum est hodie nomen ipsius civitatis, et ab Aelio Hadriano Aelia dicitur, et cum habitatione pristina, pristinum quoque nomen amisit, ad decutiendam superbiam habitatorum ejus. Sanctae autem Crucis et Resurrectionis vocabula, non urbem significant, sed locum: nec divitiarum quondam magnitudinem, per quam periit populus Judaeorum, sed gloriam sanctitatis, quam nostra paupercula possidet Bethleem, non habens aurum et gemmas, sed panem qui in ea natus est.

(Vers. 7 sqq.) "And I will dissipate the counsel of Judah and Jerusalem in this place, and I will subvert them with the sword in the sight of their enemies, and in the hand of those seeking their souls, and I will give their carcasses to be meat for the fowls of heaven and for the beasts of the earth, and I will set this city in astonishment and in hissing. Everyone who passeth by it shall be astonished, and shall hiss upon all the plague thereof. And I will feed them with the flesh of their sons, and with the flesh of their daughters, and every one shall eat the flesh of his friend, in the siege and in the distress, in which their enemies shall shut them up, and those who seek their souls."

Although we know these things also happened to the people in the Babylonian captivity, nevertheless they are more fully referred to the times of the Savior, when they were besieged by Vespasian and Titus, and their city, in the times of Hadrian, collapsed into eternal ashes, so that they who had offered their sons to idols, themselves afterwards compelled by the necessity of hunger, turned them to the use of food, and the flesh of all was given to the fowls of heaven and the beasts of the earth: so that they who had abused the gifts of the Lord unto impiety, and had sacrificed their own bowels to idols, made their bellies the sepulchers of their children.

(Vers. 10, 11.) "And thou shalt break the flask in the eyes of the men who shall go, or go out with thee. And thou shalt say to them: Thus saith the Lord of hosts: Even so will I break this people, and this city, as a potter's vessel is broken, which cannot be made whole any more." Plainly this is said not of the Babylonian, but of the Roman captivity. For after the Babylonians, indeed, both the city was restored, and the people led back into Judea, and restored to their former abundance. But after the captivity which happened under Vespasian and Titus, and afterwards under Hadrian, the ruins of Jerusalem are to remain until the consummation of the age, although the Jews think for themselves that a golden and gemmed Jerusalem is to be restored, and again victims, and sacrifices and marriages of the saints, and the kingdom on earth of the Lord Savior. Which although we do not follow, nevertheless we cannot condemn, because many of the ecclesiastical men and Martyrs have said these things. And let every one abound in his own sense, and let all things be reserved for the judgment of the Lord (Rom. 14). Moreover, just as an earthen and testaceous vessel, if it shall have been broken, cannot be reformed into its ancient appearance: so also the people of the Jews and Jerusalem being subverted, shall not have their former state. Finally, the name of the city itself is empty today, and from Aelius Hadrian it is called Aelia, and with the former habitation, it also lost the former name, for the purpose of striking down the pride of its inhabitants. Moreover, the names of the Holy Cross and of the Resurrection do not signify the city, but the place: nor the former magnitude of riches, through which the people of the Jews perished, but the glory of holiness, which our poor little Bethlehem possesses, not having gold and gems, but the bread which was born in her.

(Vers. 12.) Et in Thopheth sepelientur (sive sepelient), eo quod non sit alius locus ad sepeliendum. Sic faciam loco huic, ait Dominus, et habitatoribus ejus, et ponam civitatem istam sicut Thopheth (sive ut ruinam), et erunt domus Jerusalem et domus regum Juda, sicut locus Thopheth (sive ruinae). Quod autem in LXX insertur: Omnes domus regum Juda, sicut locus Thopheth, in Hebraico non habetur. Et sequitur:

(Vers. 13.) Immundae omnes domus, in quarum domatibus (sive tectis) sacrificaverunt omni militiae coeli, et libaverunt libamina diis alienis. Quod supra dixerat. Non vocabitur locus iste amplius Thopheth, et vallis filii [Al. filiorum] Ennom, sed vallis occisionis, nunc ponit manifestius, quod tanta in ipso loco futura sit caedes, ut ibi acervatim populus sepeliatur, et lucus [Al. locus] quondam religionis, fiat tumultus mortuorum. Ipsa quoque civitas, quae huic imminet loco, fiat sicut Thophet, pro quo LXX ruinam transtulerunt. Domus quoque Jerusalem, regumque palatia, in ruinas similes convertantur. Causaque redditur, eo quod immundae fuerint, et idololatriae pollutae scelere, pro eo quod in domatibus et tectis earum, soli et lunae et stellis coeli immolaverint, et thura incenderint; nec hoc fuerint errore contenti, sed immolaverint daemonibus, et libamina fuderint diis alienis (Sophon. I).

(Vers. 14, 15.) Venit autem Jeremias de Thopheth, quo miserat eum Dominus ad prophetandum, et stetit in atrio domus Domini, et dixit ad omnem populum: Haec dicit Dominus exercituum Deus Israel: Ecce ego inducam super civitatem hanc, et super omnes urbes ejus universa mala, quae locutus sum adversum eam, quoniam induraverunt cervicem suam, ut non audirent sermones meos. Postquam in Thopheth praesentibus populi senioribus, quos duxerat secum Jeremias confregit lagunculam, sive doliolum, et prophetavit verbis Domini ad conterendum populum et civitatem Jerusalem, revertitur et stat in atrio domus Domini, et universae loquitur multitudini, quae ad locum Thopheth ire noluerat, quod inducturus sit Dominus super civitatem Jerusalem, et super omnes urbes ejus universa mala, quae locutus est adversum eam. Et ne putemus crudelem esse sententiam, reddit causas, cur inducturus sit mala. Quoniam, inquit, induraverunt cervicem suam, ut non audirent sermones meos: ne post multas quidem impietates, volentes agere poenitentiam.

(Vers. 12.) "And they shall be buried (or they shall bury) in Topheth, because there is no other place for burying. Thus will I do to this place, saith the Lord, and to the inhabitants thereof, and I will set this city as Topheth (or as a ruin), and the houses of Jerusalem and the houses of the kings of Judah shall be as the place of Topheth (or of ruin)." Moreover, that which is inserted in the LXX: "All the houses of the kings of Judah, as the place of Topheth," is not had in the Hebrew. And it follows:

(Vers. 13.) "All the houses shall be unclean, in whose roofs they have sacrificed to all the host of heaven, and have offered libations to strange gods." Which he had said above. "This place shall no more be called Topheth, and the valley of the son of Hinnom, but the valley of slaughter," now he sets forth more manifestly, that there shall be so great a slaughter in the place itself, that there the people shall be buried in heaps, and the grove once of religion, should become a mound of the dead. Also the city itself, which overhangs this place, let it become as Topheth, for which the LXX translated ruin. Let the houses of Jerusalem also, and the palaces of the kings, be converted into similar ruins. And the cause is rendered, because they were unclean, and polluted with the crime of idolatry, for the reason that in their roofs and housetops, they sacrificed to the sun and moon and stars of heaven, and burned incense; nor were they content with this error, but sacrificed to demons, and poured out libations to strange gods (Zeph. 1).

(Vers. 14, 15.) "Moreover, Jeremiah came from Topheth, whither the Lord had sent him to prophesy, and he stood in the court of the house of the Lord, and said to all the people: Thus saith the Lord of hosts, the God of Israel: Behold, I will bring upon this city, and upon all the cities thereof, all the evils which I have spoken against it, because they have hardened their neck, that they might not hear my words." After that in Topheth, in the presence of the elders of the people whom Jeremiah had led with him, he broke the flask, or the small jar, and prophesied by the words of the Lord for the crushing of the people and of the city of Jerusalem, he returns and stands in the court of the house of the Lord, and speaks to the whole multitude, which had been unwilling to go to the place Topheth, that the Lord is about to bring upon the city of Jerusalem, and upon all its cities, all the evils which he has spoken against it. And lest we should think the sentence to be cruel, he renders the causes, why he is about to bring evils. "Because," he says, "they have hardened their neck, that they might not hear my words:" not even after many impieties, being willing to do penance.

(Cap. XX.---Vers. 1, 2.) Et audivit Phasur filius Emmer sacerdos, qui constitutus erat princeps in domo Domini, Jeremiam prophetantem sermones istos. Et percussit Phasur prophetam Jeremiam, et misit eum in nervum quod erat in porta Benjamin superiori in domo Domini. Pro Phasur Septuaginta transtulerunt Phascor, qui interpretatur oris nigredo, et pro nervo, quem nos diximus, Septuaginta et Theodotio vertere, cataracten, Symmachus βασανιστήριον sive στρεβλωτήριον quod utrumque tormenta significat. Nos autem nervum diximus more vulgari, quod tormenti genus etiam in Actibus Apostolorum legimus, quando apostoli Paulus et Silas in custodiam carceris dati sunt (Act. XVI). Iste autem erat pontifex Templi, et data sibi Sacerdotii dignitate in perversum abutitur, non ut doceat, et sermone corripiat; sed ut cruciatibus terreat (Joan. XIX). Unde et Salvator et apostolus Paulus jussione pontificis verberantur (Act. XVI). Nec mirum si hodie servi Dei occidantur [Al. caedantur] a Phaschor, mittanturque in carcerem, et horribili custodia reserventur. Datur enim haec potestas a Deo; ut Prophetarum ostendatur fides. Nec tamen major est ille qui caedit, sed fortior iste qui caeditur. Et patienter Propheta suscipit judicium Dei, nec reclamat ad verbera, sed considerat imperantem. EMMER (), verbum sonat, de quo saepe nigredo generatur, non parentis vitio, sed scelere degenerantis. Tormentum autem, quo cruciatur Propheta, videtur in parte dextra, quod interpretatur Benjamin; et in porta sublimi, quae non veritatem indicat, sed injustam pontificis potestatem.

(Vers. 3.) Cumque illuxisset in crastinum, eduxit Phasur Jeremiam de nervo, et dixit ad eum Jeremias: Non Phasur vocavit Dominus nomen tuum, sed pavorem undique. Et hic tam nomen pontificis, quam tormenti genus similiter omnes ut supra interpretati sunt. Mutatur autem nomen pontificis, ut ex nomine futurorum supplicium demonstretur. Nequaquam, inquit, habebis oris nigredinem, et iniquae imperium potestatis; sed captivus duceris in Babylonem, hoc enim significat pavor undique sive per circuitum: ut tremens et propriae salutis incertus, huc illucque circumspicias, et venientes contra te adversarios reformides. Pro pavore, quod in Hebraico scriptum est MAGUR [Al. Magor] (), LXX et Theodotio μέτοικον, id est, migrantem, Aquilae secunda editio peregrinum, prima circumspicientem, Symmachus ablatum sive congregatum et coactum, interpretati sunt.

(Chap. XX.---Vers. 1, 2.) And Pashhur the son of Immer the priest, who was appointed chief in the house of the Lord, heard Jeremiah prophesying these words. And Pashhur struck Jeremiah the prophet, and sent him into the shackles which were in the upper gate of Benjamin in the house of the Lord. For Pashhur the Seventy translated Phascor, which is interpreted blackness of the mouth, and for shackles, which we have said, the Seventy and Theodotion translated cataracten, Symmachus basanistērion (βασανιστήριον) or streblōtērion (στρεβλωτήριον), both of which signify torments. Moreover, we have said shackles in the common manner, which kind of torment we also read in the Acts of the Apostles, when the apostles Paul and Silas were given into the custody of the prison (Acts 16). Moreover, this man was the high priest of the Temple, and he abuses the dignity of the Priesthood given to him in a perverse way, not so that he might teach, and correct by word; but so that he might terrify by tortures (John 19). Whence also the Savior and the apostle Paul are beaten by the command of the high priest (Acts 16). Nor is it a wonder if today the servants of God are killed by Pashhur, and are sent into prison, and are reserved in horrible custody. For this power is given by God; that the faith of the Prophets may be shown. Nevertheless, he who strikes is not greater, but he who is struck is stronger. And patiently the Prophet receives the judgment of God, nor does he cry out against the blows, but considers the one commanding. IMMER (אמר) sounds like word, from which blackness is often generated, not by the fault of the parent, but by the crime of the degenerating one. Moreover, the torment by which the Prophet is tortured, is seen in the right part, which is interpreted Benjamin; and in the sublime gate, which does not indicate truth, but the unjust power of the high priest.

(Vers. 3.) And when it had dawned on the morrow, Pashhur brought forth Jeremiah from the shackles, and Jeremiah said to him: Not Pashhur has the Lord called thy name, but fear on every side. And here both the name of the high priest, and the kind of torment, all have interpreted similarly as above. Moreover, the name of the high priest is changed, so that from the name the punishment of future things may be demonstrated. By no means, he says, shalt thou have blackness of the mouth, and the empire of unequal power; but thou shalt be led captive into Babylon, for this signifies fear on every side or round about: so that trembling and uncertain of thy own safety, thou mayest look around hither and thither, and mayest dread the adversaries coming against thee. For fear, which is written in Hebrew MAGUR (מגור), the LXX and Theodotion interpreted metoikon (μέτοικον), that is, migrating, the second edition of Aquila stranger, the first looking around, Symmachus taken away or gathered and compelled.

(Vers. 4-6.) Quia haec dicit Dominus: Ecce ego dabo te in pavorem, et omnes amicos tuos, et corruent gladio inimicorum suorum, et oculi tui videbunt: et omnem Judam dabo in manum regis Babylonis, et traducet eos in Babylonem, et percutiet eos gladio. Et dabo universam substantiam (sive fortitudinem) civitatis hujus, et omnem laborem ejus omneque pretium (sive gloriam, et cunctos thesauros regum Juda dabo in manu inimicorum eorum, et diripient eos, et tollent et ducent in Babylonem. Tu autem Phasur, et omnes habitatores domus tuae, ibitis in captivitatem, et in Babylonem venies, et ibi morieris, ibique sepelieris, tu et omnes amici tui, quibus prophetasti mendacium. Juxta superiorem interpretationem, qua Phasur [Al. Phaschor] nomen fuerat immutatum, ut appellaretur Magur [Al. Magor], omnes similiter transtulerunt, ut significarent vel pavorem, vel peregrinationem, vel sublationem et translationem, et congregationem. Comminaturque eum cum amicis suis jam jamque capiendum, tradendumque hostium manibus, et cunctum populum tribus Judae, Babylonii regis manibus obtinendum, aliosque interficiendos gladio, et alios ducendos in captivitatem, et universas divitias tam urbis quam thesaurorum regiorum ab inimicis esse capiendas, ipsumque Phasur cum omni cognatione sua et familia ducendum in captivitatem, et in Babylone esse moriturum, eo quod populum suum mendacio deceperit, nequaquam illi vera et tristia, sed per mendacium prospera pollicendo. Simulque animadvertenda Prophetae patientia atque prudentia, quod missus in carcerem tacet, et silentio vincit injuriam, nec tamen dissimulat quod scit esse venturum, ut saltem sic pseudopropheta pontifex peccare desistat, et Dei clementiam deprecetur.

(Vers. 7, 8.) Seduxisti me, Domine, et seductus sum, (sive decepisti me, Domine, et deceptus sum). Fortior me fuisti et invaluisti (sive obtinuisti et potuisti). Factus sum in derisum tota die, omnes subsannant me; quia jam olim loquor, vociferans iniquitatem, et vastitatem clamito (sive quia amaro verbo meo ridebo praevaricationem, et miseriam invocabo). Dicit se Propheta a Domino esse deceptum, quia in principio audiens: Prophetam in gentibus dedi te (Supra I, 5). Et iterum: Ecce constitui te hodie super gentes et super regna, ut evellas et destruas, et disperdas et dissipes, et aedifices et plantes (Ibid., 10), arbitratus sit nihil se contra populum Judaeorum, sed contra diversas in circuitu nationes esse dicturum. Unde et prophetiam libenter assumpserit; et evenisse contrario, ut captivitatem Jerusalem praedicans, persecutiones et angustias sustineret. Quodque intulit. Factus sum in derisum tota die, omnes subsannant me: eo quod aestiment illum universa mentitum, et cuncta quae praedixerit esse ventura, mendacia fuerint.

(Vers. 4-6.) "Because thus saith the Lord: Behold, I will give thee for a fear, and all thy friends, and they shall fall by the sword of their enemies, and thy eyes shall see it: and I will give all Judah into the hand of the king of Babylon, and he shall translate them to Babylon, and shall strike them with the sword. And I will give all the substance (or strength) of this city, and all the labor thereof, and all the price (or glory, and all the treasures of the kings of Judah I will give into the hand of their enemies, and they shall spoil them, and take them and lead them to Babylon. But thou Pashhur, and all the inhabitants of thy house, shall go into captivity, and thou shalt come to Babylon, and there thou shalt die, and there thou shalt be buried, thou and all thy friends, to whom thou hast prophesied a lie." According to the former interpretation, by which the name of Pashhur had been changed, so that he should be called Magur, all similarly translated, so that they should signify either fear, or peregrination, or removal and translation, and gathering. And he threatens that he with his friends is already and very soon to be taken, and to be delivered into the hands of the enemies, and all the people of the tribe of Judah to be obtained by the hands of the Babylonian king, and some to be killed with the sword, and others to be led into captivity, and all the riches as well of the city as of the royal treasures to be taken by the enemies, and Pashhur himself with all his kindred and family to be led into captivity, and that he will die in Babylon, for the reason that he deceived his people with a lie, by no means promising them true and sad things, but prosperous things through a lie. And at the same time the patience and prudence of the Prophet are to be noticed, because being sent into prison he is silent, and by silence overcomes the injury, nor nevertheless does he dissimulate what he knows is to come, so that at least thus the false prophet high priest may cease to sin, and may pray for the clemency of God.

(Vers. 7, 8.) "Thou hast seduced me, O Lord, and I am seduced, (or thou hast deceived me, O Lord, and I am deceived). Thou hast been stronger than I and hast prevailed (or hast obtained and been able). I am become a derision all the day, all mock me; because already of old I speak, crying out iniquity, and I shout out vastness (or because by my bitter word I shall laugh at prevarication, and I will invoke misery)." The Prophet says that he was deceived by the Lord, because in the beginning hearing: "A prophet unto the nations I have given thee" (Above 1:5). And again: "Behold, I have set thee today over nations and over kingdoms, to root out and to pull down, and to destroy and to dissipate, and to build and to plant" (Ibid. 10), he had thought that he would say nothing against the people of the Jews, but against various nations round about. Whence also he freely assumed the prophecy; and it happened to the contrary, that preaching the captivity of Jerusalem, he should sustain persecutions and distresses. And that which he brought in: "I am become a derision all the day, all mock me:" for the reason that they estimate that he has lied in all things, and all the things which he predicted were to come, were lies.

Et Propheta enim statim putaverat futurum, quod Dominus minabatur, et populus aestimabat nequaquam ultra venturum, quod statim non venerat. Atque vociferor vastitatem Babyloniam et iniquitatem hostium per quam opprimendus sit populus meus. Sin autem sequimur Septuaginta in eo quod dixere: qaia amaro verbo meo ridebo praevaricationem, et miseriam invocabo, hic sensus est: Scio praesentem tristitiam futuro gaudio commutandam, juxta illud quod scriptum est: Beati flentes, quoniam ipsi ridebunt (Matth. V, 5); et idcirco miseriam, et iniquitatem afflictionemque libenter sustineo, ita ut cupiam et invocem eas; et brevitatem injuriae, felicitatis aeternitate compensem.

(Vers. 9, 10.) Quia factus est mihi sermo Domini in opprobrium, et in derisum tota die. Et dixi: Non recordabor ejus (sive non nominabo Dominum), nec loquar ultra in nomine ipsius. Et factus est in corde meo quasi ignis exaestuans, claususque in ossibus meis, et defeci (sive dissolutus sum), ferre non sustinens. Audivi enim contumelias (sive vituperationem) multorum, et terrorem in circuitu (sive congregatorum undique), persequimini, et persequamur eum.

Clamante me atque dicente, quod jam Babylonius veniret exercitus, et omnia hostilis gladius praedaretur, versus est mihi sermo Domini in opprobrium atque derisum, dum tarditatem prophetiae putant esse mendacium. Quamobrem in mea mente decrevi, ut ultra ad populum Dei verbis non loquerer, nec nomen illius nominarem. Quod cum pudore superatus, verecunde quidem, sed stulte constituissem, factus est, inquit, in corde meo quasi ignis exaestuans claususque in ossibus meis; sive undique dissolutus sum, ita ut ferre non possem. Conceptus enim animo sermo divinus, nec ore prolatus, ardet in pectore. Unde et Paulus loquitur: Si evangelizavero, non est mihi gloria: necessitas enim mihi incumbit. Vae enim mihi est, nisi evangelizavero; si enim volens hoc ago, mercedem habeo: si autem invitus, dispensatio mihi credita est (I Cor. IX, 16, 17). Et in Athenis videns idololatriae deditam civitatem, incitabatur [Al. incitatur] spiritu, et tota mente fervebat (Act. XVII). Et post modicum in eodem volumine legimus: Cum venissent autem de Macedonia Silas et Timotheus, instabat verbo Paulus, testificans Judaeis esse Christum Jesum (Act. XVIII). Sed et plerique Doctorum in Ecclesia usque hodie similia sustinent, audientes vituperationem multorum congregatorum adversum se in circuitu, atque dicentium: Persequimini, et persequamur eos.

For the Prophet had immediately thought that what the Lord was threatening would be, and the people estimated that it would by no means come any further, which had not come immediately. And I cry out the Babylonian vastness and the iniquity of the enemies through which my people is to be oppressed. But if we follow the Seventy in that which they said: "because by my bitter word I shall laugh at prevarication, and I will invoke misery," this is the sense: I know that present sadness is to be exchanged for future joy, according to that which is written: "Blessed are they that mourn, for they shall laugh" (Matt. 5:5); and therefore I freely sustain misery, and iniquity and affliction, so that I desire and invoke them; and I compensate the brevity of injury with the eternity of happiness.

(Vers. 9, 10.) "Because the word of the Lord is become a reproach to me, and a derision all the day. And I said: I will not remember him (or I will not name the Lord), nor speak any more in his name. And it became in my heart as a burning fire, and shut up in my bones, and I fainted (or I was dissolved), not sustaining to bear it. For I heard the contumelies (or the vituperation) of many, and terror round about (or of those gathered on every side), pursue ye, and let us pursue him."

While I was crying out and saying, that now the Babylonian army would come, and the hostile sword would spoil all things, the word of the Lord was turned into a reproach to me and a derision, while they think the slowness of the prophecy to be a lie. Wherefore I decreed in my mind, that I would no more speak to the people in the words of God, nor name his name. Which when, overcome by shame, I had decreed indeed modestly, but foolishly, "it became," he says, "in my heart as a burning fire and shut up in my bones;" or I was dissolved on every side, so that I could not bear it. For the divine word conceived in the mind, and not brought forth by the mouth, burns in the breast. Whence also Paul speaks: "If I preach the gospel, it is no glory to me: for necessity is laid upon me. For woe is unto me, if I preach not the gospel; for if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed unto me" (1 Cor. 9:16, 17). And in Athens seeing the city given to idolatry, he was incited in spirit, and was fervent in his whole mind (Acts 17). And after a little in the same volume we read: "But when Silas and Timothy were come from Macedonia, Paul was instant in the word, testifying to the Jews that Jesus was the Christ" (Acts 18). But also many of the Teachers in the Church sustain similar things even until today, hearing the vituperation of many gathered against them round about, and saying: "Pursue ye, and let us pursue them."

(Vers. 11.) Omnes viri [Al. Ab omnibus viris], qui erant pacifici mei [Al. mihi], et custodientes latus meum: si quomodo decipiatur, et praevaleamus adversum eum, et consequamur ultionem ex eo. Dominus autem mecum est quasi bellator fortis. Cum adversarii surrexerint, et amici quondam atque pacifici fuerint ad bella conversi, voluerintque nobis insidias tendere, non magnopere curemus; sed optemus hoc dicere quod Propheta loquitur: Dominus autem mecum est quasi bellator fortis. Idcirco qui me persequuntur, cadent et infirmi erunt (sive ideo persecuti sunt, et intelligere non potuerunt). Confundantur [Vulg. confundentur] vehementer, quia non intellexerunt opprobrium (sive ignominiam) sempiternum, quod numquam delebitur. Quia persecuti sunt, ideo propheticum non potuerunt intelligere sermonem, et ignorantiam confusio vehemens consecuta est, nec intellexerunt ignominiam sempiternam, quae obtinebit eos, et nulla oblivione delebitur. Dicant igitur quod volunt viri quondam pacifici, et qui custodiebant latus meum, et decipere cupiebant, dummodo justum virum atque doctorem Ecclesiae post persecutionem tanta vindicta, tantaque praemia consequantur.

(Vers. 12.) Et tu, Domine, exercituum probator justi (sive qui probas justa) qui vides renes et cor, videam quaeso ultionem tuam ex eis, tibi enim revelavi causam meam (Luc. VI). Solus est Dominus, qui noverit probare justitiam, quomodo solus est, qui cordis interna conspiciat. Unde et Jesus sciens cogitationes hominum, non ex profectu, ut quidam putant, sed natura Deus est. Tale quid et in psalmis sonat: Non justificabitur in conspectu tuo omnis vivens (Psal. CXLII, 2). Si vivens virtutibus non justificabitur, quanto magis qui pro peccatis mortuus est? Cumque se sciat justus propugnatorem habere Deum, tamen impatientia fragilitatis humanae, quod novit esse venturum, jam nunc videre desiderat. Cui et revelavit causam suam, qui dicit in alio loco: Mihi vindictam, et ego retribuam, dicit Dominus (Deut. XXXII, 35). Felix autem conscientia, cujus causa Domino revelatur (Hebr. X, 30), dicente Apostolo: Omne quod manifestatur, lux est (Ephes. V, 13).

(Vers. 13.) Cantate Domino, laudate Dominum, quia liberavit animam pauperis de manu pessimorum [Vulg. malorum]. Qui pauper est spiritu, nec habet divitias, quae receperunt in isto saeculo consolationem suam, de quibus et Paulus loquitur: Tantum ut pauperum memores essemus (I Cor. XIII), cum fuerit vindictam a Domino consecutus, Dominum laudat in spiritu, et se de manu pessimorum erutum gloriatur. Hoc autem totum fit, non nostro merito, sed ejus gratia qui pauperem liberavit, nec habet divitias superbiae corruentis; sed humilitatem pauperis liberati.

(Vers. 11.) "All the men, who were my peaceful ones, and keeping my side: if by any means he may be deceived, and we may prevail against him, and obtain revenge from him. But the Lord is with me as a strong warrior." When adversaries have risen up, and those once friends and peaceful have been turned to wars, and have wished to stretch snares for us, let us not greatly care; but let us desire to say this which the Prophet speaks: "But the Lord is with me as a strong warrior." Therefore they who persecute me, shall fall and shall be weak (or therefore they have persecuted, and could not understand). Let them be confounded vehemently, because they have not understood the everlasting reproach (or ignominy), which shall never be blotted out. Because they have persecuted, therefore they could not understand the prophetic word, and a vehement confusion has followed their ignorance, nor have they understood the everlasting ignominy, which shall obtain them, and shall be blotted out by no oblivion. Let the men therefore say what they wish, who were once peaceful, and who kept my side, and desired to deceive, provided that such great vengeance, and such great rewards follow the just man and the teacher of the Church after persecution.

(Vers. 12.) "And thou, O Lord of hosts, prover of the just (or who provest just things) who seest the reins and the heart, let me see, I beseech thee, thy revenge from them, for to thee I have revealed my cause" (Luke 6). The Lord is the only one, who knows how to prove justice, as he is the only one, who beholds the internal things of the heart. Whence also Jesus knowing the thoughts of men, not from progress, as some think, but by nature is God. Something such sounds also in the psalms: "Every living thing shall not be justified in thy sight" (Psalm 142:2). If a living thing shall not be justified by virtues, how much more he who is dead for sins? And although the just man knows that he has God as a defender, nevertheless by the impatience of human fragility, what he knows is to come, he desires now already to see. To whom also he revealed his cause, who says in another place: "Vengeance is mine, and I will repay, saith the Lord" (Deut. 32:35). Moreover, happy is the conscience, whose cause is revealed to the Lord (Heb. 10:30), the Apostle saying: "All that is manifested, is light" (Eph. 5:13).

(Verse 13.) Sing to the Lord, praise the Lord, because he has delivered the soul of the poor man from the hand of the wicked [Vulg. of the evil]. He who is poor in spirit, and has not riches, which have received their consolation in this world, of which Paul also speaks: Only that we should be mindful of the poor (1 Cor. 13), when he has obtained vengeance from the Lord, praises the Lord in spirit, and glories that he has been snatched from the hand of the wicked. But all this happens, not by our merit, but by the grace of him who delivered the poor man, and who does not have the riches of falling pride; but the humility of the delivered poor man.

(Vers. 14 seqq.) Maledicta dies, in qua natus sum, dies in qua peperit me mater mea non sit benedicta. Maledictus vir (sive homo) qui annuntiavit patri meo dicens, natus est tibi filius masculus, et quasi gaudio laetificavit eum. Sit homo ille ut sunt civitates, quas subvertit Dominus, et non poenituit eum: audiat clamorem mane, et ululatum in tempore meridiano, qui non interfecit me a vulva, ut fieret mihi mater mea sepulcrum, et vulva ejus conceptus aeternus. Quare de vulva egressus sum, ut viderem laborem et dolorem, et consumerentur in confusione dies mei? Qui putant animas fuisse in coelestibus, et de meliori in pejorem statum praecipitatas, hoc et hujuscemodi utuntur testimoniis, quod scilicet melius fuerit in coelestibus, quam in terrenis commorari, et corpus humilitatis assumere: nova quaedam, immo jam vetera haereseos suae argumenta quaerentes. Nos vero legentes illud beati Job: Maledicta dies in qua natus sum, et nox illa in qua dixerunt, ecce masculus (Job. III, 3). Et: Maledictus homo qui annuntiavit patri meo, dicens, natus est tibi puer, huic testimonio coaptamus, quod scilicet melius sit non esse, quam vivere in suppliciis, juxta illud quod scriptum est: Mors viro requies, cui clausit Deus viam suam (Eccli. XXII, 11). Et iterum: Quare data est misero lux, et vita his qui in amaritudine animae sunt (Job. III, 20)? Et in Evangelio simpliciter dictum legimus: Melius ei fuerat si natus non fuisset (Matth. XXVI, 24): non quod sit qui natus non fuerit; sed quod melius sit non esse, quam male esse. Aliud est enim omnino non esse, aliud cum sit, absque ulla intermissione cruciari, quomodo mortem quietam, vitae miseriae praeferimus. Unde et Amos diem appellat tenebrarum, diem afflictionis (Amos, V). Et Jacob eo quod vixerit in labore et angustia, dies vitae suae parvos et pessimos vocat (Genes. XLVII). Et Paulus apostolus dicit: Ut eriperet nos de praesenti seculo nequam (Galat. I, 4). Et iterum: Redimentes tempus quoniam dies mali sunt (Ephes. V, 16).

XXI.---Vers. 1 seqq.) Verbum quod factum est ad Jeremiam a Domino, quando misit ad eum rex Sedecias Phasur filium Melchiae, et Sophoniam filium Maasiae sacerdotem, dicens: Interroga pro nobis Dominum, quia Nabuchodonosor rex Babylonis praeliatur adversum nos, si forte faciat Dominus nobiscum secundum omnia mirabilia sua, et recedat a nobis. Supra pontifex Phasur, sive Phaschor, qui percussit Jeremiam, patrem habuit Emmer (Supra. Hic autem Phasur filius est Melchiae. Hoc idcirco, ne quis eumdem putet.

(Verse 14 ff.) Cursed be the day in which I was born, let not the day in which my mother bore me be blessed. Cursed be the man (or person) who announced to my father saying: A male son is born to you, and gladdened him as if with joy. Let that man be as the cities which the Lord subverted, and he did not repent: let him hear a cry in the morning, and a wailing in the afternoon time, who did not kill me from the womb, so that my mother might become my sepulcher, and her womb an eternal conception. Why did I come out of the womb, that I might see labor and sorrow, and that my days might be consumed in confusion? Those who think that souls were in the celestial regions, and were precipitated from a better to a worse state, use this and such testimonies, because forsooth it would have been better to dwell in the celestial regions than in the terrestrial, and to assume the body of humility: seeking certain new, or rather already old arguments of their heresy. But we, reading that of blessed Job: Cursed be the day in which I was born, and that night in which they said, behold a male (Job 3:3). And: Cursed be the man who announced to my father, saying, a boy is born to you, we fit to this testimony, that forsooth it is better not to be, than to live in punishments, according to that which is written: Death is rest to a man, to whom God has closed his way (Ecclus. 22:11). And again: Why is light given to the miserable, and life to those who are in bitterness of soul (Job 3:20)? And in the Gospel we read it simply said: It would have been better for him if he had not been born (Matt. 26:24): not that there is anyone who was not born; but that it is better not to be, than to be in a bad state. For it is one thing to not be at all, another when one is, to be tortured without any intermission, just as we prefer a quiet death to a life of misery. Whence also Amos calls it a day of darkness, a day of affliction (Amos 5). And Jacob, because he lived in labor and anguish, calls the days of his life small and very evil (Gen. 47). And Paul the apostle says: That he might deliver us from the present wicked world (Gal. 1:4). And again: Redeeming the time because the days are evil (Eph. 5:16).

(Chap. XXI.---Verse 1 ff.) The word that came to Jeremiah from the Lord, when king Zedekiah sent to him Pashhur the son of Malchiah, and Zephaniah the son of Maaseiah the priest, saying: Inquire of the Lord for us, for Nebuchadnezzar king of Babylon fights against us, if perhaps the Lord may do with us according to all his wonders, and he may depart from us. Above, the pontiff Pashhur, or Phaschor, who struck Jeremiah, had Immer as his father (Above, 20). But this Pashhur is the son of Malchiah. This is for the reason that no one should think him the same.

Mittit autem rex Sedecias ad Prophetam, nolens vel populum scire, vel 983 principes, ut occulto per legatos nuntio recognoscat, quam Dominus super urbem Jerusalem, et populum Judaeorum habeat sententiam. Quodque infert: Quia Nabuchodonosor rex Babylonis praeliatur adversum nos, ostendit jam obsessa Jerusalem, a Propheta hoc sciscitari Sedeciam. Et notandum, quod in Prophetis, maximeque in Ezechiele, et Jeremia, nequaquam regum et temporum ordo servetur: sed praepostere, quod juxta historiam postea factum sit, prius referri: et quod prius gestum sit, postea. Aliud est enim historiam, aliud prophetiam scribere: ut in praesenti loco, Sedecias, qui cum urbe Jerusalem captus est, mittens scribitur ad Jeremiam, et eo tempore, quo obsidebatur Jerusalem, et postea narratur historia Joacim fratris ejus, qui ante eum rex fuit: et Joachin. id est, Jechoniae, qui fuit filius Joacim, super quibus dicetur in sequentibus.

(Vers. 3 seqq.) Et dixit Jeremias ad eos: Sic dicetis Sedeciae: Haec dicit Dominus Deus Israel: Ecce ego convertam vasa belli (sive arma bellica) quae sunt in manibus vestris, et quibus pugnatis adversum regem Babylonis, et Chaldaeos, qui obsident vos in circuitu murorum: et congregabo eos (sive ea) in medio civitatis hujus, et debellabo vos in manu extenta, et brachio forti (sive excelso) et in furore, et in indignatione, et in ira grandi. Et percutiam habitatores civitatis hujus: homines et jumenta pestilentia magna morientur. Frustra, inquit, repugnare vultis Chaldaeis obsidentibus, et arma bellica praeparatis, quorum in media tantum urbe usum habebitis, ut armati esse videamini. Caeterum illis obsidentibus, ego vos debellabo in manu extenta et brachio forti meoque furore et indignatione percutiam: ut et vos et omne quod spirat, fame et pestilentia in media urbe moriatur. Quod quidem et factum legimus. Absque ulla enim corona, strepituque pugnantium, urbs tanta obsidione capta est, ut quos vincerent non haberent, sed quos tantum caperent: Meliores, ait, fuerunt gladio vulnerati, quam occisi fame.

(Vers. 7.) Et post haec, ait Dominus: Dabo Sedeciam regem Judae, et servos ejus, et populum ejus, et qui derelicti sunt in civitate hac a peste, et gladio, et fame, in manu Nabuchodonosor regis Babylonis, et in manu inimicorum eorum, et in manu quaerentium animam eorum: et percutiet eos in ore gladii, et non flectetur, neque parcet, nec miserebitur. Hoc quod nos transtulimus: 984 In manu Nabuchodonosor regis Babylonis, et in manu inimicorum eorum, in Septuaginta non habetur.

Moreover, king Zedekiah sends to the Prophet, not wanting either the people or the princes to know, so that he may recognize by a secret message through legates what sentence the Lord has upon the city of Jerusalem and the people of the Jews. And that which he brings in: Because Nebuchadnezzar king of Babylon fights against us, shows that Jerusalem being already besieged, Zedekiah asks this of the Prophet. And it is to be noted that in the Prophets, and especially in Ezekiel and Jeremiah, the order of kings and times is by no means preserved: but preposterously, that which according to history was done later is related first: and that which was done first, later. For it is one thing to write history, another prophecy: as in the present place, Zedekiah, who was captured with the city of Jerusalem, is written as sending to Jeremiah, and at that time when Jerusalem was being besieged, and later the history of Jehoiakim his brother is narrated, who was king before him: and of Jehoiachin, that is, Jeconiah, who was the son of Jehoiakim, about whom it will be said in the following parts.

(Verse 3 ff.) And Jeremiah said to them: Thus you shall say to Zedekiah: Thus says the Lord God of Israel: Behold I will turn back the vessels of war (or the weapons of war) which are in your hands, and with which you fight against the king of Babylon and the Chaldeans, who besiege you in the circuit of the walls: and I will gather them (or those things) into the midst of this city, and I will fight against you with an extended hand and a strong (or lofty) arm, and in fury, and in indignation, and in great wrath. And I will strike the inhabitants of this city: men and beasts shall die by a great pestilence. In vain, he says, you wish to resist the Chaldeans who are besieging, and you prepare weapons of war, for which you will have use only in the middle of the city, so that you may seem to be armed. But with them besieging, I will fight against you with an extended hand and a strong arm and with my fury and indignation I will strike: so that both you and everything that breathes may die of hunger and pestilence in the middle of the city. Which indeed we read was done. For without any crown [siege-works] and noise of those fighting, so great a city was taken by siege, that they did not have those whom they might overcome, but only those whom they might take: Better, he says, were those wounded by the sword than those killed by hunger.

(Verse 7.) And after these things, says the Lord: I will give Zedekiah the king of Judah, and his servants, and his people, and those who are left in this city from the pestilence, and the sword, and the hunger, into the hand of Nebuchadnezzar the king of Babylon, and into the hand of their enemies, and into the hand of those seeking their life: and he shall strike them in the edge of the sword, and he shall not be bent, nor shall he spare, nor shall he have mercy. This which we translated: Into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, is not had in the Seventy.

Et pro eo quod nos diximus: Non flectetur, neque parcet, nec miserebitur, Septuaginta transtulerunt: Non parcam, nec miserebor. Meliusque est juxta Hebraicum, ut crudelis sententia et inflexibilis, magis regis Babylonii, quam Domini esse videatur. Primum autem de universa urbe prophetatum est: nunc proprie Sedeciae praedicitur, et populo ejus, qui residui fuerint post pestem, gladium, et famem, quod a Nabuchodonosor rege Babylonio capiendus sit, interficiendusque cum amicis suis gladio: nec ullam ejus misericordiam speret, cujus foedus et necessitudinem perjurio deseruit.

(Vers. 8 seqq.) Et ad populum hunc dices: Haec dicit Dominus: Ecce ego do coram vobis viam vitae, et viam mortis. Qui habitaverit in urbe hac, morietur gladio, fame, et peste. Qui autem egressus fuerit, et transfugerit ad Chaldaeos, qui obsident vos, vivet, et erit ei anima sua quasi spolium. Posui enim faciem meam super civitatem hanc in malum, et non in bonum, ait Dominus. In manu regis Babylonis dabitur, et exuret eam igni. His qui a rege missi sunt, et ad Prophetam venerant deprecandum, ut interrogaret pro eis Dominum, superiora responderat, et quae referrent regi Sedeciae. Nunc hortatur ut respondeant populo, datque consilium ut transfugiant ad Chaldaeos, contra regiam voluntatem, quod periculosum fuisse Prophetae, nullus ignorat. Unde et mortem sibi imprecatur et dicit: Maledicta dies, in qua natus sum (Jerem. Et, Quare de vulva egressus sum, ut viderem laborem et dolorem (Ibid., 18)? Non quod leve sit, necdum captis dare consilium, se ultro tradere captivitati, quasi si passuris naufragium imperetur, ut ante naufragium et dissipatam navem, remos et tabulas corripiant, et se undis tradant: sed quod tolerabilius sit, utcumque captos vivere, quam gladio, fame, et peste consumi. Sunt qui hunc locum secundum tropologiam sic edisserunt, melius esse saecularibus se tradere disciplinis, et maxime philosophiae, quam in illa permanere Ecclesia, in qua fames sit sermonis Dei, et cunctus populus, haereticorum gladio doctrinaeque penuria, et haeretica peste moriatur.

(Vers. 11, 12.) Et domui regis Juda, audite verbum Domini domus David. Haec dicit Dominus, Judicate mane judicium, et eruite oppressum de manu calumniantis, ne forte egrediatur (sive ut non egrediatur) quasi ignis 985 indignatio mea, et succendatur, et non sit qui exstinguat, propter malitiam studiorum vestrorum. Quod sequitur, Propter malitiam studiorum vestrorum, in Septuaginta non habetur.

And for that which we said: He shall not be bent, nor shall he spare, nor shall he have mercy, the Seventy translated: I will not spare, nor will I have mercy. And it is better according to the Hebrew, so that the cruel and inflexible sentence may seem rather to be of the Babylonian king than of the Lord. But first it was prophesied concerning the whole city: now it is foretold properly to Zedekiah, and to his people, who shall remain after the pestilence, the sword, and the hunger, that he is to be taken by Nebuchadnezzar the Babylonian king, and to be killed with his friends by the sword: nor should he hope for any mercy from him, whose covenant and necessity [alliance] he deserted by perjury.

(Verse 8 ff.) And to this people you shall say: Thus says the Lord: Behold I set before you the way of life and the way of death. He who shall dwell in this city shall die by the sword, by hunger, and by pestilence. But he who shall go out and flee over to the Chaldeans, who besiege you, shall live, and his soul shall be to him as a spoil. For I have set my face upon this city for evil, and not for good, says the Lord. It shall be given into the hand of the king of Babylon, and he shall burn it with fire. To those who were sent by the king and had come to the Prophet to pray that he might inquire of the Lord for them, he had responded the above things, and those which they should relate to king Zedekiah. Now he exhorts that they respond to the people, and gives counsel that they flee over to the Chaldeans, against the royal will, which no one is ignorant was dangerous for the Prophet. Whence also he imprecates death upon himself and says: Cursed be the day in which I was born (Jer. 20:14). And: Why did I come out of the womb, that I might see labor and sorrow (Ibid., 18)? Not that it is light to give counsel to those not yet captured, to deliver themselves of their own accord to captivity, as if it were commanded to those about to suffer shipwreck, that before the shipwreck and the dissipated ship, they should seize oars and planks, and deliver themselves to the waves: but because it is more tolerable to live captured in whatever way, than to be consumed by sword, hunger, and pestilence. There are some who explain this place according to tropology thus, that it is better to deliver oneself to secular disciplines, and especially to philosophy, than to remain in that Church in which there is hunger for the word of God, and all the people die by the sword of heretics and penury of doctrine and the heretical pestilence.

(Verse 11, 12.) And to the house of the king of Judah: Hear the word of the Lord, house of David. Thus says the Lord: Judge judgment in the morning, and deliver the one oppressed by force from the hand of the slanderer, lest perhaps my indignation go out (or so that it may not go out) like fire, and be kindled, and there be no one to extinguish it, because of the malice of your pursuits. That which follows: Because of the malice of your pursuits, is not had in the Seventy.

Quia supra [Al. jam supra] dixerat, Et ad populum hunc dices, Haec dicit Dominus, consequenter nunc infert, et domui regis Juda: ut subaudiatur, dices, haec dicit Dominus: ἀπὸ κοινοῦ enim et superiora et inferiora junguntur; ut sit sensus: Et ad populum hunc dices, Haec dicit Dominus. Proprie autem sermo fit ad domum regiam, ob cujus maxime culpam civitas obsidetur, ut emendet errorem poenitudine, et clementiam Domini consequatur. Judicate, inquit, mane judicium, non in tenebris iniquitatis, sed in luce justitiae. Et eruite vi oppressum, de manu calumniatoris, ut non accipiatis personam in judicio, sed divitibus pauperes opprimentibus, magis apud vos Dei imperium valeat, quam potentia persequentis. Et si, inquit, hoc feceritis, nequaquam succendetur in vobis ignis furoris mei, nec inveniet materiam quam consumat. Incredibilis in hoc loco Dei clementia demonstratur, ut de quibus supra dixerat: Posui enim faciem meam super civitatem hanc in malum, et non in bonum; in manu regis Babylonis tradetur, et exuret eam igni [Al. ignis], jam Domini ingruente sententia, eos provocet ad salutem. Non quod ignoret urbem Jerusalem esse capiendam; sed quod liberum homini servetur arbitrium, ut non ignorantia futuri, sed voluntate propria videantur perire. Quomodo et Salvator sciebat Apostolum negaturum, et se esse crucifigendum: quippe qui hoc Apostolis saepe praedixerat, et nihilominus commonebat, volens eos corrigere ad poenitentiam; ut quidquid postea sustinuerunt, suo vitio eis acciderit, non duritia comminantis.

(Vers. 13, 14.) Ecce ego ad te habitatricem vallis solidae atque campestris, ait Dominus, qui dicitis, quis percutiet (sive terrebit) nos? Et quis ingredietur domus nostras? Et visitabo super vos; quodque sequitur, juxta fructum studiorum vestrorum, dicit Dominus, in LXX non habetur. Et succendam, inquit, ignem in saltu ejus, et devorabit omnia in circuitu ejus. Pro habitatrice vallis solidae atque campestris, Septuaginta transtulerunt, Ecce ego ad te, qui habitas in valle SOR () campestri, pro quo Symmachus, petram, Theodotio obsessam, interpretati sunt; Aquilae prima editio solidam, secunda Tyrum. Sor enim sive Sur lingua Hebraea 986 et Tyrum, et silicem, et coarctatam sonat. Loquitur autem contra Jerusalem quae obsidione vallata est, sive in similitudinem Tyri, quasi mari grandi, ita Babylonio exercitu cingitur, et evadere non potest; aut certe quae se instar petrae durissimae inexpugnabilem putat atque robustam pro soliditate murorum et magnitudine, et dicit: Quis terrere nos poterit? et quis ingredietur domus nostras? cum e contrario loquatur Deus: Ego visitabo vos; meum evadere oculum non poteritis. Visitabo autem vos in perniciem, et reddam vobis fructum malitiae vestrae. Et ego succendam ignem in saltu vestro.

Because he had said above: And to this people you shall say, Thus says the Lord, consequently he now brings in: and to the house of the king of Judah: so that it may be understood, you shall say, thus says the Lord: for both the superior and inferior parts are joined *apo koinou* [in common]; so that the sense is: And to this people you shall say, Thus says the Lord. Moreover, the word is properly made to the royal house, because of whose fault especially the city is besieged, so that it may emend the error by penitence, and obtain the clemency of the Lord. Judge, he says, judgment in the morning, not in the darkness of iniquity, but in the light of justice. And deliver the one oppressed by force from the hand of the slanderer, so that you may not accept a person in judgment, but with the rich oppressing the poor, the command of God may prevail among you more than the power of the persecutor. And if, he says, you do this, by no means shall the fire of my fury be kindled in you, nor shall it find matter which it may consume. Incredible clemency of God is demonstrated in this place, so that concerning those of whom he had said above: For I have set my face upon this city for evil, and not for good; it shall be delivered into the hand of the king of Babylon, and he shall burn it with fire, with the sentence of the Lord already rushing in, he provokes them to salvation. Not that he is ignorant that the city of Jerusalem is to be taken; but because free will is preserved for man, so that not by ignorance of the future, but by their own will they may seem to perish. Just as the Savior also knew that the Apostle would deny him, and that he himself was to be crucified: forasmuch as he had often foretold this to the Apostles, and nevertheless he was warning them, wanting to correct them to penitence; so that whatever they sustained afterwards happened to them by their own fault, not by the hardness of the one threatening.

(Verse 13, 14.) Behold I am against you, inhabitant of the solid and level valley, says the Lord, who say: Who shall strike (or terrify) us? And who shall enter our houses? And I will visit upon you; and that which follows: according to the fruit of your pursuits, says the Lord, is not had in the Seventy. And I will kindle, he says, a fire in its forest, and it shall devour all things in its circuit. For the inhabitant of the solid and level valley, the Seventy translated: Behold I am against you, who dwell in the level valley of SOR; for which Symmachus interpreted 'rock,' Theodotion 'besieged'; the first edition of Aquila 'solid,' the second 'Tyre.' For Sor or Sur in the Hebrew language sounds like both Tyre, and flint, and narrowed. Moreover, he speaks against Jerusalem which is walled in by siege, or in the likeness of Tyre, as if by a great sea, so it is girded by the Babylonian army, and cannot escape; or certainly which thinks itself impregnable and robust like a very hard rock because of the solidity and magnitude of its walls, and says: Who shall be able to terrify us? and who shall enter our houses? when on the contrary God speaks: I will visit you; you will not be able to escape my eye. Moreover, I will visit you for destruction, and I will render to you the fruit of your malice. And I will kindle a fire in your forest.

Non Babylonius, ut putatis, non rex Chaldaeorum; sed mea haec omnia ira perficiet. Saltum autem vocat Jerusalem, et omnem circa regionem, quae frugiferas arbores bonorum operum non habet, quod sit incendio praeparatus. Pulchreque vallem appellat campestrem, quod pervia sit hostibus: et non montem excelsum, qui difficulter ascendi potest, juxta quod et in Isaia dicitur: Visio vallis Sion (Isa. Quidquid ad domum regiam, et ad urbem metropolim prophetatur, referamus ad ecclesiasticum ordinem, et ad principes Ecclesiarum, eos dumtaxat qui se superbiae et divitiis lasciviaeque tradiderint. Nec statim quia domus regia est, ab interitu liberabitur, quomodo et qui de stirpe fuere David, pauci admodum sunt inventi, qui placuerint Domino ut ipse David, Ezechias et Josias, magnaque pars principum et stirpis regiae in universum populum iram Domini provocavit.

(Cap. XXII.---Vers. 1 seqq.) Haec dicit Dominus: Descende in domum regis Juda, et loqueris ibi verbum hoc, et dices, Audi verbum Domini, rex Juda, qui sedes super solium David, tu et servi tui et populus tuus, qui ingredimini per portas istas. Haec dicit Dominus, Facite judicium et justitiam, et liberate vi oppressum de manu calumniatoris, et advenum et pupillum et viduam nolite contristare, neque opprimatis inique (sive impie), et sanguinem innocentem ne effundatis in loco isto. Si enim facientes feceritis verbum istud, ingredientur per portas domus hujus reges sedentes de genere David super thronum ejus, et ascendentes currus et equos, ipsi et servi, et populus eorum. Quod si non audieritis verba haec, per memetipsum juravi, dicit Dominus, quia in solitudinem erit domus haec.

Haec visio, immo hic sermo Domini, vel ante fit ad Prophetam quam Sedecias nuntios ad eum mitteret, vel certe postquam nuntiis praecepit quid regi referre deberent, praecipitur Jeremiae, ut nequaquam per nuntios loquatur ad regem, sed ipse vadat ad palatium, et ibi loquatur ei. Simulque animadvertamus divinam sapientiam, quod per nuntios jubet tristia nuntiari, mixtis et prosperis, si agere voluerit rex poenititiam. Hic vero quia ipsi imperatur ut pergat, non tristia nuntiat, et captivitatem jamjamque venturam; sed monet quid facere debeat ut vitet impendentem sententiam Dei.

Not the Babylonian, as you think, not the king of the Chaldeans; but my wrath shall perform all these things. Moreover, he calls Jerusalem a 'forest,' and all the region around, which does not have the fruit-bearing trees of good works, because it is prepared for burning. And beautifully he calls it a 'level valley,' because it is passable for enemies: and not a 'lofty mountain,' which can be ascended with difficulty, according to that which is also said in Isaiah: The vision of the valley of Zion (Isa. 22:1). Whatever is prophesied to the royal house and to the metropolitan city, let us refer to the ecclesiastical order, and to the princes of the Churches, those at least who have delivered themselves to pride and riches and lasciviousness. Nor shall it be delivered from destruction immediately because it is the royal house, just as those who were of the stock of David, very few indeed were found who pleased the Lord as David himself.

(Chap. XXII.---Verse 1 ff.) Thus says the Lord: Go down into the house of the king of Judah, and you shall speak there this word, and you shall say: Hear the word of the Lord, king of Judah, who sit upon the throne of David, you and your servants and your people, who enter through these gates. Thus says the Lord: Do judgment and justice, and deliver the one oppressed by force from the hand of the slanderer, and do not sadden the stranger and the fatherless and the widow, nor oppress them iniquitously (or impiously), and do not shed innocent blood in this place. For if doing you shall do this word, kings sitting of the race of David upon his throne shall enter through the gates of this house, and ascending chariots and horses, they and their servants and their people. But if you will not hear these words, I have sworn by myself, says the Lord, that this house shall be in solitude.

This vision, or rather this word of the Lord, is made to the Prophet either before Zedekiah sent messengers to him, or certainly after he commanded the messengers what they ought to relate to the king, it is commanded to Jeremiah that he should by no means speak to the king through messengers, but he himself should go to the palace, and there speak to him. And at the same time let us notice the divine wisdom, that through messengers he commands sad things to be announced, mixed also with prosperous things, if the king should want to do penance. But here, because it is commanded to him that he should proceed, he does not announce sad things and the captivity already about to come; but he warns what he ought to do so that he may avoid the impending sentence of God.

Regum autem proprium est facere judicium et justitiam, et liberare de manu calumniatorum vi oppressos, et peregrino, pupilloque, et viduae (qui facilius opprimuntur a potentibus) praebere auxilium. Et ut curam eis praeceptorum Dei majorem injiceret, intulit: Nolite contristare, ut non solum non eripiatis, sed ne patiamini quidem per vestram conniventiam ab aliis contristari. Et sanguinem innocentem non effundatis in loco isto. Homicidas enim et sacrilegos et venenarios punire, non est effusio sanguinis, sed legum ministerium. Si, inquit, haec feceritis, o reges Juda, tenebitis pristinam potestatem, et cum ambitu gloriaque regia per portas Hierosolymorum ingrediemini.

(Vers. 6,-8.) Quia haec dicit Dominus super domum (sive ad domum) regis Juda, Galaad, tu mihi caput (sive principium) Libani, si non posuero te in solitudinem, urbes inhabitabiles. Et sanctificabo [Al. aedificabo] super te interficientem virum, et arma ejus: et succident electas cedros tuas, et praecipitabunt (sive mittent) in ignem, et pertransibunt gentes multae per civitatem hanc, et dicet unusquisque proximo suo: Quare fecit Dominus sic civitati huic magnae? Et respondebunt, eo quod dereliquerunt pactum Domini Dei sui, et adoraverunt deos alienos, et servierunt eis.

Galaad, quam possedit dimidia tribus Manasse, trans Jordanem Scriptura commemorat. In quo monte Laban fugientem consecutus est Jacob, et mons juxta Genesim nomen accepit σωρὸς, id est, tumulus testimonii, eo quod ibi Jacob Labanque juraverint, in acervum lapidibus congregatis (Genes. XXXI). Est autem caput, sive principium Libani montis excelsi, qui universus cedris consitus est, juxta illud David canentis: Et commovebit Dominus cedros Libani (Psal. XXVIII, 5). Et alibi: Vidi impium superexaltatum, et elevatum sicut cedros Libani (Psal. XXXVI, 35). Et in Zacharia legimus: Aperi, Libane, portas tuas, et comedat ignis cedros tuas (Zach. XI, 1). Igitur praesenti loco, quia ad domum regiam loquebatur, per metaphoram loquitur ad Templum, sive ad domum stirpis Juda, quod ipsa sit in excelso, sive quod de Templo, atque Sacrario, omnium peccatorum remedia poscebantur. Unde et hic idem propheta commemorat: Numquid resina non est in Galaad, aut medicus non est ibi? Quare non ascendit curatio filiae populi mei (Supra VIII, 21)? Comminatur igitur regiae domui, et urbi Jerusalem, et Templo, quod vocat caput Libani, quod redigendum sit in solitudinem cum universis urbibus suis: non potentia regis Babylonii, sed Domini jussione, qui dicit: Sanctificabo super te interficientem. Sanctus autem vocatur Nabuchodonosor, et omnis ejus exercitus, quia exsequitur sententiam Dei. Et succident, inquit, electas cedros tuas, nobiles scilicet viros, et mittens eos in ignem.

Moreover, it is proper to kings to do judgment and justice, and to deliver from the hand of slanderers those oppressed by force, and to provide help to the stranger, and the fatherless, and the widow (who are more easily oppressed by the powerful). And so that he might inject a greater care for the precepts of God into them, he brought in: Do not sadden, so that not only should you not snatch away, but neither should you even allow them to be saddened by others through your connivance. And you shall not shed innocent blood in this place. For to punish homicides and sacrilegious and poisoners is not the shedding of blood, but the ministry of the laws. If, he says, you do these things, O kings of Judah, you shall hold your former power, and you shall enter through the gates of Jerusalem with the ambit [pomp] and royal glory.

(Verse 6-8.) Because thus says the Lord concerning the house (or to the house) of the king of Judah: Gilead, you are to me the head (or the beginning) of Lebanon, if I do not set you in solitude, uninhabitable cities. And I will sanctify [Al. build] over you the man who kills, and his weapons: and they shall cut down your choice cedars, and they shall precipitate (or cast) them into the fire, and many nations shall pass through this city, and each one shall say to his neighbor: Why did the Lord do thus to this great city? And they shall respond: Because they forsook the covenant of the Lord their God, and adored alien gods, and served them.

Gilead, which the half tribe of Manasseh possessed, the Scripture commemorates as being across the Jordan. On which mountain Laban overtook Jacob as he was fleeing, and the mountain according to Genesis received the name *soros* [heap], that is, the mound of testimony, for the reason that there Jacob and Laban swore, with stones gathered into a heap (Gen. 31). Moreover, it is the head, or the beginning of Lebanon, a lofty mountain, which is all planted with cedars, according to that of David singing: And the Lord shall shake the cedars of Lebanon (Ps. 28:5). And elsewhere: I have seen the impious highly exalted, and elevated like the cedars of Lebanon (Ps. 36:35). And in Zechariah we read: Open, Lebanon, your gates, and let fire devour your cedars (Zech. 11:1). Therefore in the present place, because he was speaking to the royal house, he speaks through a metaphor to the Temple, or to the house of the stock of Judah, that it itself is on high, or that from the Temple and the Sanctuary remedies for all sins were sought. Whence also this same prophet commemorates: Is there not balm in Gilead, or is there not a physician there? Why has the healing of the daughter of my people not gone up (Above 8:21)? He threatens therefore the royal house, and the city of Jerusalem, and the Temple, which he calls the head of Lebanon, that it is to be reduced to solitude with all its cities: not by the power of the Babylonian king, but by the command of the Lord, who says: I will sanctify over you the one who kills. Moreover, Nebuchadnezzar is called 'holy,' and all his army, because he executes the sentence of God. And they shall cut down, he says, your choice cedars, namely noble men, and casting them into the fire.

(Vers. 10, 11.) Nolite flere mortuum, neque lugeatis super eum: plangite fletu eum qui egreditur: quia non revertetur ultra, nec videbit terram nativitatis suae. Quia haec dicit Dominus ad Sellum filium Josiae regem [Vulg. regis] Juda, qui regnavit pro Josia patre suo, qui egressus est de loco isto: non revertetur huc amplius; sed in loco, ad quem transtuli eum, ibi morietur, et terram istam non videbit amplius.

Josias rex justus tres filios habuit, Joachaz, et Jacim, et Sedeciam, quorum primum rex Aegypti Pharao Nechao captivum duxit in Aegyptum, ibique mortuus est, et constituit pro eo regem Eliacim [Al. Joachim] fratrem ejus (IV Reg. XXIII, XXIV et XXV). Quo mortuo, regnavit filius ejus Jechonias, qui a Nabuchodonosor rege Babylonio, cum matre, et principibus ductus est in captivitatem: pro quo patruus ejus regnavit Sedecias qui, capta Jerusalem, ductus est in Babylonem. Quaeritur itaque, quis sit iste qui fleri non debeat, ducendusque sit in captivitatem, et ultra non reversurus, cum tres capti sint, atque transducti? Hebraei putant hoc omnibus convenire, id est, et Joachaz, et Jechoniae, et Sedeciae: appellarique omnes filios Josiae Sellem, sive Sellum (), quod interpretatur consummatio, sive completio; eo quod regnum Juda in ipsis finitum sit. Mihi autem proprie hoc dici videtur de Sedecia, de quo et praesentis, et praeteriti capituli prophetia est, in quo vere regnum Juda finitum est, sub quo et urbs capta est: ductusque in Babylonem, ibi mortuus scribitur. Iste est Sellum, id est, consummatio, atque completio, filius Josiae, rex Juda, qui regnavit pro Josia patre suo. Jechonias autem non fuit filius, sed nepos Josiae, filius Joacim: ut a principio visionis, quando misit ad Jeremiam rex Sedecias Phasur filium Melchiae, et Sophoniam filium Maasiae sacerdotem, usque ad istud capitulum, omnia ad regem, et de rege Sedecia dici intelligamus (Supra XXI).

(Vers. 12 seqq.) Vae qui aedificat domum suam in injustitia, et coenacula sua non in judicio. Amicum suum opprimit [Vulg. opprimet et reddet] frustra, et mercedem ejus non reddit ei. Qui dicit, aedificabo mihi domum latam, et coenacula spatiosa, qui aperit sibi fenestras, et facit laquearia cedrina, pingitque sinopide. Numquid regnabis, quoniam confers te cedro? Pater tuus nonne comedit et bibit, et fecit judicium et justitiam tunc cum bene erat ei? Judicavit causam pauperis, et egeni in bonum suum: numquid non ideo quia cognovit me? dicit Dominus. Tui vero oculi et cor ad avaritiam, et ad sanguinem innocentem fundendum, et ad calumniam, et ad cursum mali operis.

(Verses 10, 11.) Weep not for the dead, neither bewail him: weep bitterly for him that goeth away: for he shall return no more, nor see his native country. For thus saith the Lord concerning Shallum the son of Josiah king [Vulg. of the king] of Judah, who reigned instead of Josiah his father, who went forth out of this place: He shall not return hither any more; but in the place whither I have translated him, there shall he die, and shall see this land no more.

Josiah the just king had three sons, Jehoahaz, and Jehoiakim, and Zedekiah, of whom Pharaoh Necho the king of Egypt led the first captive into Egypt, and there he died, and he appointed as king in his place Eliakim [Al. Jehoiakim] his brother (2 Kings 23, 24 and 25). Upon whose death, his son Jeconiah reigned, who was led into captivity by Nebuchadnezzar the Babylonian king, with his mother and the princes: in whose place his uncle Zedekiah reigned, who, when Jerusalem was captured, was led into Babylon. It is asked, therefore, who is this one who should not be wept for, and is to be led into captivity, and shall not return any more, since three were captured and led away? The Hebrews think this applies to all, that is, both to Jehoahaz, and to Jeconiah, and to Zedekiah: and that all the sons of Josiah are called Sellem, or Sellum, which is interpreted as consummation or completion; for the reason that the kingdom of Judah was finished in them. To me, however, this seems properly said of Zedekiah, concerning whom the prophecy of both the present and the past chapter is, in whom the kingdom of Judah was truly finished, under whom also the city was captured: and having been led into Babylon, he is written to have died there. This is Shallum, that is, consummation and completion, the son of Josiah, king of Judah, who reigned instead of Josiah his father. Jeconiah, moreover, was not the son, but the grandson of Josiah, the son of Jehoiakim: so that from the beginning of the vision, when king Zedekiah sent to Jeremiah Pashhur the son of Malchiah, and Zephaniah the son of Maaseiah the priest, up to this chapter, we understand all things to be said to the king, and concerning king Zedekiah (Above 21).

(Vers. 12 seqq.) Woe to him that buildeth his house by unrighteousness, and his chambers [coenacula] not by judgment. He oppresseth [Vulg. he will oppress and render] his friend for naught, and rendereth him not his reward. Who saith, I will build me a wide house, and spacious chambers, who openeth him windows, and maketh ceilings of cedar, and painteth with sinoper. Shalt thou reign, because thou comparest thyself to the cedar? Did not thy father eat and drink, and do judgment and justice then when it was well with him? He judged the cause of the poor and the needy for his own good: was it not therefore because he knew me? saith the Lord. But thine eyes and heart are toward avarice, and to shedding innocent blood, and to calumny, and to the course of evil work.

LXX: O qui aedificas domum tuam non cum justitia, et coenacula tua non in judicio! Apud eum proximus operatur gratis, et mercedem ei non reddit. Aedificasti tibi domum parvulam, coenacula perflatilia distincta fenestris, et contignata cedro, et lita sinopide. Numquid regnabis, quia tu contendis contra Achaz patrem tuum? non comedent, et non bibent, Melius tibi erat [Al. erit] facere judicium et justitiam bonam; non cognoverunt, non judicaverunt judicium humilis, neque judicium pauperis. Nonne hoc est te ignorare me? dicit Dominus. Ecce non sunt oculi tui recti, nec cor tuum bonum, sed ad avaritiam tuam, et ut sanguinem innocentem effundas, et ad iniquitatem et homicidium, ut facias ea.

Utramque editionem ex integro posui, ut et Hebraica veritas, et difficultas Vulgatae editionis facilius cognoscatur. Est autem sermo contra Joacim filium Josiae regis Judae, de quo supra diximus, quem constituit Nechao Pharao rex Aegypti pro Joachaz fratre suo, quem vinctum duxit in Aegyptum. Legimus autem, ut tam Regum quam Paralipomenon narrat historia (IV Reg. XXIII et XXIV, II Paral. XXXVI), undecim annis regnasse in Jerusalem Joacim filium Josiae, et regnasse crudeliter, et exstitisse impium, et postea mortuum; nec tamen ejus sepultura narratur, hanc habente Scriptura sacra consuetudinem, ut omnes reges et mortuos referat et sepultos. Hunc autem proprie narrat mortuum et non sepultum, de quo dicemus in posterioribus [Al. consequentibus]. Plangit itaque supradictum regem, quod confidat in injustitia [Al. addunt sua] et putet esse perpetuam regiam dignitatem, faciatque sibi coenacula, et amicos opprimat, operantibusque non reddat mercedem suam, et aeternam palatii sui aedificationem arbitretur. Numquid, ait sermo divinus, regnare poteris in perpetuum, quoniam conferre te cupis cedro excelsae, patri tuo Josiae videlicet, regi justo? Pater, inquit, tuus et comedit, et bibit, et fruitus est opibus regiis, nec tamen in eo offendit Deum quod habuit divitias, sed in eo placuit, quod fecit judicium atque justitiam. Et idcirco tam in praesenti saeculo, quam in futuro bene ei fuit, et erit. Judicavit, inquit, causam pauperis et egeni, et in eorum refrigerium quos audivit, et proprie in bonum suum. Haec autem omnia evenerunt ei prospera, quia me cognovit, dicit Dominus. Tui vero, o Joacim, oculi declinant ad avaritiam, et ut innocentem sanguinem fundas, ad calumniam, et ad cursum mali operis.

LXX: O thou that buildest thy house not with justice, and thy chambers not in judgment! With him the neighbor worketh for nothing, and his reward he rendereth not to him. Thou hast built for thyself a small house, airy chambers distinguished with windows, and floored with cedar, and smeared with sinoper. Shalt thou reign, because thou contendest against Ahaz thy father? they shall not eat, and they shall not drink. It was better for thee [Al. it will be] to do judgment and good justice; they knew not, they judged not the judgment of the humble, nor the judgment of the poor. Is this not thy ignoring me? saith the Lord. Behold thine eyes are not right, nor thy heart good, but toward thy avarice, and that thou mayest shed innocent blood, and to iniquity and homicide, that thou mayest do them.

I have set forth both editions in full, so that both the Hebrew truth and the difficulty of the Vulgate edition may be more easily known. Moreover, the discourse is against Jehoiakim the son of Josiah king of Judah, of whom we have spoken above, whom Pharaoh Necho king of Egypt appointed instead of Jehoahaz his brother, whom he led bound into Egypt. We read, however, as the history of both Kings and Chronicles relates (2 Kings 23 and 24, 2 Chron. 36), that Jehoiakim the son of Josiah reigned eleven years in Jerusalem, and reigned cruelly, and stood out as impious, and afterwards died; yet his burial is not related, the sacred Scripture having this custom, that it reports all kings both dead and buried. Him, however, it properly relates as dead and not buried, concerning which we shall speak in later parts. He laments therefore the aforesaid king, that he trusts in unrighteousness and thinks the royal dignity to be perpetual, and makes for himself upper rooms, and oppresses friends, and renders not their reward to those working, and thinks the building of his palace eternal. Shalt thou, says the divine word, be able to reign forever, because thou desirest to compare thyself to the lofty cedar, to thy father Josiah forsooth, a just king? Thy father, he says, both ate and drank, and enjoyed royal wealth, yet in that he did not offend God that he had riches, but in that he pleased him, that he did judgment and justice. And therefore both in the present age and in the future it was well with him, and will be. He judged, he says, the cause of the poor and needy, and in the refreshment of those whom he heard, and properly unto his own good. All these things, moreover, happened prosperously to him, because he knew me, saith the Lord. But thine eyes, O Jehoiakim, decline toward avarice, and that thou mayest shed innocent blood, toward calumny, and toward the course of evil work.

Juxta Septuaginta vero, quem sensum habeant, intelligere non possum. Cum enim caetera sibi aliqua ex parte consentiant, illud quod infertur: Numquid regnabis, quoniam tu contendis in Achaz patre tuo? pro quo in Hebraeo scriptum est ARAZ (), et hic sermo cedrum significet, manifestum est quod nullum sensum habeat. Illud quoque quod sequitur: Non comedent et non bibent, et caetera quae ita inter se dissipata sunt atque confusa, ut absque veritate Hebraicae lectionis nullam intelligentiam habeant.

Possumus autem hunc locum juxta anagogen contra haereticos accipere, qui aedificant sibi domum non magnam, et [Al. nec] Ecclesiae ubertate latissimam, sed parvulam. Aedificant autem non cum justitia atque judicio, aliena diripere cupientes. Unde dicitur: Aedificasti tibi domum parvulam, coenacula perflatilia, quae circumferuntur omni vento doctrinae, et distincta fenestris: non enim habent perpetuum aedificium, nec solidam firmitatem. Et contignata, inquit, cedro. Videntur quidem contignationem habere pulcherrimam; sed ad imbres, et persecutionum tempestatem cito putrescunt et corruunt. Litoque sinopide. Et ipsi quidem passionem Domini, et sanguinem pollicentur; sed in perpetuum non regnant, quia contendunt et ad iracundiam provocant Araz, id est, cedrum patrem suum. Omnis enim haereticus nascitur in Ecclesia, sed de Ecclesia projicitur, et contendit, et pugnat contra parentem. Quodque infert: Non comedent et non bibent, subauditur Corpus et Sanguinem Salvatoris, caeteraque his similia. Erroremque omnem dicit inde descendere, quod ignoraverint Deum, nec habeant rectos oculos; sed cor eorum pronum sit ad avaritiam ut aliena diripiant, et deceptorum sanguinem fundant. Hoc est enim facere homicidium. Obscura latius disserenda sunt.

(Vers. 18, 19.) Propterea haec dicit Dominus ad Joacim filium Josiae regem Juda. Non plangent eum, vae frater, et vae soror, non concrepabunt ei, vae Domine, et vae inclyte. Sepultura asini sepelietur, putrefactus et projectus extra portas Jerusalem.

Hoc quod nos de Hebraico posuimus: non plangent eum, vae frater, et vae soror, in Septuaginta non habetur. Proprieque dicitur contra Joacim regem Juda, et aperitur aenigma, quod prius videbatur occultum, et inter tres fratres ambiguum, ut non sit sermo de Joachaz, neque de Sedecia, sed proprie de Joacim, quem interfectum a latrunculis Chaldaeorum, Syriae, Ammonitarum, et Moabitarum, Hebraea narrat historia. Unde et in Malachim mortuus scribitur, et sepultus tacetur (IV Reg. XXIV). In libro Dierum legimus, vinctum catenis et ductum in Babylonem (II Par. XXXVI): nec ultra quid refertur de eo.

According to the Septuagint, however, what sense they have I cannot understand. For while other things agree with each other in some part, that which is brought in: Shalt thou reign, because thou contendest in Ahaz thy father? for which in the Hebrew it is written ARAZ, and this word signifies cedar, it is manifest that it has no sense. That also which follows: They shall not eat and they shall not drink, and other things which are thus scattered among themselves and confused, that without the truth of the Hebrew reading they have no understanding.

We can, however, take this place according to anagoge against heretics, who build for themselves a house not great, nor very wide with the abundance of the Church, but small. They build, moreover, not with justice and judgment, desiring to snatch away the things of others. Whence it is said: Thou hast built for thyself a small house, airy chambers, which are carried about by every wind of doctrine, and distinguished with windows: for they have no perpetual building, nor solid firmness. And floored, he says, with cedar. They seem indeed to have a very beautiful flooring; but at the rains, and the tempest of persecutions, they quickly rot and fall. And smeared with sinoper. And they indeed promise the passion of the Lord, and blood; but they do not reign forever, because they contend and provoke to wrath Araz, that is, the cedar their father. For every heretic is born in the Church, but is cast out from the Church, and contends, and fights against the parent. And that which he brings in: They shall not eat and they shall not drink, is understood of the Body and Blood of the Savior, and other things similar to these. And he says that all error descends from there, that they have ignored God, nor have right eyes; but their heart is prone toward avarice that they may snatch away the things of others, and shed the blood of the deceived. For this is to do homicide. Obscure things are to be discussed more widely.

(Vers. 18, 19.) Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah. They shall not lament him, saying, Woe brother! and Woe sister! they shall not sound for him, saying, Woe Lord! and Woe noble one! He shall be buried with the burial of an ass, rotten and cast forth beyond the gates of Jerusalem.

This which we have set forth from the Hebrew: they shall not lament him, Woe brother! and Woe sister! is not found in the Septuagint. And it is properly said against Jehoiakim king of Judah, and the enigma is opened, which before seemed hidden, and ambiguous among the three brothers, so that it is not a discourse concerning Jehoahaz, nor concerning Zedekiah, but properly concerning Jehoiakim, whom the Hebrew history relates to have been slain by the bands of the Chaldeans, of Syria, of the Ammonites, and of the Moabites. Whence also in Kings he is written as dead, and concerning his burial it is silent (2 Kings 24). In the book of Days [Chronicles] we read, that he was bound with chains and led into Babylon (2 Chron. 36): nor is anything further reported concerning him.

Pulchreque sepultura asini dicit eum sepeliendum, ut aliis verbis significet insepultum, hoc est, a bestiis, avibusque lacerandum. Haec est enim asini sepultura.

(Vers. 20 seqq.) Ascende Libanum, et clama, et in Basan da vocem tuam, et clama ad transeuntes, quia contriti sunt omnes amatores tui. Locutus sum ad te in abundantia tua, dixisti: non audiam. Haec est via tua ab adolescentia tua: quia non audisti vocem meam. Omnes pastores (sive amatores) tuos pascet ventus: et amatores (sive amici) tui in captivitatem ibunt. Et tunc confunderis, et erubesces ab omni malitia tua. Quae sedes in Libano, et nidificas in cedris, quomodo congemuisti, cum venissent tibi dolores quasi dolores parturientis?

Per metaphoram Libani et Basan, regionum et montium trans Jordanem, ad Jerusalem sermo dirigitur, quod frustra in Aegypto sit confisa, sive ad ipsum Joacim, qui eo tempore regnabat in Jerusalem, et ab Aegyptiis rex fuerat constitutus, quod frustra Aegyptiorum speret auxilium, et quod ipsi quoque a Babylonio rege superandi sint, et ducendi in captivitatem (IV Reg. XXIII). Quodque ait: locutus sum ad te, hoc est, ipse Deus per Prophetas; sive, locuti sunt ad te, ut subaudiatur, Prophetae mei; et tu in abundantia tua dixisti, non audiam: arguit eam superbiae, et quod divitiarum magnitudine abusa sit in contemptum Dei. Et narrat, quod non solum hoc tempore, sed ab initio quando educta sit de Aegypto, non audierit vocem Dei; unde et omnes pastores ejus, et principes huc illucque dispersi sint, et captivitati Babyloniae colla submiserint. Quodque infert: Quae sedes in Libano, et nidificas in cedris, arrogantiam suggillat, quae de omnium rerum creverat abundantia, et quod instar mulieris puerperae, repentinus ei dolor et subita veniat captivitas. Quod autem nos diximus: clama ad transeuntes, et in Hebraico scriptum est MEABARIM (), Septuaginta, Theodotioque verterunt, trans mare: Symmachus de contra, ut significent, quod vox Prophetae de Jerusalem usque ad montem Libanum, et Basan debeat pervenire.

(Vers. 24 seqq.) Vivo ego, dicit Dominus: Quia si fuerit Chonias filius Joacim regis Juda annulus in manu dextera mea, inde evellam eum, (sive te) et dabo te in manu quaerentium animam tuam, et in manu quorum tu formidas faciem, et in manu Nabuchodonosor regis Babylonis (quod in LXX non habetur) et in manu Chaldaeorum. Et mittam te (sive projiciam te) et matrem tuam quae genuit te, in terram alienam in qua nati non estis: ibique moriemini. Et in terram [Al. in terram autem], ad quam ipsi levant animam suam ut revertantur, illuc non revertentur.

And beautifully he says he is to be buried with the burial of an ass, so that in other words he might signify unburied, that is, to be torn by beasts and birds. For this is the burial of an ass.

(Vers. 20 seqq.) Go up to Lebanon, and cry, and in Bashan give thy voice, and cry to them that pass by [transeuntes], for all thy lovers are crushed. I spoke to thee in thy abundance, thou saidst: I will not hear. This has been thy way from thy youth: for thou hast not heard my voice. The wind shall feed all thy shepherds [pastores] (or lovers): and thy lovers (or friends) shall go into captivity. And then shalt thou be confounded, and shalt be ashamed for all thy malice. O thou that sittest in Lebanon, and nestest in the cedars, how hast thou groaned, when pains had come upon thee as the pains of a woman in travail?

Through the metaphor of Lebanon and Bashan, regions and mountains across the Jordan, the discourse is directed to Jerusalem, because it has trusted in vain in Egypt, or to Jehoiakim himself, who at that time reigned in Jerusalem, and had been appointed king by the Egyptians, because he hoped in vain for the help of the Egyptians, and because they also are to be overcome by the Babylonian king, and led into captivity (2 Kings 23). And as to what he says: I spoke to thee, that is, God himself through the Prophets; or, they spoke to thee, so that it may be understood, my Prophets; and thou in thy abundance saidst, I will not hear: he convicts her of pride, and that she has abused the greatness of riches unto contempt of God. And he relates, that not only at this time, but from the beginning when she was led out of Egypt, she has not heard the voice of God; whence also all her shepherds, and princes have been dispersed hither and thither, and have submitted their necks to the Babylonian captivity. And that which he brings in: O thou that sittest in Lebanon, and nestest in the cedars, taunts the arrogance, which had grown from the abundance of all things, and that like a woman in childbirth, a sudden pain and sudden captivity comes upon her. But as to what we said: cry to them that pass by, and in the Hebrew it is written MEABARIM, the Septuagint and Theodotion translated, across the sea: Symmachus from opposite, that they might signify, that the voice of the Prophet must reach from Jerusalem even to Mount Lebanon, and Bashan.

(Vers. 24 seqq.) As I live, saith the Lord: That if Coniah [Chonias] the son of Jehoiakim king of Judah were the signet ring [annulus] upon my right hand, thence would I pluck him away, (or thee) and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, and into the hand of Nebuchadnezzar king of Babylon (which is not in the LXX) and into the hand of the Chaldeans. And I will send thee (or cast thee out) and thy mother that bore thee, into a strange land in which ye were not born: and there ye shall die. And into the land to which they lift up their soul to return, thither they shall not return.

Supra dixerat, domui regis Juda haec loqueris: et deinde, descende in domum regis Juda: iterum: haec dicit Dominus super domum regis Juda, et praepostero ordine, postquam locutus est de Sedecia, qui ultimus regum fuit in Jerusalem, revertitur ad Joacim fratrem ejus, qui ante eum regnavit. Qua vaticinatione completa, nunc loquitur ad filium Joacim, nepotem Josiae, regem Jerusalem Jechoniam, qui et alio nomine appellatur Joachin, qui captus a Nabuchodonosor cum matre sua, principibus et artificibus, et multis nobilibus, ductus est in Chaldaeam, ibique mortuus. Hoc igitur dicitur, si quomodo annulus non recedit de manu portantis, et de digito difficulter elabitur: sic sit in manu mea Jechonias; tamen evellam eum, et tradam regi Babylonio, ibique cum matre et omnibus sociis suis morietur, et ultra terram Judaeam, quam desiderat, non videbit.

Miserabilis Grunnius, qui ad calumniandos sanctos viros aperuit os suum, linguamque suam docuit mendacium, Sexti Pythagorei, hominis gentilissimi, unum librum interpretatus est in Latinum; divisitque eum in duo volumina, et sub nomine sancti Martyris Xysti, urbis Romanae episcopi, ausus est edere: in quibus nulla Christi, nulla Spiritus sancti, nulla Dei Patris, nulla Patriarcharum, Prophetarum, et Apostolorum 994 fit mentio, et hunc librum solita temeritate et insania, Annulum nominavit, qui per multas provincias legitur, et maxime ab his qui ἀπὰθειαν, et impeccantiam praedicant. Quomodo igitur Dominus Jechoniam instar annuli de manu sua et digito se projecturum comminatur: ita lectorem obsecro, ut nefarium librum abjiciat; legatque, si voluerit, ut caeteros philosophorum libros, non ut volumen ecclesiasticum. Soleo in commentariis et explanationibus, quorum mos est diversas sententias ponere interpretum, hujuscemodi miscere sermonem: quidam hoc dicunt, alii hoc autumant, nonnulli sic sentiunt. Quod et ipse miserabilis Grunnius, et post multos annos discipuli Joviniani, et illius calumniati sunt et calumniantur me, sub alienis nominibus proprias sententias ponere, quod ego causa benevolentiae facio, ne aliquem certo nomine videar lacerare. Quia igitur benignitas versa est in calumniam, nunc dico et illi qui mortuus est, et isti qui vivit, et haeresim illius instaurare conatur, magistrum eorum Origenem hunc locum referre ad Christum, quod de manu Dei Patris instar annuli avulsus sit, et missus in terram captivitatis, in vallem lacrymarum, crucique traditus, matrem quoque ejus, haud dubium quin Synagogam, captam atque projectam; et non pertimescit ista commemorans, hoc quod sequitur: Terra, terra, terra, audi verbum Domini.

Above he had said: To the house of the king of Judah thou shalt speak these things: and then, Go down into the house of the king of Judah: again: Thus saith the Lord upon the house of the king of Judah, and in a reversed order, after he has spoken concerning Zedekiah, who was the last of the kings in Jerusalem, he returns to Jehoiakim his brother, who reigned before him. Which prophecy having been completed, he now speaks to the son of Jehoiakim, the grandson of Josiah, Jeconiah king of Jerusalem, who also is called by another name Joachin, who having been captured by Nebuchadnezzar with his mother, the princes and craftsmen, and many nobles, was led into Chaldea, and there died. This therefore is said, that if just as a ring does not depart from the hand of the one wearing it, and from the finger is with difficulty slipped off: so should Jeconiah be in my hand; yet I will pluck him away, and deliver him to the Babylonian king, and there with his mother and all his companions he shall die, and beyond the land of Judah, which he desires, he shall not see.

Miserable Grunnius [Rufinus], who to calumniate holy men has opened his mouth, and has taught his tongue a lie, has interpreted one book of Sextus the Pythagorean, a most pagan man, into Latin; and has divided it into two volumes, and under the name of the holy Martyr Xystus, bishop of the city of Rome, he has dared to publish it: in which no mention of Christ, no mention of the Holy Spirit, no mention of God the Father, no mention of the Patriarchs, Prophets, and Apostles is made, and this book with his usual temerity and insanity he has named The Ring, which is read through many provinces, and especially by those who preach apatheia [impassibility] and impeccability. Just as therefore the Lord threatens that he will cast out Jeconiah like a ring from his hand and finger: so I beseech the reader, that he may cast away the nefarious book; and let him read it, if he will, as other books of philosophers, not as an ecclesiastical volume. I am accustomed in commentaries and explanations, whose custom it is to set forth various opinions of interpreters, to mix a discourse of this sort: some say this, others think this, some feel thus. Because of which both miserable Grunnius himself, and after many years the disciples of Jovinian, both have calumniated and do calumniate me, that under foreign names I set forth my own opinions, which I do for the sake of benevolence, lest I should seem to lacerate anyone by a certain name. Because therefore kindness has been turned into calumny, I now say both to him who is dead, and to him who lives and endeavors to restore his heresy, that their master Origen refers this place to Christ, that from the hand of God the Father like a ring he was plucked away, and sent into the land of captivity, into the valley of tears, and delivered to the cross, his mother also, no doubt but the Synagogue, captured and cast forth; and he does not dread in commemorating these things, that which follows: O earth, earth, earth, hear the word of the Lord.

Haec dicit Dominus: Scribe virum istum abominatum, sive sterilem, et reliqua, intelligere de Domino majestatis. Scribit autem hoc, ne discipuli ejus negare audeant, in quinto Stromatum libro.

(Vers. 28.) Numquid vas fictile, atque contritum vir iste Chonias [Al. Jechonias]? Numquid vas absque omni voluptate (sive utilitate)? Quare abjecti sunt ipse et semen ejus, et projecti in terram quam ignoraverunt?

Pro eo quod nos diximus, Numquid vas fictile atque contritum, Symmachus transtulit: Numquid purgamentum, sive quisquiliae viles atque projectae? Pro quo in Septuaginta nihil habetur, sed hoc tantum interpretati sunt: Inhonoratus est Jechonias, quasi vas in quo nulla est utilitas. Et cum hoc de Jechonia dicitur [Al. dicatur] filio Joacim, audet quispiam ad typum referre Christi; et ex eo quod Apostolus dicat Dominum Salvatorem imaginem esse Dei invisibilis (Coloss. I), primogenitum omnis creaturae, id est, sapientiam, Verbum, veritatem atque vitam et justitiam, eum appellari annulum, qui projiciatur vel avellatur de manu Domini, et regi tradatur Nabuchodonosor. Abjecti sunt, inquit, ipse et semen ejus, et projecti in terram quam ignorabant: quod de Jechonia factum nemo dubitat. Jechonias interpretatur Domini praeparatio, cui in praesenti loco prima syllaba, id est, Domini nomen aufertur, et dicitur Chonias, ut subaudiatur, perditioni et interitui praeparatus.

(Vers. 29, 30.) Terra, terra, terra, audi sermonem Domini. Haec dicit Dominus: Scribe virum istum sterilem, virum qui in diebus suis non prosperabitur. Nec enim erit de semine ejus vir qui sedeat super solium David et potestatem habeat ultra in Juda [Al. Judaea].

Si voluero per loca notare singula, quanta LXX vel praetermiserint vel mutaverint, longum fiet, praesertim cum possit diligens lector ex utraque editione considerare, quid mutatum, quid additum, quid subtractum sit. Pro sterili in Hebraeo scriptum est ARIRI (), quod Aquilae prima editio, sterilem: secunda, ἀναύξητον, id est, non crescentem: Symmachus, vacuum: Septuaginta et Theodotio, abominabilem, et abdicatum interpretati sunt. Et oritur quaestio, quomodo stare possit prophetia, de stirpe ejus nullum esse generatum, qui sederit super thronum David, nec princeps fuerit ultra in Juda, cum Dominus atque Salvator de hujus natus sit semine; super cujus ortu loquitur Gabriel ad Mariam: Ecce concipies in utero et paries filium, et vocabis nomen ejus Jesum. Ipse erit magnus, et Filius Altissimi vocabitur. Et dabit ei Dominus Deus sedem David patris sui, et regnabit super domum Jacob in aeternum, et regni ejus non erit finis (Luc. I, 31-33).

Thus saith the Lord: Write this man detested [abominatum], (or sterile), and the rest, to understand concerning the Lord of majesty. Moreover, he writes this, lest his disciples should dare to deny it, in the fifth book of his Stromata.

(Vers. 28.) Is this man Coniah [Chonias] an earthen [fictile] and broken vessel? Is he a vessel without all pleasure (or utility)? Why are he and his seed cast away, and projected into a land which they ignored?

Instead of what we have said, Is he an earthen and broken vessel, Symmachus translated: Is he refuse [purgamentum], or vile and cast-off dross [quisquiliae]? For which in the Septuagint nothing is had, but this only they interpreted: Jeconiah is dishonored, as a vessel in which there is no utility. And when this is said concerning Jeconiah the son of Jehoiakim, someone dares to refer it to the type of Christ; and from that which the Apostle says, that the Lord Savior is the image of the invisible God (Coloss. 1), the firstborn of all creation, that is, wisdom, the Word, truth and life and justice, that he is called a ring, who is projected or plucked away from the hand of the Lord, and delivered to king Nebuchadnezzar. They are cast away, he says, himself and his seed, and projected into a land which they ignored: which that it happened concerning Jeconiah no one doubts. Jeconiah is interpreted as preparation of the Lord, from whom in the present place the first syllable, that is, the name of the Lord, is taken away, and he is called Chonias, so that it may be understood, prepared for perdition and destruction.

(Vers. 29, 30.) Earth, earth, earth, hear the word of the Lord. Thus says the Lord: Write this man childless [sterilem], a man who shall not prosper in his days. For there shall not be a man of his seed who sits upon the throne of David and has power anymore in Judah [Al. Judea].

If I should wish to note each place, how much the Septuagint have either passed over or changed, it would become long, especially since the diligent reader can consider from both editions what has been changed, what added, what subtracted. For "childless" [sterile] in the Hebrew it is written ARIRI (), which Aquila's first edition translated as "childless" [sterilem]; the second, anauxēton (ἀναύξητον), that is, "not increasing"; Symmachus, "empty"; the Septuagint and Theodotion interpreted it as "abominable" and "disowned" [abdicatum]. And a question arises, how the prophecy can stand, that no one was generated from his stock who sat upon the throne of David, nor was a prince anymore in Judah, since the Lord and Savior was born of his seed; concerning whose birth Gabriel speaks to Mary: Behold, you shall conceive in your womb and bear a son, and you shall call his name Jesus. He shall be great, and shall be called the Son of the Most High. And the Lord God shall give to him the throne of David his father, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end (Luke 1:31-33).

Possumus ergo hoc dicere, quoniam illud quod deest [Al. esset] in LXX, videlicet, in diebus ejus non prosperabitur, sive non crescet, ignorantibus fecerit quaestionem. Septuaginta enim transtulerunt: Scribe virum istum abdicatum hominem [Al. hominum]: quia non crescet de semine ejus vir qui sedeat super thronum David, princeps ultra in Juda, quod in Hebraico bis positum est; quod putantes qui ab initio scripserunt, in Graecis libris additum, subtraxerunt. Respondeamus igitur quod in diebus Jechoniae non successerit ei vir qui sederit super thronum ejus; 996 sed multo post tempore de semine ejus natus sit qui solium ejus obtinuerit. Potest autem et sic solvi: Non sedebit quidem super thronum David vir et homo, sed sedebit Deus, regnumque ejus non erit terrenum et breve, ut fuit David, sed perpetuum atque coeleste, dicente Scriptura: Regnabit super domum Jacob in aeternum, et regni ejus non erit finis (Luc. I, 32). Natus est ergo de Joacim Jechonias, de Jechonia Salathiel, de Salathiel Zorobabel, et per ordinem venitur ad Christum. Sed in diebus Joacim non successit ei rex filius, sicut ipse patri successerat, sed fuit in captivitate et Salathiel, et Zorobabel, et usque ad Christum nullus regiam obtinuit potestatem. Hoc autem idcirco, quia in Hebraico scriptum est: in diebus ejus et in tempore suo, quo ipse fuit, non erit vir qui sedeat super solium David. Omnes enim fuere captivi, et nullus deinceps de stirpe David in terra Judaea tenuit principatum. Unde et Josephus refert de sacerdotali genere ac tribu Levi fuisse principes quibus successerit Herodes Antipatri proselyti filius, et postea sub Vespasiano, regnum hujus generis, immo imaginem imperii funditus fuisse deletam.

(Cap. XXIII.---Vers. 1 seqq.) Vae pastoribus, qui disperdunt et lacerant gregem pascuae meae (sive o pastores, qui disperditis et dissipatis oves pascuae meae), dicit Dominus. Ideo haec dicit Dominus Deus Israel ad pastores, qui pascunt populum meum: Vos dispersistis gregem meum, ejecistis eos, et non visitastis. Ecce ego visitabo super vos malitiam studiorum vestrorum, ait Dominus. Et ego congregabo reliquias gregis mei de omnibus terris ad quas ejeceram eos illuc, et convertam eos ad rura sua (sive restituam illos ad pascua sua) et crescent et multiplicabuntur. Et suscitabo super eos pastores, et pascent eos. Non formidabunt ultra, et non pavebunt, et nullus quaeretur ex numero, dicit Dominus.

Ad pastores, sive de pastoribus, propheticus sermo est. Et quia de Jechonia penultimo rege Judaeae, qui fuit de stirpe David, legimus scriptum: Terra, terra, terra, audi sermones Domini, scribe virum istum abdicatum, sive sterilem, et non erit de semine ejus vir qui sedeat super solium David (Supra XXII, 29, 30), omnisque spes regni Judaici fuerat amputata.

We can therefore say this, that that which is missing in the Septuagint, namely, "in his days he shall not prosper," or "he shall not increase," has caused a question for those who are ignorant. For the Septuagint translated: Write this man a disowned man [Al. of men]: because there shall not increase from his seed a man who sits upon the throne of David, a prince anymore in Judah, which in the Hebrew is placed twice; which those who wrote from the beginning, thinking it was added in the Greek books, subtracted. Let us respond, therefore, that in the days of Jeconiah there did not succeed him a man who sat upon his throne; [996] but a long time afterward there was born of his seed one who obtained his throne. It can also be solved thus: Indeed, not a man and human shall sit upon the throne of David, but God shall sit, and his kingdom shall not be earthly and brief, as was David's, but perpetual and heavenly, as the Scripture says: He shall reign over the house of Jacob forever, and of his kingdom there shall be no end (Luke 1:32). Therefore, from Jehoiakim was born Jeconiah, from Jeconiah Salathiel, from Salathiel Zerubbabel, and by order one comes to Christ. But in the days of Jehoiakim there did not succeed him a son as king, as he himself had succeeded his father, but Salathiel also was in captivity, and Zerubbabel, and until Christ no one obtained royal power. And this is for the reason that in the Hebrew it is written: "in his days and in his time," in which he himself was, "there shall not be a man who sits upon the throne of David." For all were captives, and no one thereafter of the stock of David held the principality in the land of Judea. Whence also Josephus reports that there were princes from the priestly race and the tribe of Levi, whom Herod the son of Antipater the proselyte succeeded, and afterward under Vespasian, the kingdom of this race—indeed, the very image of empire—was utterly destroyed.

(Chap. 23.—Vers. 1 seqq.) Woe to the shepherds who destroy and tear the flock of my pasture (or, O shepherds, who destroy and dissipate the sheep of my pasture), says the Lord. Therefore thus says the Lord God of Israel to the shepherds who feed my people: You have dispersed my flock, you have cast them out, and you have not visited them. Behold, I will visit upon you the malice of your pursuits, says the Lord. And I will gather the remnants of my flock from all the lands to which I had cast them out there, and I will convert them to their countrysides (or, I will restore them to their pastures) and they shall increase and be multiplied. And I will raise up over them shepherds, and they shall feed them. They shall not fear anymore, and they shall not be afraid, and none shall be sought from the number, says the Lord.

To the shepherds, or concerning the shepherds, is the prophetic word. And because concerning Jeconiah, the penultimate king of Judea, who was of the stock of David, we have read written: Earth, earth, earth, hear the words of the Lord, write this man disowned [abdicatum], or childless [sterilem], and there shall not be of his seed a man who sits upon the throne of David (Above 22:29, 30), and all hope of the Jewish kingdom had been cut off.

Transit ad principes Ecclesiae, et Synagoga cum suis pastoribus derelicta atque damnata, ad Apostolos sermo fit, de quibus dicitur: Et suscitabo super eos pastores, et pascent eos, non formidabunt ultra, et non pavebunt, et 997 nullus quaeretur ex numero, dicit Dominus (Ezech. III, 24). Apostoli enim confidenter, et absque ullo timore pascent Ecclesiasticum gregem, et reliquiae populi Israel salvabuntur de omnibus terris, et convertentur ad rura, sive ad pascua sua, et crescent et multiplicabuntur. Super malos autem pastores, Scribas et Pharisaeos, visitabit Dominus propter malitiam studiorum ipsorum. Possumus autem hoc juxta tropologiam, et de Ecclesiae principibus intelligere, qui tamen non digne regunt oves Domini, quod illis abjectis atque damnatis, salvetur populus aliis traditus, qui digni exstiterint: et reliquiae salvae fiant. Perdunt oves pastores, qui docent haeresim. Lacerant et dissipant, qui schismata faciunt. Ejiciunt eas, qui contra justitiam de Ecclesia separant. Non visitant, qui poenitentibus contrahunt manum. Quorum omnium miserebitur Dominus, reddens eis pristina pascua, et malos pastores auferens.

(Vers. 5, 6.) Ecce dies veniunt, dicit Dominus, et suscitabo David germen [Al. regem] justum (sive orientem justum); et regnabit rex, et sapiens erit (sive intelliget), et faciet judicium et justitiam in terra. In diebus illis salvabitur Juda, et Israel habitabit confidenter. Et hoc est nomen, quo vocabunt eum (sive vocabit eum) Dominus justus noster (sive justitia nostra). Quod Hebraice dicitur SADECENU (). Hoc quod in Septuaginta male additum est, in Prophetis, penitus amputandum. Aliud enim capitulum sequitur, quod ab eis praetermissum est, quo finito, titulus est, ad Prophetas, sive contra Prophetas, de quo suo dicemus loco.

Abjectis ergo pastoribus synagogae, Scribis videlicet et Pharisaeis, et salvatis reliquiis ex Israel, Apostolisque Evangelii in locum priorum principum constitutis, inducitur pastor pastorum, et princeps principum, et rex regum, et Dominus dominantium, Christus videlicet Salvator noster, qui proprie est germen justum, sive oriens justus, de quo legimus: Orietur in diebus ejus justitia (Psal. LXXI, 7).

He passes to the princes of the Church, and the Synagogue with its shepherds having been forsaken and condemned, the word is made to the Apostles, concerning whom it is said: And I will raise up over them shepherds, and they shall feed them, they shall not fear anymore, and they shall not be afraid, and [997] none shall be sought from the number, says the Lord (Ezek. 3:24). For the Apostles confidently and without any fear shall feed the Ecclesiastical flock, and the remnants of the people of Israel shall be saved from all lands, and shall be converted to their countrysides, or to their pastures, and they shall increase and be multiplied. But upon the evil shepherds, the Scribes and Pharisees, the Lord will visit on account of the malice of their pursuits. We can, however, understand this according to tropology [tropologiam] also concerning the princes of the Church who nevertheless do not worthily rule the sheep of the Lord, so that those being cast away and condemned, the people delivered to others who have stood forth as worthy may be saved: and the remnants may be made safe. The shepherds who teach heresy destroy the sheep. Those who make schisms tear and dissipate them. Those who separate them from the Church against justice cast them out. Those who withhold the hand from the penitent do not visit them. On all of whom the Lord will have mercy, restoring to them their former pastures, and taking away the evil shepherds.

(Vers. 5, 6.) Behold the days come, says the Lord, and I will raise up to David a righteous branch [Al. king] (or, a righteous rising); and a king shall reign, and he shall be wise (or, he shall understand), and he shall do judgment and justice in the earth. In those days Judah shall be saved, and Israel shall dwell confidently. And this is the name by which they shall call him (or, he shall call him), the Lord our righteous one (or, our justice). Which in Hebrew is called SADECENU (). This which has been badly added in the Septuagint, "in the Prophets," is to be utterly cut off. For another chapter follows, which was passed over by them, which having finished, the title is "To the Prophets," or "Against the Prophets," concerning which we shall speak in its own place.

Therefore, the shepherds of the synagogue, namely the Scribes and Pharisees, having been cast away, and the remnants from Israel saved, and the Apostles of the Gospel constituted in the place of the former princes, the Shepherd of shepherds is introduced, and the Prince of princes, and the King of kings, and the Lord of lords, namely Christ our Savior, who properly is the righteous branch [germen justum], or the righteous rising [oriens justus], concerning whom we read: In his days justice shall arise (Psalm 71:7).

Et in alio loco: Ecce vir, Oriens nomen ejus (Zach. VI, 12), et subter eum orietur, et aedificabit templum Domino: ut quomodo in Isaia Emmanuel appellatur, hoc est, nobiscum Deus (Isai. VII, 14): sic in Jeremia nomen accipiat, justitia nostra. Unde et apostolus loquitur: Qui factus est sapientia nobis a Deo, et justitia et sanctificatio et redemptio (I Cor. I, 30). Cui contrarius Antichristus, et ejus habitator diabolus, in Zacharia stultus pastor 998 dicitur (Zach. XI). Et faciet, inquit, judicium et justitiam in terra. Non enim Pater judicat quemquam, sed omne judicium dedit Filio (Joan. V, 22). In diebus illis et duae et decem tribus Juda, et Israel pariter salvabuntur. Et de duabus virgis, juxta Ezechiel, una virga fiet (Ezech. XXXVII). Nomenque ejus, si juxta Septuaginta, vocaverit eum Dominus, appellabitur Josedec, id est, Dominus justus: si secundum Hebraicum, qui dixerunt, nomen ejus vocabunt, dicetur, Dominus justitia nostra. Hoc enim significat ADONAI SADECENU (), pro quo Symmachus vertit, Domine, justifica nos.

(Vers. 7, 8.) Propter hoc ecce dies veniunt, dicit Dominus. Et non dicent ultra, vivit Dominus, qui eduxit filios Israel de terra Aegypti; sed vivit Dominus, qui eduxit et adduxit semen domus Israel de terra Aquilonis, et de cunctis terris, ad quas ejeceram eos illuc, et habitabunt in terra sua. Hoc omne capitulum in Septuaginta non habetur. Cujus hic sensus est, quod nequaquam per Moysen populus Dei de Aegypto liberetur, sed per Jesum Christum de omni orbe terrarum, in quem dispersus fuerat. Quod ex parte et nunc completur in mundo, et ex toto complebitur, quando de Oriente et Occidente, Septentrione et Meridie venient et discumbunt cum Abraham, Isaac, et Jacob (Matth. VIII). Ut postquam subintraverit plenitudo gentium, tunc omnis Israel salvus fiat (Rom. XI).

Ad Prophetas (sive in Prophetis, vel contra Prophetas). Hic titulus, ut supra diximus, in editione Septuaginta, finis anterioris capituli positus est, ubi scriptum legimus: et hoc est nomen, quo appellabit eum Dominus Josedec, in Prophetis. Quod plerique ignorantes, varia explanationis deliramenta confingunt. Multoque melius fuerat simpliciter inscitiam confiteri, quam imperitiae suae alios haeredes facere. Est autem sermo contra Prophetas, immo pseudoprophetas Jerusalem et Samariae, quos nunc communi et vulgato nomine Prophetas vocat, de quibus Scriptum est in consequentibus: Et in Prophetis Samariae vidi iniquitatem; statimque: Et in Prophetis Jerusalem vidi horribilia. Quando autem ponit conjunctionem, et, ostendit superiora de Prophetis dicta Domini, qui et ipsi pseudoprophetarum similes exstiterunt.

And in another place: Behold a man, Rising is his name (Zech. 6:12), and under him he shall rise, and shall build a temple to the Lord: so that as in Isaiah he is called Emmanuel, that is, God with us (Isaiah 7:14): so in Jeremiah he may receive the name, our justice. Whence also the Apostle speaks: Who has been made wisdom for us by God, and justice and sanctification and redemption (1 Cor. 1:30). To whom the Antichrist is contrary, and its inhabitant the devil, in Zechariah he is called a foolish shepherd [998] (Zech. 11). And he shall do, he says, judgment and justice in the earth. For the Father judges no one, but has given all judgment to the Son (John 5:22). In those days both the two and the ten tribes of Judah and Israel shall likewise be saved. And from two rods, according to Ezekiel, one rod shall be made (Ezek. 37). And his name, if according to the Septuagint, "the Lord shall call him," he shall be called Josedec, that is, the righteous Lord; if according to the Hebrew, who said, "they shall call his name," he shall be called, the Lord our justice. For this is what ADONAI SADECENU () signifies, for which Symmachus translated, "Lord, justify us."

(Vers. 7, 8.) Because of this, behold the days come, says the Lord. And they shall not say anymore: The Lord lives, who led the children of Israel out of the land of Egypt; but the Lord lives, who led out and brought the seed of the house of Israel from the land of the North, and from all the lands to which I had cast them out there, and they shall dwell in their own land. This whole chapter is not had in the Septuagint. Whose sense here is, that by no means is the people of God liberated from Egypt through Moses, but through Jesus Christ from the whole circle of the earth, into which it had been dispersed. Which in part is even now fulfilled in the world, and will be fulfilled in whole, when from the East and West, North and South they shall come and sit down with Abraham, Isaac, and Jacob (Matt. 8). So that after the fullness of the Gentiles has entered in, then all Israel may be saved (Rom. 11).

To the Prophets (or In the Prophets, or Against the Prophets). This title, as we have said above, in the Septuagint edition, has been placed at the end of the previous chapter, where we read written: and this is the name by which the Lord Josedec shall call him, in the Prophets. Which many, being ignorant, fashion various ravings of explanation. And it would have been much better simply to confess ignorance, than to make others heirs of their own unskillfulness. But the word is against the Prophets, rather the pseudo-prophets of Jerusalem and Samaria, whom he now calls "Prophets" by a common and vulgate name, concerning whom it is written in the following: And in the Prophets of Samaria I have seen iniquity; and immediately: And in the Prophets of Jerusalem I have seen horrible things. But when he places the conjunction "and," he shows the former things were spoken by the Lord concerning the Prophets, who themselves stood forth similar to the pseudo-prophets.

(Vers. 9.) Contritum est cor meum in medio mei (sive in me), contremuerunt (sive commota sunt) omnia ossa mea, factus sum quasi vir ebrius et quasi homo madidus (sive 999 soporatus) vino a facie Domini, et a facie verborum Sanctorum ejus (sive et facie decoris gloriae ejus). Considerato vultu omnipotentis Dei, hoc est, Patris, et considerato vultu Filii, qui juxta Apostolum splendor illius gloriae appellatur, et forma substantiae Dei (Hebr. I), Propheta et animo et corpore perhorrescit, et intelligit esse se nihili, secundum quod et in alio loco dicitur: Ut jumentum factus sum apud te (Psal. LXXII, 23). Sive victimam conscientiae et humilitatis suae offert Deo juxta illud quod in Psalmis legitur: Sacrificium Deo spiritus contribulatus, cor contritum et humiliatum Deus non spernit (Psal. L, 19). Ossa autem quae contremuerunt, sive commota sunt, illa intelligamus, de quibus idem David canit: Omnia ossa mea dicent, Domine, quis similis tui (Psal. XXXIV, 10)? Factus est quasi ebrius, et quasi homo madidus, sive soporatus vino, nullam habens intelligentiam, nullamque sapientiam. Dominus enim novit cogitationes hominum, quoniam vanae sunt (Psal. XCIII, 11). Si autem hoc ita est, ubi sunt qui perfectam in homine justitiam praedicant? Quod si responderint de sanctis hoc se dicere, non de seipsis, certe nullum puto sanctiorem esse Jeremia, qui virgo, Propheta, sanctificatusque in utero, ipso nomine praefigurat Dominum Salvatorem. Jeremias enim interpretatur, Domini excelsus.

(Vers. 10.) Quia adulteris [Al. adulteriis] repleta est terra, quia a facie maledictionis (sive juramenti) luxit terra, arefacta sunt arva (sive pascua) deserti, et factus est cursus eorum malus, et fortitudo eorum dissimilis. Hoc quod nos de Hebraico posuimus: quia adulteris repleta est terra, in Septuaginta non habetur, qui juramentum dixere, pro maledictione. Redditque causas, quod propter adulteria, et maledicta, sive superfluum juramentum, immo perjuria, frugum sterilitas consecuta sit. Quidquid de terra Judaea juxta litteram intelligis, refer ad congregationem credentium, quoniam propter adulteria, et mendacia, sive perjuria, virtutum et donationum Dei, sterilitas in Ecclesiis sit.

(Vers. 11, 12.) Propheta namque et Sacerdos polluti sunt, et in domo mea inveni mala [Vulg. malum] eorum, ait Dominus. Idcirco via eorum erit quasi lubricum in tenebris. Impellentur enim et corruent in ea, quia afferam (sive inferam) super eos mala, annum visitationis eorum, ait Dominus. Quando in Ecclesia Dei, et maxime in principibus ejus inveniuntur mala, sciamus esse completum, 1000 Propheta et sacerdos polluti sunt; in domo mea inveni mala eorum, ait Dominus.

(Vers. 9.) My heart is broken within me (or, in me), all my bones have trembled (or, have been moved), I have become like a drunken man and like a man soaked (or [999] put to sleep) with wine from the face of the Lord, and from the face of his holy words (or, and the face of the beauty of his glory). Having considered the face of almighty God, that is, of the Father, and having considered the face of the Son, who according to the Apostle is called the brightness of his glory and the form of the substance of God (Hebr. 1), the Prophet shudders in both mind and body, and understands himself to be nothing, according to what is also said in another place: I have become like a beast before you (Psalm 72:23). Or he offers to God the victim of his conscience and humility according to that which is read in the Psalms: A sacrifice to God is a troubled spirit, a broken and humbled heart God does not despise (Psalm 50:19). Moreover, the bones which trembled, or were moved, let us understand as those of which the same David sings: All my bones shall say: Lord, who is like you? (Psalm 34:10). He has become like a drunkard, and like a man soaked, or put to sleep with wine, having no understanding and no wisdom. For the Lord knows the thoughts of men, that they are vain (Psalm 93:11). If, however, this is so, where are they who preach a perfect righteousness in man? But if they respond that they say this concerning the saints, not concerning themselves, certainly I think none is holier than Jeremiah, who as a virgin, a Prophet, and sanctified in the womb, by his very name prefigures the Lord Savior. For Jeremiah is interpreted as high of the Lord.

(Vers. 10.) Because the land is filled with adulterers [Al. adulteries], because from the face of a curse (or, an oath) the land has mourned, the fields (or, pastures) of the desert have been dried up, and their course has become evil, and their strength dissimilar. This which we have placed from the Hebrew: "because the land is filled with adulterers," is not had in the Septuagint, who said "oath" instead of "curse." And he returns the causes, that on account of adulteries and curses, or superfluous oaths—rather perjuries—a sterility of fruits has followed. Whatever you understand concerning the land of Judea according to the letter, refer it to the congregation of believers, because on account of adulteries and lies, or perjuries, there is a sterility of virtues and gifts of God in the Churches.

(Vers. 11, 12.) For the Prophet and the Priest are polluted, and in my house I have found their evils [Vulg. evil], says the Lord. Therefore their way shall be like a slippery place in the dark. For they shall be driven and shall fall in it, because I will bring (or, induce) evils upon them, the year of their visitation, says the Lord. When in the Church of God, and especially in its princes, evils are found, let us know it is fulfilled: [1000] The Prophet and the priest are polluted; in my house I have found their evils, says the Lord.

Domus autem Christi Ecclesia est, de qua et Apostolus scribit ad Timotheum: Ut scias quomodo te oporteat in domo Dei conversari, quae est Ecclesia Dei vivi, columna et firmamentum veritatis (I Tim. III, 15). In propheta, doctorem accipe: in sacerdote, ministerii dignitatem. Qui si prava mente consenserint, erit via eorum in lubricum et in tenebris; nec habebunt Dominum loquentem: Ego lux in mundum veni, ut omnis qui credit in me, in tenebris non maneat (Joan. XII, 46). Unde sanctus loquitur, omnes tenebras fugiens [Al. fugientes]. Signatum est super nos lumen vultus tui, Domine. Dedisti laetitiam in cor meum [Al. corde meo] (Psal. IV, 7). Cum autem fuerint in tenebris et in via lubrica, errore videlicet haeretico, ad omnem motum impellentur et corruent. Et infert super eos Dominus mala, non quo mala sint, ut Dominus mala inferat: sed mala his qui sustinent supplicia. Alioquin eadem et mala sunt et bona. Mala, juxta eos quos cruciant: bona, juxta eos quos emendant. Et hoc notandum, quod annus visitationis Domini, correctio peccantium dicatur atque cruciatus, juxta illud quod scriptum est: Visitabo in virga iniquitates eorum, et in verberibus peccata eorum: misericordiam autem meam non dispergam ab eo (Psal. LXXXVII, 33, 34).

(Vers. 13.) Et in prophetis Samariae vidi stultitiam (sive iniquitatem [Vulg. fatuitatem]); prophetabant in Baal, et decipiebant populum meum Israel. Ego prophetas Samariae, juxta mysticos intellectus, proprie haereticos dici puto, et omnes qui jactant falsi nominis scientiam. Quomodo autem prophetae Samariae quidquid loquebantur, prophetabant in Baal, idolo videlicet, daemonibus consecrato: sic haeretici quidquid loquuntur in Ecclesia, sive extra Ecclesiam, ut supplantent populum Israel, qui prius cernebat Deum, loquuntur in daemonibus. Unde et significanter, ait: Et in Prophetis Samariae vidi stultitiam (I Cor. I, 24): non enim habent eum, de quo dicitur, Christus Dei virtus et Dei sapientia.

(Vers. 14.) Et in prophetis Jerusalem vidi similitudinem (sive horribilia), adulterium et iter mendacii, et confortaverunt manus pessimorum, ut non converteretur unusquisque a militia sua (sive a via sua pessima). Facti sunt mihi omnes quasi Sodoma, et habitatores ejus quasi Gomorrha.

Moreover, the house of Christ is the Church, concerning which also the Apostle writes to Timothy: That you may know how you ought to behave in the house of God, which is the Church of the living God, the pillar and ground of the truth (1 Tim. 3:15). In the prophet, take the teacher: in the priest, the dignity of the ministry. Who, if they have consented with a depraved mind, their way shall be in a slippery place and in darkness; nor shall they have the Lord speaking: I have come as a light into the world, so that everyone who believes in me may not remain in darkness (John 12:46). Whence the saint speaks, fleeing all darkness. The light of your countenance, Lord, is signed upon us. You have given gladness in my heart [Al. in my heart] (Psalm 4:7). But when they shall be in darkness and in a slippery way—namely, by heretical error—at every movement they shall be driven and shall fall. And the Lord brings evils upon them, not because they are evils so that the Lord should bring evils: but evils to those who endure punishments. Otherwise, the same things are both evil and good. Evil, according to those whom they torture: good, according to those whom they emend. And this is to be noted, that the year of the visitation of the Lord is called the correction of sinners and their torture, according to that which is written: I will visit their iniquities with a rod, and their sins with stripes: but my mercy I will not disperse from him (Psalm 88:33, 34).

(Vers. 13.) And in the prophets of Samaria I have seen foolishness (or, iniquity [Vulg. fatuitatem]); they prophesied in Baal, and deceived my people Israel. I think the prophets of Samaria, according to mystical understandings, are properly called heretics, and all those who boast of a knowledge falsly so called. For just as the prophets of Samaria, whatever they spoke, prophesied in Baal—namely, an idol consecrated to demons—so heretics, whatever they speak in the Church or outside the Church to supplant the people of Israel who previously beheld God, they speak in demons. Whence also he says significantly: And in the Prophets of Samaria I have seen foolishness (1 Cor. 1:24): for they do not have him of whom it is said, Christ the power of God and the wisdom of God.

(Vers. 14.) And in the prophets of Jerusalem I have seen a likeness (or, horrible things), adultery and the way of a lie, and they have strengthened the hands of the worst, so that no one was converted from his warfare (or, from his worst way). They have all become to me like Sodom, and its inhabitants like Gomorrah.

Non solum, inquit, in haereticorum conciliabulis haec reperta sunt, sed in prophetis quoque Jerusalem, id est, doctoribus 1001 Ecclesiae vidi similia, sive horribilia, adulterantium verbum Dei, et ingredientium per viam mendacii, ut haereticorum fallaciis acquiescerent, et confortarent manus pessimorum, eorumque mala suis sceleribus adjungerent, et quos corrigere debuerant, ducerent in interitum. Qui hoc fecerint, non se aestiment impunitos. Erunt enim et ipsi et hi quibus favent, quasi Sodoma, omnesque qui habitantur cum eis, nec recedent a talibus, quasi Gomorrha. Exsultet igitur quantum vult doctrina pessima, et glorientur prophetae Jerusalem quod obtinuerint per mendacium, et confortaverint manus pessimorum: finis eorum erit quasi Sodoma et Gomorrha.

(Vers. 15.) Propterea haec dicit Dominus exercituum ad Prophetas: Ecce ego cibabo eos absinthio (sive doloribus, et juxta Symmachum, amaritudine) et potabo eos felle (sive aqua amara), quia egressa est a prophetis Jerusalem pollutio in omnem terram. Utamur hoc testimonio adversum eos, qui epistolas plenas mendaciorum et fraudulentiae atque perjurii in orbem dirigunt, ut et aures polluant audientium, et existimationem simplicium laedant, quod impleatur in eis hoc quod scriptum est: A prophetis Jerusalem est egressa pollutio in omnem terram. Non enim eis sufficit iniquitatem propriam devorare, et proximos laedere: sed quos semel oderunt, per universum orbem infamare conantur, et ubique seminare blasphemias.

(Vers. 16, 17.) Haec dicit Dominus exercituum: Nolite audire verba prophetarum, qui prophetant vobis, et decipiunt vos: visionem cordis sui loquuntur, et non de ore Domini. Dicunt his qui blasphemant me (sive abjiciunt verbum meum), locutus est Dominus, pax erit vobis. Et omni qui ambulat in pravitate cordis sui, dixerunt: non venient super vos mala. Ne putaret se populus alienum esse a culpa si perversis acquiesceret Doctoribus: Nolite, inquit, audire verba Prophetarum, qui vobis prophetant mendacium, et decipiunt vos. Par enim erit poena et magistro et discipulo. Non loquuntur ex ore Domini, sed ea quae in suo corde simularunt. Dicunt his qui blasphemant me, haereticis videlicet atque perversis, sive qui abjiciunt sermonem meum: quid dicunt? Locutus est Dominus, pax erit vobis. Ne timeatis dura supplicia, nec vanis comminationibus terreamini: pax erit vobis atque tranquillitas, et quidquid dicimus et annuntiamus vobis, locutus est Dominus; nec veniet super vos malum, quod timetis 1002 pro mala conscientia; sed bonum quod vobis locutus est Dominus.

Not only, he says, are these things found in the assemblies of heretics, but in the prophets of Jerusalem also—that is, [1001] in the teachers of the Church—I have seen similar things, or horrible things: of those adulterating the word of God, and entering through the way of a lie, so that they might acquiesce to the fallacies of heretics, and strengthen the hands of the worst, and join their evils to their own crimes, and lead to destruction those whom they ought to have corrected. Those who have done this should not estimate themselves unpunished. For they themselves and those whom they favor will be like Sodom, and all who dwell with them and do not withdraw from such, like Gomorrah. Therefore, let the worst doctrine exult as much as it wishes, and let the prophets of Jerusalem glory that they have obtained through a lie and have strengthened the hands of the worst: their end will be like Sodom and Gomorrah.

(Vers. 15.) Therefore thus says the Lord of hosts to the Prophets: Behold, I will feed them with wormwood [absinthio] (or, with sorrows, and according to Symmachus, with bitterness) and I will give them gall [felle] to drink (or, bitter water), because pollution has gone forth from the prophets of Jerusalem into all the land. Let us use this testimony against those who direct letters full of lies and fraud and perjury into the world, so that they may both pollute the ears of the listeners and injure the reputation of the simple, so that there may be fulfilled in them that which is written: Pollution has gone forth from the prophets of Jerusalem into all the land. For it is not enough for them to devour their own iniquity and to injure their neighbors: but those whom they have once hated, they endeavor to defame throughout the universal world and everywhere to sow blasphemies.

(Vers. 16, 17.) Thus says the Lord of hosts: Do not hear the words of the prophets who prophesy to you and deceive you: they speak the vision of their own heart, and not from the mouth of the Lord. They say to those who blaspheme me (or, cast away my word): The Lord has spoken, peace shall be to you. And to everyone who walks in the depravity of his own heart, they have said: Evils shall not come upon you. Lest the people should think themselves free from fault if they acquiesced to perverse Teachers: Do not, he says, hear the words of the Prophets who prophesy a lie to you and deceive you. For the punishment will be equal for both the master and the disciple. They do not speak from the mouth of the Lord, but those things which they have feigned in their own heart. They say to those who blaspheme me—namely, heretics and perverts, or those who cast away my word—what do they say? The Lord has spoken, peace shall be to you. Do not fear hard punishments, nor be terrified by vain threats: peace and tranquility shall be to you, and whatever we say and announce to you, the Lord has spoken; nor shall evil come upon you, which you fear [1002] on account of a bad conscience; but the good which the Lord has spoken to you.

Quis enim affuit in consilio Domini, et vidit, et audivit sermonem ejus? quis consideravit verbum illius, et audivit? Ubi nos interpretati sumus, in consilio, et in Hebraico scriptum est BASOD (): Aquila, secretum: Symmachus, sermonem: Septuaginta et Theodotio, substantiam, sive subsistentiam interpretati sunt. Et est sensus: Nolite credere, o vulgus indoctum, Prophetis, vobis falsa annuntiantibus, qui dicunt, haec locutus est Dominus, pax erit vobis: non veniet super vos malum. Unde enim possunt Dei nosse secreta, aut quo annuntiante, Dei didicere consilium? quomodo ad eos divinae dispositionis sermo pervenit? Quidam nostrorum in hoc loco reperisse se putant, ubi Dei describatur substantia.

(Vers. 19, 20.) Ecce turbo (sive tempestas, et commotio) Dominicae indignationis egredietur, et tempestas erumpens super caput impiorum veniet, et non revertetur furor Domini usque dum faciat, et usque dum compleat cogitationes cordis sui. In novissimis diebus intelligetis consilium ejus. Qui supra dixerant: locutus est nobis Dominus, pax erit vobis, et quos corripuerat quod non possent ventura cognoscere, nec Dei nosse sententiam, nunc ostendit per contraria, eos omnino nescire. Pro pace enim et securitate, tempestatem venire Babyloniam, et venire non super quoslibet, sed super capita impiorum, vel universi populi, vel eorum qui falsa populo nuntiabant. Nec sicut in praeteritis temporibus Dei iram furoremque placandum, sed quod praedixit et saepissime comminatus est, opere complendum, et cogitationem illius atque sententiam impiorum suppliciis comprobandam. Cum, inquit, extremum captivitatis tempus advenerit, et obtinuerit vos victor exsultans, et manus stridore vinxerit catenarum: tunc intelligetis consilium ejus, quod vos frustra nunc scire jactatis.

(Vers, 21, 22.) Non mittebam Prophetas, et ipsi currebant: non loquebar ad eos, et ipsi prophetabant. Si stetissent in consilio meo, et nota fecissent verba mea populo meo, avertissem utique eos a via sua mala, et a pessimis cogitationibus suis. Hunc sensum et Apostolus explicat ad Romanos: Et sicut non probaverunt Deum habere in notitia, tradidit eos Deus in reprobum sensum, ut faciant quae non conveniunt, repletos omni iniquitate, malitia, fornicatione, nequitia, avaritia (Rom. I, 28, 29), et caeteris. Cum enim semel se tradiderint falsi doctores mendaciis atque perjuriis et mortibus deceptorum, non pedetentim, 1003 nec considerato gradu, sed praecipites currunt ad interitum et suum et eorum quos deceperint.

For who has stood in the counsel of the Lord, and has seen and heard his word? Who has considered his word and heard it? Where we have interpreted "in the counsel," in the Hebrew it is written BASOD (): Aquila interpreted it as "secret"; Symmachus as "word"; the Septuagint and Theodotion as "substance" or "subsistence." And the sense is: Do not believe, O unlearned common people, the Prophets who announce false things to you, who say: "The Lord has spoken these things, peace shall be to you: evil shall not come upon you." For whence can they know the secrets of God, or by whose announcement have they learned the counsel of God? How has the word of divine disposition reached them? Some of our own think they have found in this place where the substance of God is described.

(Vers. 19, 20.) Behold, a whirlwind (or, tempest and commotion) of the Lord's indignation shall go forth, and a bursting tempest shall come upon the head of the wicked, and the fury of the Lord shall not return until he has done, and until he has fulfilled the thoughts of his heart. In the last days you shall understand his counsel. Those who above had said: "The Lord has spoken to us, peace shall be to you," and whom he had rebuked because they could not know the things to come, nor know the sentence of God, he now shows by contraries that they are entirely ignorant. For instead of peace and security, a Babylonian tempest is coming, and it is coming not upon just anyone, but upon the heads of the wicked—either of the whole people, or of those who announced false things to the people. Nor is the wrath and fury of God to be appeased as in past times, but what he predicted and very often threatened is to be fulfilled in work, and his thought and sentence are to be proven by the punishments of the wicked. When, he says, the extreme time of captivity has arrived, and the exulting victor has obtained you, and has bound your hands with the clanking of chains: then you shall understand his counsel, which you now vainly boast to know.

(Vers. 21, 22.) I did not send the Prophets, and they ran: I did not speak to them, and they prophesied. If they had stood in my counsel, and had made my words known to my people, I would certainly have turned them away from their evil way, and from their worst thoughts. The Apostle also explains this sense to the Romans: And as they did not like to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient, being filled with all iniquity, malice, fornication, wickedness, avarice (Rom. 1:28, 29), and the rest. For when false teachers have once delivered themselves to lies and perjuries and the deaths of those deceived, not step by step, [1003] nor with a considered pace, but headlong they run to the destruction both of themselves and of those whom they have deceived.

Nec loquitur eis Dominus, sed ipsi loquuntur quasi ex ore Domini, de quibus et dicitur: Si stetissent in consilio meo, hoc est, si meae voluissent acquiescere voluntati, et nota fecissent verba mea populo meo, non blandientes eis et adulatione perdentes, ut dicerent, non habetis peccata; perfectam justitiam possidetis; sanctitas et pudicitia atque justitia in vobis tantummodo reperiuntur. et ego non tradidissem eos in immunditiam et ignominiam, ut facerent quae non conveniunt, et sequerentur cogitationes suas pessimas. Contemplemur haereticos, quomodo semel desperantes salutem, gulae se tradant et deliciis, vescantur carnibus, frequenter [Al. frequentes] adeant balneas; musco fragrent; unguentis variis delibuti quaerant corporum pulchritudinem. Semel enim futura non sperant, neque credunt in resurrectionem. Quod cum sermone non pandant, ostendunt operibus. Si enim crederent, ista non facerent. Et in hoc loco ubi scriptum est: si stetissent in consilio meo, Aquila, et Symmachus, et Theodotio, et Septuaginta, ut supra similiter transtulerunt.

(Vers. 23, 24.) Numquid [Vulg. Putasne] Deus e vicino ego sum, dicit Dominus, et non Deus de longe? Si occultabitur vir in absconditis, et ego non videbo eum? dicit Dominus. Numquid non coelum et terram ego impleo? dicit Dominus. LXX: Deus appropinquans ego, dicit Dominus, et non Deus de longe. Si abscondetur homo in absconditis, et ego non videbo eum? dicit Dominus; numquid non coelum, et terram ego impleo? dicit Dominus. Aquila et Symmachus similiter interpretati sunt: Numquid Deus de propinquo, sive de vicino ego sum, et non Deus de longe? Septuaginta vero et Theodotio sensu vertere contrario, ut dicerent: Deus appropinquans ego, dicit Dominus, et non Deus de longe. Quod scilicet superiores asserant Deum non tantum vicina, sed et ea quae longe sunt cognoscere; nec praesentia, sed futura conspicere. Isti vero ubique Deum aestimant esse praesentem, nec aliquem esse locum ubi non adsit Deus. Omnibus enim et praecipue sanctis appropinquat Deus, quomodo si vestimentum adhaereat cuti. Peccatores autem longe recedentes ab eo, peribunt. Hunc sensum et in psalmis legimus: Quo ibo a spiritu tuo, et a facie tua quo fugiam? Si ascendero in 1004 coelum, tu illic es: si descendero ad infernum, tu ades. Si sumpsero pennas meas diluculo, et habitavero in extremis maris: etenim illuc manus tua deducet me, et tenebit me dextera tua (Psal. CXVIII, 1 seqq.). Amos quoque in haec verba consentit, dicens: Si descenderint usque ad infernum, inde manus mea [Al. tua] educet eos; et si ascenderint usque ad coelum, inde detraham eos. Et si absconditi fuerint in vertice Carmeli, inde scrutans auferam eos.

Nor does the Lord speak to them, but they themselves speak as if from the mouth of the Lord, concerning whom it is also said: If they had stood in my counsel, that is, if they had wished to acquiesce to my will, and had made my words known to my people, not flattering them and destroying them with adulation, so that they would say: "You have no sins; you possess perfect righteousness; holiness and modesty and justice are found in you alone." then I would not have delivered them over into uncleanness and ignominy, to do those things which are not convenient, and to follow their worst thoughts. Let us contemplate the heretics, how once despairing of salvation, they deliver themselves to gluttony and delights, they feed on meats, they frequently visit the baths; they smell of musk; anointed with various ointments they seek the beauty of bodies. For they once do not hope for future things, nor do they believe in the resurrection. Which though they do not reveal with speech, they show by works. For if they believed, they would not do those things. And in this place where it is written: "if they had stood in my counsel," Aquila, and Symmachus, and Theodotion, and the Septuagint translated similarly as above.

(Vers. 23, 24.) Am I a God at hand [e vicino], says the Lord, and not a God afar off? If a man shall be hidden in secret places, and I shall not see him? says the Lord. Do I not fill heaven and earth? says the Lord. LXX: I am a God drawing near, says the Lord, and not a God afar off. If a man shall be hidden in secret places, and I shall not see him? says the Lord; do I not fill heaven and earth? says the Lord. Aquila and Symmachus interpreted similarly: "Am I a God from near, or from at hand, and not a God afar off?" But the Septuagint and Theodotion turned it with a contrary sense, so that they would say: "I am a God drawing near, says the Lord, and not a God afar off." Because namely the former assert that God knows not only near things, but also those which are far off; nor does he behold only present things, but future ones. But these latter estimate that God is present everywhere, nor is there any place where God is not present. For God draws near to all, and especially to the saints, just as if a garment should adhere to the skin. But sinners, withdrawing far from him, shall perish. We read this sense also in the psalms: Where shall I go from your spirit, and whither shall I flee from your face? If I ascend into [1004] heaven, you are there: if I descend into hell, you are present. If I take my wings in the morning, and dwell in the uttermost parts of the sea: even there your hand shall lead me, and your right hand shall hold me (Psalm 138:7 seqq.). Amos also consents to these words, saying: If they shall descend even to hell, thence my [Al. your] hand shall lead them out; and if they shall ascend even to heaven, thence I will draw them down. And if they shall be hidden in the top of Carmel, thence searching I will take them away.

Et si celaverint se ab oculis meis in profundo maris, ibi mandabo serpenti et mordebit eos (Amos IX, 2, 3); rursumque in superiori psalmo: Quia tenebrae, ait, non obscurabuntur a te; et nox sicut dies illuminabitur: sicut tenebrae ejus, ita et lumen ejus (Psal. CXXXVIII, 12). Quod autem in Prophetis crebro dicitur, Haec dicit Dominus, propterea semper infertur, ne contemnantur quasi verba Prophetarum, sed admoneantur jugiter Dei esse sermones quos loquuntur.

(Vers. 25 seqq.) Audivi quae dixerunt Prophetae, prophetantes in nomine meo mendacium atque dicentes: Somniavi (sive vidi somnium). Usquequo istud est in corde [Al. in cordibus] Prophetarum vaticinantium mendacium, et prophetantium seductiones (sive voluntates cordis sui)? Qui volunt (sive cogitant) facere ut obliviscatur populus meus nominis mei: propter somnia eorum, quae narrat unusquisque ad proximum suum: sicut obliti sunt patres eorum nominis mei propter Baal (sive in Baal). Quia superior titulus contra Prophetas est, sive ad Prophetas, quos perspicue pseudoprophetas intelligimus (sunt autem multa genera prophetandi: quorum unum est somniorum, quale fuit in Daniele), idcirco et ad eos prophetalis sermo dirigitur, qui credunt somniis, et omnia quae cernunt, putant revelationem esse divinam, quae proprie sanctis et servis Dei aperitur. Quod si legimus Pharao (Gen. XLI) et Nabuchodonosor (Dan. II) impios reges vidisse somnia quae vera fuerint: non eorum fuit meriti qui viderunt; sed ut per eorum occasionem sancti viri Joseph, Danielque clarescerent, et dura corda atque indomabilia tyrannorum propria conscientia sentirent Domini majestatem. Sunt hodie quoque somniatores in Ecclesia, et maxime in nostro grege, qui errores suos Domini jactant prophetiam, et crebro ingerunt, somniavi , somniavi: quos corripit Dominus dicens: Usquequo istud est in corde prophetantium, vaticinantium mendacium, et prophetantium seductiones cordis sui? Hoc autem faciunt, ut quomodo antiquus populus, qui de Aegypto egressus est, 1005 oblitus est nominis Dei [Al. mei]; sic et posteri eorum obliviscantur mei. Hujuscemodi autem prophetatio non est in nomine Domini, sed in nomine Baal, quod proprie idolum Sidoniorum est, sive Babylonium, et vicino nomine appellatur Bel.

(Vers. 28, 29.) Propheta qui habet somnium, narret somnium, et qui habet sermonem meum, loquatur sermonem meum vere. Quid paleis ad triticum? dicit Dominus. Numquid non verba mea sunt sicut ignis, dicit Dominus, et quasi malleus (sive securis conterens petram)? Eorum est exponere somnium qui Dei merentur habere sermonem, et dicere: Haec dicit Dominus; quibus locutus est Dominus, in quibus veritas est, et non mendacium fraudulentum.

And if they shall hide themselves from my eyes in the depth of the sea, there I will command the serpent and it shall bite them (Amos 9:2, 3); and again in the former psalm: Because darkness, he says, shall not be darkened by you; and night shall be illuminated as the day: as its darkness, so also its light (Psalm 138:12). Moreover, that which is frequently said in the Prophets, "Thus says the Lord," is therefore always brought in, lest they be despised as if they were the words of the Prophets, but that they may be continually admonished that the words which they speak are God's.

(Vers. 25 seqq.) I have heard what the Prophets have said, who prophesy a lie in my name and say: I have dreamed (or, I have seen a dream). How long is this in the heart [Al. hearts] of the Prophets who foretell a lie, and who prophesy seductions (or, the desires of their own heart)? Who want (or, think) to make my people forget my name on account of their dreams, which each one tells to his neighbor: as their fathers forgot my name on account of Baal (or, in Baal). Because the former title is "Against the Prophets," or "To the Prophets," whom we clearly understand to be pseudo-prophets (moreover, there are many kinds of prophesying: of which one is of dreams, such as was in Daniel), for that reason the prophetic word is directed also to them who believe in dreams, and think everything they see is a divine revelation, which properly is opened to the saints and servants of God. But if we read that Pharaoh (Gen. 41) and Nebuchadnezzar (Dan. 2), impious kings, saw dreams which were true: it was not of the merit of those who saw them; but that by their occasion the holy men Joseph and Daniel might become illustrious, and the hard and untamable hearts of tyrants might feel the majesty of the Lord in their own conscience. There are today also dreamers in the Church, and especially in our flock, who boast their own errors as the prophecy of the Lord, and frequently bring in: "I have dreamed, I have dreamed": whom the Lord rebukes, saying: How long is this in the heart of those who prophesy, who foretell a lie, and who prophesy the seductions of their own heart? Moreover, they do this so that as the ancient people, who went forth from Egypt, [1005] forgot the name of God [Al. my name]; so also their posterity may forget me. But a prophecy of this kind is not in the name of the Lord, but in the name of Baal, which properly is an idol of the Sidonians, or Babylonian, and is called by a near name Bel.

(Vers. 28, 29.) The Prophet who has a dream, let him tell the dream, and he who has my word, let him speak my word truly. What has the chaff to do with the wheat? says the Lord. Are not my words like fire, says the Lord, and like a hammer (or, an axe crushing the rock)? It belongs to those to expound a dream who deserve to have the word of God, and to say: "Thus says the Lord"; to whom the Lord has spoken, in whom there is truth, and not a fraudulent lie.

Quid sibi volunt haereticorum paleae ad triticum Ecclesiae? de quo Joannes Baptista plenius loquitur (Matth. III), quod purget Dominus aream suam, et ventilabro paleas ventorum flatibus dispergendas, urendasque ignibus derelinquat. triticum autem condat in horrea, ut fiat coelestis panis: et loquatur unusquisque credentium: Gustate et videte, quoniam suavis est Dominus (Psal. XXXIII, 9). Et pulchre doctrina perversa paleis comparatur, quae medullam non habent, nec possunt nutrire credentium populos, sed de inanibus stipulis conteruntur. Et quia solent haeretici semper prospera polliceri, et coelorum regna peccatoribus pandere: ut dicant, parata sunt tibi regna coelorum, potes imitari majestatem Dei, ut absque peccato sis. accepisti enim liberi arbitrii potestatem, et legis scientiam, per quam consequaris quod volueris. decipiuntque blanditiis miseros, et maxime mulierculas oneratas peccatis, quae circumferuntur omni vento doctrinae, semper discentes et numquam ad scientiam veritatis pervenientes, et omnes auditores suos adulatione decipiunt (Ephes. IV); idcirco Dominus verba sua haereticorum paleis comparans dicit: Numquid non verba mea sunt quasi ignis, dicit Dominus, et quasi malleus conterens petram? Meus enim, inquit, sermo nuntiat futura supplicia, ut deterreat homines a peccando; et paleis peccatorum comminatur incendium, ut haereticorum corda dura et instar silicis indomabilia, sermonis sui malleo conterantur: auferens cor lapideum, ut ponat pro eo cor carneum, molle videlicet, et quod possit Dei suscipere et sentire praecepta. Tale quid et per Ezechielem Dominus loquitur (Ezech. XIII), quia pseudoprophetae blanditiis suis liniant 1006 parietem absque temperamento, qui postea imbre vehementi et veritate judicii subruatur. Et pseudoprophetae consuant cervicalia sub omni cubito manus, ut faciant peccatores requiescere, et nequaquam iram Dei lacrymis mitigare. Pro malleo, Septuaginta securim interpretati sunt, illam videlicet, de qua Baptista Joannes loquitur: Jam securis ad radices arborum posita est (Matth. III, 10). Haec securis infructuosas succidit arbores, et hic malleus conterit durissimos lapides. Unde et Nahum Propheta loquitur: Furor ejus, haud dubium quin Dei, consumet principatus: et petrae conterentur ab eo (Nahum, I, 6). Hoc contra haereticos. Caeterum de Ecclesiasticis viris scriptum est, quod malleus et securis non sint audita in domo Domini (III Reg. VI).

What do the chaff of heretics want for themselves compared to the wheat of the Church? concerning which John the Baptist speaks more fully (Matt. 3), that the Lord purges his threshing-floor, and with a winnowing fan [ventilabro] leaves the chaff to be dispersed by the blasts of the winds and to be burned by fires. but stores the wheat into barns, so that it may become heavenly bread: and each of the believers may speak: Taste and see, that the Lord is sweet (Psalm 33:9). And beautifully is perverse doctrine compared to chaff, which has no marrow, nor can nourish the peoples of believers, but is crushed from empty stalks. And because heretics are accustomed always to promise prosperous things, and to open the kingdoms of heaven to sinners: so that they say: "The kingdoms of heaven are prepared for you, you can imitate the majesty of God, so that you may be without sin." for you have received the power of free will, and the knowledge of the law, through which you may attain what you wish. and they deceive the miserable with flatteries, and especially silly women loaded with sins, who are carried about by every wind of doctrine, always learning and never attaining to the knowledge of the truth, and they deceive all their listeners with adulation (Ephes. 4); for that reason the Lord, comparing his words to the chaff of heretics, says: Are not my words like fire, says the Lord, and like a hammer crushing the rock? For my word, he says, announces future punishments, so that it may deter men from sinning; and it threatens burning to the chaff of sinners, so that the hard hearts of heretics, untamable like flint, may be crushed by the hammer of his word: taking away the stony heart, so that he may place for it a heart of flesh, namely a soft one, and which can receive and feel the precepts of God. Something such the Lord also speaks through Ezekiel (Ezek. 13), because pseudo-prophets with their flatteries smear [1006] a wall without tempering, which afterward is undermined by a vehement rain and by the truth of judgment. And the pseudo-prophets sew cushions under every elbow of the hand, so that they may make sinners rest, and by no means mitigate the wrath of God with tears. Instead of "hammer," the Septuagint interpreted "axe," namely that one of which John the Baptist speaks: Now the axe is laid to the root of the trees (Matt. 3:10). This axe cuts down unfruitful trees, and this hammer crushes the hardest stones. Whence also Nahum the Prophet speaks: His fury—no doubt God's—shall consume the principalities: and the rocks shall be crushed by him (Nahum 1:6). This against heretics. But concerning Ecclesiastical men it is written, that the hammer and axe were not heard in the house of the Lord (1 Kings 6).

(Vers. 30 seqq.) Propterea ecce ego ad Prophetas, dicit Dominus, qui furantur verba mea unusquisque a proximo suo [Al. ad proximum suum]. Ecce ego ad Prophetas, dicit Dominus, qui assumunt linguas suas et aiunt, dicit (sive dormitant dormitationem). Ecce ego ad Prophetas somniantes mendacium, ait Dominus, qui narrant ea, et seducunt [Al. narraverunt et seduxerunt] populum meum in mendaciis suis et in miraculis (sive stuporibus atque terroribus suis), cum ego non misissem eos, nec mandassem eis, qui nihil profuerunt populo huic, dicit Dominus. Semper imitatur mendacium veritatem: et nisi habuerit aliquam similitudinem recti, decipere non potest innocentes. Quomodo igitur in priori populo mentiebantur Prophetae atque dicebant: Haec dicit Dominus. Et, Vidi Dominum; et, Verbum Domini quod factum est ad illum, sive illum: sic haeretici assumunt testimonia Scripturarum de veteri et novo Testamento, et furantur verba Salvatoris unusquisque a proximo suo, Prophetis et Apostolis, et Evangelistis: et assumunt linguas suas, ut cordis venena ore pronuntient, et dormitant dormitationem, de quibus vere dictum est: Dormitaverunt somnum suum, et nihil invenerunt (Psal. LXXVI, 5). Sive juxta Hebraicum: Et aiunt dicit, ut subaudiatur Dominus, aut certe [Al. forte], sermo divinus. Comminatur itaque Dominus [Al. addit nunc] seipsum contra hujuscemodi magistros esse venturum, qui seducunt populum ejus in mendaciis suis et in stuporibus atque miraculis. Magna enim et incredibilia et ingentia [Al. insensibilia] repromittunt, ut seducunt miseros: qui nihil profuerunt populo Dei. Et illud implent Apostolicum, docentes quae non oportet turpis lucri gratia: qui solent malis prospera, et bonis contraria nuntiare.

(Vers. 33 seqq.) 1007 Si igitur interrogaverit te populus iste, vel propheta, aut sacerdos, dicens: quod est onus Dei (sive quae est assumptio Domini)? dices ad eos: Vos estis onus (sive assumptio). Projiciam quippe (sive allidam) vos, dicit Dominus. Et propheta et sacerdos et populus [Al. Prophetam et Sacerdotes et populum], qui dicit, onus (sive assumptio) Domini, visitabo (sive ulciscar) super virum illum, et super domum ejus. Haec dicetis unusquisque ad amicum [Vulg. proximum] suum, et ad fratrem suum: quid respondit Dominus, et quid locutus est Dominus? Et onus (sive assumptio) Domini ultra non memorabitur, quia onus (sive assumptio) erit unicuique sermo suus [Al. ejus]. Verbum Hebraicum MASSA (), Aquila ἄρμα, id est, onus et pondus interpretatur: Symmachus, Septuaginta et Theodotio, assumptionem. Ubicumque ergo grave est, quod Dominus comminatur, et plenum ponderis ac laboris, et importabile, in titulo quoque ἄρμα, hoc est, pondus dicitur.

(Vers. 30 seqq.) Therefore behold, I am against the Prophets, says the Lord, who steal my words each one from his neighbor [Al. to his neighbor]. Behold, I am against the Prophets, says the Lord, who take their tongues and say: He says (or, they sleep a sleep). Behold, I am against the Prophets who dream a lie, says the Lord, who tell them and seduce [Al. told and seduced] my people in their lies and in their miracles (or, in their amazements and terrors), whereas I had not sent them nor commanded them, who have profited this people nothing, says the Lord. A lie always imitates the truth: and unless it has some likeness of the right, it cannot deceive the innocent. Just as therefore in the former people the Prophets lied and said: "Thus says the Lord." And: "I have seen the Lord"; and: "The word of the Lord which was made to so-and-so": so heretics take the testimonies of the Scriptures from the Old and New Testament, and steal the words of the Savior each one from his neighbor—from the Prophets and Apostles and Evangelists—and they take their tongues, so that they may pronounce the poisons of the heart with their mouth, and they sleep a sleep, concerning whom it is truly said: They have slept their sleep, and have found nothing (Psalm 75:6). Or according to the Hebrew: And they say: He says, so that "the Lord" may be understood, or certainly [Al. perhaps] "the divine word." And so the Lord threatens [Al. now adds] that he himself will come against teachers of this kind, who seduce his people in their lies and in amazements and miracles. For they promise great and incredible and huge [Al. insensible] things, so that they may seduce the miserable: who have profited the people of God nothing. And they fulfill that Apostolic saying: teaching things which they ought not, for the sake of filthy lucre: those who are accustomed to announce prosperous things to the evil, and contrary things to the good.

(Vers. 33 seqq.) [1007] If therefore this people, or a prophet, or a priest, shall ask you, saying: What is the burden [onus] of God (or, what is the assumption of the Lord)? you shall say to them: You are the burden (or, assumption). For I will indeed cast you away (or, strike you down), says the Lord. And the prophet and the priest and the people who say: The burden (or, assumption) of the Lord, I will visit (or, take revenge) upon that man and upon his house. These things you shall say each one to his friend [Vulg. neighbor] and to his brother: What has the Lord responded, and what has the Lord spoken? And the burden (or, assumption) of the Lord shall be mentioned no more, because his own word shall be a burden (or, assumption) to each one. The Hebrew word MASSA (), Aquila interpreted as harma (ἅρμα), that is, "burden" and "weight"; Symmachus, the Septuagint and Theodotion as "assumption." Wherever therefore that which the Lord threatens is heavy, and full of weight and labor, and unbearable, in the title also it is called harma, that is, "weight."

Ubicumque autem prospera Dominus pollicetur, sive post comminationem meliora promittit, ibi Visio dicitur, vel certe verbum Domini: et perspicuum erat ex ipso titulo prophetiae ponderis, sive visionis, et Verbi Dei, qualis vaticinatio sequeretur. Quia igitur Prophetae solebant populo peccatori tristia nuntiare, et comminari supplicia, ut eos retraherent ad poenitentiam: clemens autem et miserator Dominus diu sententiam differebat, putabat deceptus populus et pseudoprophetarum fraude seductus, non ventura quae Dominus minabatur, et rem se veram, in ludum et jocum verterant; prophetantibusque Prophetis quasi irridentes, dicebant: Rursum hic videt pondus et onus Domini. Atque ita fiebat, ut nequaquam ultra Visio, sed per jocum atque derisum, onus et pondus appellaretur. Praecepit ergo Dominus, ut sive populus, sive propheta, sive sacerdos interrogaverint Jeremiam, quid sit pondus [Al. onus] vel quae assumptio Domini, respondeat eis et dicat: Vos estis onus, et vos assumptio. Assumam enim vos et projiciam, allidamque et interire faciam. Si quis autem deinceps, vel prophetarum, vel sacerdotum, vel populi, ausus fuerit onus et pondus Domini nominare: Visitabo, inquit, super virum illum, et super domum illius; et eum delebo in perpetuum. Dicat itaque unusquisque proximo et amico suo, nequaquam quod est 1008 onus Domini? sed quid respondit Dominus? et quid locutus est Dominus? Veteris obliviscimini: onus, et pondus, sive assumptio in ore vestro ultra non resonet: quia singulis hominibus sermo suus et opus suum in onus pondusque reputabitur, secundum illud quod scriptum est: Ex ore tuo justificaberis, et ex ore tuo condemnaberis (Matth. XV).

(Vers. 37 seqq.) Et pervertitis [Al. pervertisti] verba Dei viventis: Domini exercituum, Dei nostri. Haec dices (sive dicetis [Al. dicitis]) ad Prophetam: Quid respondit [Al. respondebit] tibi Dominus, et quid locutus est Dominus? Si autem onus Domini dixeritis. Hucusque in LXX non habetur, et sequitur: Propter hoc haec dicit Dominus: Quia dixistis sermonem istum, onus (sive assumptio) Domini, et misi ad vos, dicens: nolite dicere, onus (sive assumptionem) Domini: propterea ecce ego tollam (sive assumam) vos portans, et projiciam [Vulg. relinquam] vos et civitatem, quam dedi vobis et patribus vestris, a facie mea, et dabo vos in opprobrium sempiternum, et ignominiam aeternam, quae numquam oblivione delebitur.

But wherever the Lord promises prosperous things, or after a threat promises better things, there it is called "Vision," or certainly "The word of the Lord": and it was clear from the very title of the prophecy—of weight, or of vision, and of the word of God—what kind of prophecy would follow. Because therefore the Prophets were accustomed to announce sad things to the sinful people, and to threaten punishments so that they might draw them back to repentance: but the clement and merciful Lord for a long time deferred the sentence, the deceived people—seduced by the fraud of the pseudo-prophets—thought that what the Lord threatened would not come, and they turned a true matter into play and jest; and when the Prophets prophesied, they said as if mocking: "Again this one sees a weight and a burden of the Lord." And so it happened, that it was no longer called a "Vision," but through jest and derision, a "burden" and a "weight." Therefore the Lord commanded that whether the people, or a prophet, or a priest should ask Jeremiah what is the weight [Al. burden] or what is the assumption of the Lord, he should respond to them and say: "You are the burden, and you the assumption." For I will assume you and cast you away, and I will strike you down and cause you to perish. If anyone moreover thereafter—of the prophets, or of the priests, or of the people—should dare to name the burden and weight of the Lord: I will visit, he says, upon that man, and upon his house; and I will destroy him forever. Let each one therefore say to his neighbor and friend, by no means: "What is the [1008] burden of the Lord?" but: "What has the Lord responded?" and: "What has the Lord spoken?" Forget the old: let "burden" and "weight," or "assumption," no longer resonate in your mouth: because to each man his own word and his own work shall be reputed as a burden and weight, according to that which is written: From your mouth you shall be justified, and from your mouth you shall be condemned (Matt. 12:37).

(Vers. 37 ff.) And you pervert [Al. you have perverted] the words of the living God: the Lord of hosts, our God. You shall say [or, you will say (Al. you say)] to the Prophet: What has the Lord responded to you, and what has the Lord spoken? But if you shall have said: "The burden of the Lord." Up to this point it is not found in the LXX, and it follows: Because of this, thus says the Lord: Because you said this word, "The burden (or, assumption) of the Lord," and I sent to you, saying: Do not say, "The burden (or, assumption) of the Lord": therefore behold, I will take you up [or, assume you] while carrying you, and I will cast you away [Vulg. leave you] and the city, which I gave to you and to your fathers, from before my face, and I will give you into everlasting reproach, and eternal ignominy, which shall never be blotted out by oblivion.

Praecepit Dominus, ut nequaquam oneris, et ponderis, et assumptionis sermo diceretur in populo; sed responsionis et verbi Dei: quod quia populus implere contempserat, ipsum verbum interpretatur super eis, et dicit: Quoniam dixistis quod nolui, et hoc cum saepe Prophetas mitterem, et juberem ne diceretis: propterea sermonem vestrum assumptionis, oneris et ponderis in vobis opere complebo. Assumam quippe vos et tollam atque portabo, et allidam, ac de sublimibus in terram corruere faciam. Non solum autem vos, sed et urbem vestram, quam dedi patribus vestris. Et dabo, inquit, vos in opprobrium, et ignominiam sempiternam, quae numquam oblivione delebitur.

Hoc autem et tempore Babyloniae captivitatis factum esse novimus; sed plenius atque perfectius post Salvatoris passionem resurrectionemque completur, quando locutus est Dominus: Relinquetur vobis domus vestra desertaÂ Â (Luc. XIII, 35): et usque ad finem ejus sententia permanebit. Dicamus et aliter dumtaxat juxta Septuaginta: λῆμμα non solum assumptionem, sed et donum, munusque significat. Quia igitur sibi populus semper prospera promittebat, dicit, eos nequaquam ultra hoc debere dicere. Indignos enim esse eos donis Dei atque muneribus, quin potius abjiciendos 1009 et a Dei auxilio penitus relinquendos. Ex verbis autem et interpretatione nominum saepe res ostenduntur, ut Abraham, Sarae, et Petri, et filiorum Zebedaei vocabula commutata significant rerum mutationem: et in hoc eodem propheta (Supra XX), Phasur [Al. PhasorÂ etÂ Phascor] diciturÂ pavor,Â siveÂ translatio,Â etÂ colonus,Â siveÂ peregrinus. Notandum quod verba,Â Dei viventis, Domini exercituum, Dei nostri,Â Latini etÂ Â Graeci codices non habent; et Hebraei in suis voluminibus contra se legant, quod proprie mysterium significat Trinitatis.

The Lord commanded that the word of "burden," and "weight," and "assumption" should by no means be spoken among the people; but rather of "response" and "the word of God": and because the people had despised to fulfill this, He interprets the word itself over them, and says: Since you said what I did not want, and this although I often sent Prophets and commanded you not to say it: therefore I will fulfill in you by deed your word of "assumption," of "burden," and of "weight." For I will assume you and take you up and carry you, and I will dash you down, and make you fall from the heights to the earth. And not only you, but also your city, which I gave to your fathers. And I will give you, He says, into everlasting reproach, and eternal ignominy, which shall never be blotted out by oblivion.

Moreover, we know that this was done at the time of the Babylonian captivity; but it is more fully and perfectly fulfilled after the passion and resurrection of the Savior, when the Lord spoke: Your house shall be left to you desolate (Luke 13:35): and His sentence shall remain until the end. Let us also speak otherwise, at least according to the Septuagint: lemma (λῆμμα) signifies not only "assumption," but also a "gift" and a "bounty." Since therefore the people always promised prosperous things to themselves, He says that they should by no means say this further. For they are unworthy of the gifts and bounties of God, but rather are to be cast away [1009] and utterly abandoned by the help of God. Moreover, things are often shown from the words and interpretation of names, just as the changed names of Abraham, Sarah, and Peter, and the sons of Zebedee signify a change of things: and in this same prophet (Above, ch. 20), Pashhur [Al. Phasor and Phascor] is called "terror," or "translation," and "settler," or "sojourner." It should be noted that the Latin and Greek codices do not have the words "of the living God, the Lord of hosts, our God"; and the Hebrews read them in their volumes against themselves, which properly signifies the mystery of the Trinity.

LIBER QUINTUS.

1009-1010Â Quintus Commentariorum in JeremiamÂ Â liber, a duobus, frater Eusebi, calathis habebit exordium, quorum alter rectae fidei dulcedinem, alter haereticorum perfidiae amaritudinem demonstrabit. Quamvis Ananias filius Azur repugnet Jeremiae, et Semeias Nehelamites Prophetam mittiÂ Â cupiat in carcerem, et Sophonias sacerdos in Pseudoprophetarum verba conjuretÂ (Jerem. XXVIII, XXIX): tamen veritas claudi et ligari potest, vinci non potest, quae et suorum paucitate contenta est, et multitudine hostium non terretur. Erige itaque cum Moyse ad coelum manus, et antiquum serpentem in eremo suspende, statimque et Amalec delebitur, et venenatiÂ Â morsus non praevalebunt, securusque populusÂ Â Domini cum Jesu Jordanis fluenta transibit, et post vastam solitudinem, comedet panem, qui in Bethleem nostro natus est viculoÂ (Exod. XVII, Num. XXI).

(Cap. XXIV.---Vers. 1 seqq.) Ostendit mihi Dominus, et ecce duo calathi (sive cophini) pleni ficis, positi ante Templum Domini: postquam transtulit Nabuchodonosor rex Babylonis Jechoniam filium Joacim regem Juda et principes ejus, et fabrum, et inclusorem de Jerusalem, et adduxit eos in Babylonem. Calathus unus ficus bonas habebat nimis, ut solent ficus esse primi temporis: et calathus unus ficus habebat malas nimis, quae comedi non poterant, eo quod essent malae. Et dixit Dominus ad me: Quid tu vides, Jeremia? Et dixi: ficus bonas, bonas valde; et malas, malas valde, quae comedi non possunt, eo quod malae sint. Et factum est verbum Domini ad me, dicens: Haec dicit Dominus Deus Israel: Sicut ficus hae bonae, sic cognoscam transmigrationem Juda, quam emisi de loco isto in terram Chaldaeorum, in bonum. Et ponam oculos meos super eos in bonum, et reducam eos in terram hanc, et aedificabo eos, et non destruam: et plantabo eos, et non evellam. Et dabo eis cor ut sciant me, quia ego sum Dominus; et erunt mihi in populum, et ego ero eis in Deum: quia revertentur ad me in toto corde suo. Et sicut ficus pessimae, quae comedi non possunt, eo quod sint malae: haec dicit Dominus, sic dabo [Al. clamabo] (sive tradam) Sedeciam regem Juda et principes ejus, et reliquos de Jerusalem, qui remanserunt in urbe hac, et qui habitant in terra Aegypti. Et dabo eos in vexationem, afflictionemque (sive dispersionem) omnibus regnis terrae in opprobrium, et in parabolam, et in proverbium, et in maledictionem in universis locis, ad quae ejeci eos. Et mittam in eos gladium, et famem, et pestem, donec consumantur de terra quam dedi eis et patribus eorum.

BOOK FIVE.

[1009-1010] The fifth book of the Commentaries on Jeremiah, brother Eusebius, shall have its beginning from two baskets, of which one will demonstrate the sweetness of the right faith, the other the bitterness of the perfidy of the heretics. Although Hananiah the son of Azzur resists Jeremiah, and Shemaiah the Nehelamite desires the Prophet to be sent into prison, and Zephaniah the priest conspires with the words of the false prophets (Jer. 28, 29): nevertheless the truth can be shut up and bound, but it cannot be conquered; which is both content with the fewness of its own, and is not terrified by the multitude of enemies. Raise therefore your hands to heaven with Moses, and hang the ancient serpent in the desert, and immediately both Amalek shall be blotted out, and the venomous bites shall not prevail, and the secure people of the Lord will cross the currents of the Jordan with Jesus, and after the vast solitude, will eat the bread which was born in our little village of Bethlehem (Exod. 17, Num. 21).

(Chapter 24, Verses 1 ff.) The Lord showed me, and behold, two baskets (or hampers) full of figs, placed before the Temple of the Lord: after Nebuchadnezzar king of Babylon had carried away Jeconiah the son of Jehoiakim king of Judah and his princes, and the craftsman, and the locksmith from Jerusalem, and had led them to Babylon. One basket had very good figs, as figs of the first season are wont to be: and one basket had very bad figs, which could not be eaten because they were bad. And the Lord said to me: "What do you see, Jeremiah?" And I said: "Figs: the good ones, very good; and the bad ones, very bad, which cannot be eaten because they are bad." And the word of the Lord came to me, saying: "Thus says the Lord God of Israel: Just as these figs are good, so will I acknowledge the transmigration of Judah, whom I sent from this place into the land of the Chaldeans, for good." And I will set my eyes upon them for good, and I will bring them back into this land, and I will build them and not destroy them: and I will plant them and not pluck them up. And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: because they shall return to me with their whole heart. And as the worst figs, which cannot be eaten because they are bad: thus says the Lord, so will I give [Al. I will cry out] (or, deliver) Zedekiah king of Judah and his princes, and the rest of Jerusalem who remained in this city, and those who dwell in the land of Egypt. And I will give them into vexation and affliction (or, dispersion) to all the kingdoms of the earth, for a reproach, and for a parable, and for a proverb, and for a curse in all the places to which I have cast them out. And I will send among them the sword, and famine, and pestilence, until they be consumed from the land which I gave to them and to their fathers.

Duos cophinos, sive calathos bonorum et malorum [Al. bonarum et malarum] ficorum, quidam interpretantur in Lege, et in Evangelio; Synagoga, et Ecclesia; et Judaeorum populo, et Christianorum; gehenna, et regno coelorum, quorum alterum ad supplicium pertinet peccatorum, alterum ad Sanctorum 1011 habitaculum. Sed nos scientes juxta Apostolum Paulum (Rom. VII) legem bonam et sanctam, et mandatum bonum et sanctum, et unum esse utriusque Testamenti Deum, vel ad eos magis referamus, qui in adventu Domini Salvatoris crediderunt, et non crediderunt: ut qui a Scribis et sacerdotibus concitati clamaverunt, dicentes: Crucifige, crucifige talem (Luc. XXIII, 21), sint calathus ficorum malorum; qui vero post ascensionem ejus de populo crediderunt, ad bonas ficus, et ad calathum cophinumque optimum referantur. Simplicem autem et veram sequamur historiam, quod bonorum ficorum calathum dixerit Jechoniam, qui se Jeremiae consilio, et imperio Dei, tradiderat regi Babylonio: cui et prospera Dominus pollicetur: Malarum autem Sedeciam, qui contradicens sententiae Dei captus sit, caecatusque oculis ductus est in Babylonem, ibique mortuus est (IV Reg. XXV).

In tantum autem Deus posuit oculos suos in bonum his qui imperio ejus acquieverunt (Infra. XLII), et reduxit illos in terram suam, et aedificavit et non destruxit, et plantavit et non evulsit, deditque eis cor ut scirent eum, quod ipse esset Dominus, et fierent illi in populum, et ipse eis esset in Deum: ut etiam in captivitate posuerit oculos suos super illos, et exercere terram, aedificare domos, plantare pomaria [Al. pomeria] in Babylonia regione permiserit: Daniel signorum miraculis, de captivo subito princeps factus sit (Dan. V), et tres pueri gloriose de fornacis incendio liberati sint (Dan. III): et expletis annis septuaginta sub Zorobabel et Jesu sacerdote magno et Ezra ac Neemia, plurima pars reversa sit Jerusalem: quorum numerus in ejusdem Ezrae volumine continetur (I Esdrae II). Notandum quoque [Al. quippe] quod haec Visio Sedeciae temporibus facta sit ad Prophetam, postquam Jechonias ductus est in transmigrationem: Non enim dixit captivitatem, quia se ultro tradiderat. Fabros autem et inclusores, vel legis interpretes atque doctores debemus accipere, vel artifices inclusoresque [Al. clusoresque] auri atque gemmarum, quae ars apud Barbaras nationes pretiosissima est. Pro inclusoribus Septuaginta vinctos interpretati sunt, ut captivitatis significarent malum; et de suo addidere, divites, quod in Hebraico non habetur.

Some interpret the two hampers or baskets of good and bad [Al. good and bad] figs as the Law and the Gospel; the Synagogue and the Church; and the people of the Jews and of the Christians; Gehenna and the kingdom of heaven, of which one pertains to the punishment of sinners, the other to the dwelling [1011] of the Saints. But we, knowing according to the Apostle Paul (Rom. 7) that the law is good and holy, and the commandment good and holy, and that there is one God of both Testaments, should rather refer them to those who at the coming of the Lord Savior believed, and those who did not believe: so that those who, incited by the Scribes and priests, cried out, saying: Crucify, crucify such a one (Luke 23:21), are the basket of bad figs; while those of the people who believed after His ascension are referred to the good figs, and to the best basket and hamper. But let us follow the simple and true history: that He called the basket of good figs Jeconiah, who had delivered himself to the Babylonian king by the counsel of Jeremiah and the command of God; to whom the Lord also promises prosperous things. But the basket of bad ones He called Zedekiah, who, contradicting the sentence of God, was captured, and having been blinded in his eyes, was led into Babylon, and died there (4 Kings 25).

Moreover, God set His eyes for good upon those who acquiesced to His command (Below, ch. 42), and He brought them back into their land, and built and did not destroy, and planted and did not pluck up, and gave them a heart to know Him, that He was the Lord, and they became His people, and He became their God: so that even in captivity He set His eyes upon them, and permitted them to till the earth, to build houses, to plant orchards [Al. gardens] in the region of Babylon: Daniel, by the miracles of signs, from a captive suddenly became a prince (Dan. 5), and the three youths were gloriously liberated from the fire of the furnace (Dan. 3): and when the seventy years were completed, under Zerubbabel and Joshua the high priest and Ezra and Nehemiah, the greater part returned to Jerusalem: whose number is contained in the volume of the same Ezra (1 Ezra 2). It should also be noted [Al. indeed] that this Vision was made to the Prophet in the times of Zedekiah, after Jeconiah was led into transmigration: for He did not say "captivity," because he had delivered himself voluntarily. Moreover, we ought to understand the craftsmen and locksmiths either as interpreters and teachers of the law, or as artisans and setters [Al. closers] of gold and gems, which art is most precious among barbarian nations. For "locksmiths," the Septuagint interpreted "the bound," so that they might signify the evil of captivity; and they added of their own, "the rich," which is not found in the Hebrew.

Comparat autem calathum qui bonas ficus habebat et bonas nimis, ficis primi temporis, quae Graece appellantur πρώϊμα, Abrahae videlicet, Isaac, et Jacob, et Moysi, et Aaron, et Job, et caeteris sanctis viris, de quibus unus de duodecim 1012 loquitur Prophetarum: Sicut uvam in deserto inveni Israel, et sicut ficus in ficulnea inveni patres eorum (Ose. IX, 10). Unde et nos appellamur filii Abraham. Et econtrario dicitur ad Judaeos: Si pater vester esset Abraham, faceretis opera ejus (Joan. VIII, 39). Hi autem calathi, qui bonas habebant et malas ficus, non erant foris et extra Ecclesiam, sed ante templum Domini, eo quod cuncta illius scientiae pateant: nec tantam habent amaritudinem hae ficus quae foris sunt, quantam illae quae post confessionem fidei praevaricatione mutatae sunt. Nec tantam suavitatem bonae ficus, quae non sunt in conpectu templi Dei: quales fuerunt mundi philosophi, qui naturali bono et intelligentia Creatoris, non tam visi sunt sequi, quam laudare virtutes: quantam habent suavitatem ficus, quae sunt in templo Dei, quarum fuerunt Prophetae et Apostoli, de quibus una ficus loquebatur: Lac vobis dedi, non solidum cibum (I Cor. III, 2). Et: Filioli mei, quos iterum parturio donec Christus formetur in vobis (Galat. IV, 19).

Unde dicitur, quod in conspectu templi Dei, ficus bonae fuerint bonae valde; et ficus malae, fuerint malae valde. Ac ne putemur nostrum sensum ponere, ipsa Scriptura se pandit. Sicut, inquit, ficus hae bonae: sic cognoscam transmigrationem Juda, quam emisi de loco isto in terram Chaldaeorum in bonum: Jechoniam et principes, qui cum eo capti sunt, significans. Et econtrario de calatho, qui malas habebat ficus; et sicut ficus, ait, pessimae [Al. pessimas] quae comedi non possunt, eo quod sint malae: sic dabo Sedeciam regem Juda et principes ejus, et eos qui in Aegyptum transfugerunt, et qui remanserunt in urbe hac in vexationem afflictionemque omnibus regnis terrae (Infra XLII), quando in Aegypto quoque capti sunt, et Nabuchodonosor posuit in Taphnis solium suum, misitque super eos Dominus gladium, famem, et pestem, donec consumerentur de terra quam dedit patribus eorum. Quod autem dixit de ficis bonis: Dabo eis cor ut sciant me, quia ego sum Dominus, illi simile est Apostolic: Deus est qui operatur in vobis et velle, et perficere (Philipp. II, 13): quod non solum opera, sed et voluntas nostra Dei nitatur auxilio. Delirat in hoc loco allegoricus semper interpres, et vim cupiens historicae facere veritati, de coelesti Jerusalem captos refert, atque translatos in terram Chaldaeorum: rursumque ad locum pristinum reversuros, ut Jeremiam et caeteros sanctos prophetas; alios vero qui peccatores fuerint, in terra hac et in valle lacrymarum esse morituros. Totam visionis hujus simul posui περικοπήν, 1013 ne sensum in expositione dividerem.

Moreover, He compares the basket which had the good figs, even very good ones, to the figs of the first season, which in Greek are called proïma (πρώϊμα), namely of Abraham, Isaac, and Jacob, and Moses, and Aaron, and Job, and the other holy men, of whom one of the twelve [1011] Prophets speaks: As a grape in the desert I found Israel, and as the first-fruits of the fig-tree I found their fathers (Hos. 9:10). Whence also we are called the sons of Abraham. And on the contrary it is said to the Jews: If Abraham were your father, you would do his works (John 8:39). Moreover, these baskets, which had the good and the bad figs, were not outside and apart from the Church, but before the temple of the Lord, because all things lie open to His knowledge: nor do those figs which are outside have as much bitterness as those which, after the confession of faith, have been changed by transgression. Nor do the good figs which are not in the sight of the temple of God have as much sweetness—such as were the philosophers of the world, who by natural good and intelligence of the Creator seemed not so much to follow as to praise the virtues— as have the sweetness the figs which are in the temple of God, of which the Prophets and Apostles were; of whom one fig spoke: Milk I gave to you, not solid food (1 Cor. 3:2). And: My little children, whom I bring forth again until Christ be formed in you (Gal. 4:19).

Whence it is said that in the sight of the temple of God, the good figs were very good; and the bad figs were very bad. And lest we be thought to put forward our own sense, the Scripture itself opens itself. Just as, it says, these figs are good: so will I acknowledge the transmigration of Judah, whom I sent from this place into the land of the Chaldeans for good: signifying Jeconiah and the princes who were captured with him. And on the contrary of the basket which had the bad figs; and as the worst figs, it says, which cannot be eaten because they are bad: so will I give Zedekiah king of Judah and his princes, and those who fled to Egypt, and those who remained in this city into vexation and affliction to all the kingdoms of the earth (Below, ch. 42), when they were also captured in Egypt, and Nebuchadnezzar placed his throne in Tahpanhes, and the Lord sent among them the sword, famine, and pestilence, until they were consumed from the land which He gave to their fathers. Moreover, what He said of the good figs: I will give them a heart to know me, that I am the Lord, is similar to that of the Apostle: It is God who works in you both to will and to accomplish (Phil. 2:13): because not only our works, but even our will depends on the help of God. The always allegorical interpreter raves in this place, and desiring to do violence to the historical truth, refers to those captured from the heavenly Jerusalem and translated into the land of the Chaldeans: and who would return again to their pristine place, as Jeremiah and the other holy prophets; but others who were sinners would die in this land and in the valley of tears. I have put forward the entire perikope (περικοπή) [1013] of this vision at once, lest I divide the sense in the exposition.

(Cap. XXV.---Vers. 1.)Â Verbum quod factum est ad Jeremiam de omni populo JudaÂ (siveÂ super omnemÂ Â populum Juda) in anno quarto Joacim filii Josiae regis Juda. Haec priora sunt praeterita visione: illa enim sub Sedecia facta est, postquam Jechonias translatus est Babylonem; haec autem sub Joacim filio Josiae, et patre Jechoniae. Non enim curae erat (ut ante jam dixi) Prophetis [Al.Â prophetiae] tempora conservare, quae historiae leges desiderant; sed scribere utcumque audientibus atque lecturis utile noverant. Unde et in Psalterio male quidam juxta textum historiae psalmorum requirunt ordinem, quod in lyrico carmine non observatur.

(Vers. 2.)Â Ipse est annus primus Nabuchodonosor regis BabylonisÂ Â (quod in LXX non habetur. Et sequitur):Â Quod locutus est Jeremias Propheta ad omnem populum Juda, et ad universos habitatores JerusalemÂ Â dicens. Quarto anno regis Joacim, filii Josiae patris Jechoniae, Nabuchodonosor in Babylone suscepit imperium, atque ita factum est, ut annus qui primus erat Nabuchodosonor in Babylone, quartus esset in Jerusalem regis Joacim. Denique octavo anno regni sui, Jechoniam cum matre et principibus duxit in captivitatem, qui tribus tantum post interfectionem patris Joacim regnarat mensibus. Interfectus est autem Joacim undecimo anno regni sui in JerusalemÂ (IV Reg. XXIV).

(Vers. 3.)Â A tertio decimo anno Josiae filii Ammon regis Juda usque ad diem hanc, iste est tertius et vicesimus annus, factum est verbum Domini ad me, et locutus sum ad vos de nocte consurgens et loquens, et non audistis. Tertio decimo anno regis [Al.Â regni]Â Â Josiae qui regnavit in Jerusalem annisÂ Â triginta et uno, Jeremias prophetare exorsus est, et prophetavit sub eo annis decem et novem, cui successit in regnum filius ejus Joachaz: quo statim ducto in captivitatem a Nechao rege Aegyptiorum, regnum obtinuit Joacim frater ejusÂ (IV Reg. XXIII). In cujus regni quarto anno, iste ad Jeremiam fit [Al.Â fuit] sermo Domini, ac per hoc vigesimus tertius annus erat Jeremiae prophetae, ex quo loqui ad populum coepit; et numquam praedicare cessavit, sed singulisÂ Â diebus diluculo et de nocte consurgens, loquebatur ad populum. Et non,Â inquit,Â audistis.Â Sin autem, ut novi ex veteribusÂ 1014Â haeretici volunt, lex semel in adjutorium data est, et constituta praecepta quae nostri arbitrii voluntate vel facimus, vel non facimus; quomodo Propheta se semper ingerit, et quotidie replicat mandata Dei, quae utique semel accepta, suffecerant eis quibus data fuerant; nisi ut hoc ostendat, Dei nos semper indigere auxilio; et numquam posse sufficere, quod semel datum est, nisi quotidie Domini admonitione renovetur? Et misit Dominus ad vos omnes servos suos Prophetas, consurgens diluculo, mittensque: et non audistis.

(Chapter 25, Verse 1.) The word that was made to Jeremiah concerning all the people of Judah (or, over all the people of Judah) in the fourth year of Jehoiakim the son of Josiah king of Judah. These things are prior to the past vision: for that one was made under Zedekiah, after Jeconiah was translated to Babylon; but this one was under Jehoiakim the son of Josiah, and father of Jeconiah. For it was not a care (as I have already said before) to the Prophets [Al. to the prophecy] to preserve the times which the laws of history require; but to write in whatever way they knew to be useful for those who would hear and read. Whence also in the Psalter some wrongly seek the order of the psalms according to the text of history, which is not observed in a lyrical song.

(Verse 2.) This is the first year of Nebuchadnezzar king of Babylon (which is not found in the LXX. And it follows): Which Jeremiah the Prophet spoke to all the people of Judah, and to all the inhabitants of Jerusalem, saying. In the fourth year of king Jehoiakim, the son of Josiah the father of Jeconiah, Nebuchadnezzar took up the empire in Babylon, and so it happened that the year which was the first of Nebuchadnezzar in Babylon was the fourth of king Jehoiakim in Jerusalem. Finally, in the eighth year of his reign, he led Jeconiah with his mother and the princes into captivity, who had reigned only three months after the slaying of his father Jehoiakim. Moreover, Jehoiakim was slain in the eleventh year of his reign in Jerusalem (4 Kings 24).

(Verse 3.) From the thirteenth year of Josiah the son of Amon king of Judah until this day, this is the twenty-third year, the word of the Lord was made to me, and I spoke to you, rising from the night and speaking, and you did not hear. In the thirteenth year of king [Al. the reign of] Josiah, who reigned in Jerusalem for thirty-one years, Jeremiah began to prophesy, and he prophesied under him for nineteen years; to whom his son Jehoahaz succeeded in the kingdom: who being immediately led into captivity by Necho king of the Egyptians, his brother Jehoiakim obtained the kingdom (4 Kings 23). In the fourth year of whose reign, this word of the Lord came [Al. was] to Jeremiah, and by this it was the twenty-third year of Jeremiah the prophet from when he began to speak to the people; and he never ceased to preach, but every day rising at dawn and from the night, he spoke to the people. And you did not hear, he says. But if, as the [1014] heretics of old will have it, the law was given as a help once, and the precepts established which we either do or do not do by the choice of our own will; how is it that the Prophet always intrudes himself, and daily repeats the commands of God, which certainly, having been once received, had sufficed for those to whom they were given; unless it be to show this: that we always stand in need of God's help; and that what was once given can never suffice, unless it be daily renewed by the admonition of the Lord? And the Lord sent to you all His servants the Prophets, rising at dawn and sending: and you did not hear.

Non per unum Prophetam, sed per omnes populum suum Deus semper admonuit, et quasi ipse in vigiliis,Â Â atque excubiis constitutus surrexit diluculo, ut suum populum commoneret. Et non,Â inquit,Â audistis;Â ut quanto crebrior admonitio, tanto contemnentium fuerint peccata majora?

(Vers. 4, 5.)Â Neque inclinastis aures vestras, ut audiretis, cum diceremÂ [Vulg.Â diceret]: Revertimini ad me unusquisque a via sua mala, et a pessimis cogitationibus vestris: et habitabitis in terra, quam dedit Dominus vobis et patribus vestris a saeculo usque in saeculum. Tanta fuit duritia populi, ut ne habitum quidem audientis assumeret, et inclinaret aurem suam, praecipue Domino commonente, ut reverteretur unusquisque a via sua mala et a pessimis cogitationibus suis. Et, o infinita clementia, non supplicium inferre pro scelere, sed ad poenitentiam provocare, tam malorumÂ Â operum, quae significat via mala, quam pessimarum cogitationum, quae et ipse absque opere reputentur in peccatum. Et promittit praemium, si fecerint quod praeceptum est, ut habitent in terra, quae data sit patribus, et propter filiorum vitia sublata. Quodque ait:Â A saeculo et usque in saeculum,Â sive,Â ab aeterno et usque in aeternum,Â ostendit Dei dona perpetua, si digni exstiterint hi quibus data sunt.

(Vers. 6, 7.) Et nolite ire post deos alienos, ut serviatis eis, adoretisque eos; neque me ad iracundiam provocetis in operibus manuum vestrarum, et non affligam vos. Et non audistis me, dicit Dominus, ut me ad iracundiam provocaretis in operibus manuum vestrarum in malum vestrum. Et haec, inquit, monebam cum superioribus, ne diis alienis serviretis, et adoraretis eos, et ne ista faciendo me provocaretis ad iracundiam propter opera manuum vestrarum, ut facerem quod nolebam, et affligerem 1015 vos, et non audistis me. Quodque sequitur, Dicit Dominus, ut me ad iracundiam provocaretis in operibus manuum vestrarum in malum vestrum, in Septuaginta non habetur.

(Vers. 8.) Propterea haec dicit Dominus exercituum: pro eo quod non audistis verba mea, ecce ego mittam et assumam universas cognationes Aquilonis, ait Dominus; et Nabuchodonosor regem Babylonis servum meum. Quia me ad iracundiam provocastis, et fecistis malum in interitum vestrum, et provocantem ad poenitentiam, superbo calcastis pede, mittam, inquit, ad universas cognationes, sive nationes Aquilonis, et adducam principem earum Nabuchodonosor regem Babylonis servum meum. Mittit autem Dominus vel Angelos, ut concitent gentes, vel certe hujusmodi movet cognationes, ut faciant Domini voluntatem. Quodque vocat servum suum Nabuchodonosor, non sic servus vocatur ut Prophetae et omnes sancti, qui vere serviunt Domino; sed quo in eversione Jerusalem, Domini serviat voluntati: secundum quod et Apostolus loquitur: Quos tradidi Satanae, ut discant non blasphemare (I Tim. I, 20). In Aquilonis autem parte esse Chaldaeos, juxta situm Jerusalem nulli dubium est.

God always admonished His people not through one Prophet, but through all, and as if Himself established in watches and vigils, He rose at dawn to warn His people. And you did not hear, he says; so that the more frequent the admonition, the greater were the sins of those who despised it?

(Verses 4, 5.) Neither did you incline your ears so that you might hear, when I said [Vulg. he said]: Return to me each one from his evil way, and from your worst thoughts: and you shall dwell in the land which the Lord gave to you and to your fathers from age to age. Such was the hardness of the people, that it would not even assume the posture of one hearing, and incline its ear, especially when the Lord warned that each one should return from his evil way and from his worst thoughts. And, O infinite clemency, not to bring on punishment for crime, but to provoke to repentance, as much of the evil works—which the "evil way" signifies—as of the worst thoughts, which even themselves without the work are reputed as sin. And He promises a reward if they do what is commanded: that they may dwell in the land which was given to the fathers, and taken away because of the vices of the sons. And what he says: From age and even to age, or, from eternity and even to eternity, shows that the gifts of God are perpetual, if they who received them should prove worthy.

(Verses 6, 7.) And do not go after strange gods, to serve them and adore them; nor provoke me to wrath in the works of your hands, and I will not afflict you. And you did not hear me, says the Lord, so that you provoked me to wrath in the works of your hands to your own evil. And these things, he says, I warned with the previous ones, that you should not serve strange gods, nor adore them, and that by doing these things you should not provoke me to wrath because of the works of your hands, so that I should do what I did not want, and afflict [1015] you, and you did not hear me. And what follows, Says the Lord, so that you provoked me to wrath in the works of your hands to your own evil, is not found in the Septuagint.

(Verse 8.) Therefore thus says the Lord of hosts: because you have not heard my words, behold I will send and take all the kindreds of the North, says the Lord; and Nebuchadnezzar the king of Babylon my servant. Because you provoked me to wrath, and did evil to your own destruction, and with a proud foot you trampled on the one provoking you to repentance, I will send, He says, to all the kindreds, or nations, of the North, and I will bring their prince, Nebuchadnezzar king of Babylon, my servant. Moreover, the Lord sends either Angels to incite the nations, or certainly moves kindreds of this kind to do the will of the Lord. And as for His calling Nebuchadnezzar His servant, he is not called a servant in the same way as the Prophets and all the saints, who truly serve the Lord; but in that he serves the will of the Lord in the overthrow of Jerusalem: according to what the Apostle also says: Whom I have delivered to Satan, that they may learn not to blaspheme (1 Tim. 1:20). Moreover, that the Chaldeans are in the part of the North, according to the location of Jerusalem, is a doubt to no one.

(Vers. 9.) Et adducam eos super terram istam, et super habitatores ejus, et super nationes omnes quae in circuitu illius sunt; et interficiam eos, et ponam eos in stuporem, et in sibilum, et in solitudines sempiternas. Ista sunt praemia contemptorum, et Dei verba audire nolentium. Quidquid igitur mali super nos adducitur, nostra peccata fecerunt. Omnesque gentes ut tunc adductae sunt contra Jerusalem: sic hodie adducuntur contra Ecclesiam negligentem, ut interficiat eos, et ponat in stuporem, et in sibilum, et in solitudines sempiternas, ut in exemplo sint omnium atque miraculo. Sibilus autem miraculi et stuporis indicium est; et solitudo sempiterna in his deprehenditur, qui praesidem non habent Deum.

(Vers. 10.) Perdamque ex eis vocem gaudii, et vocem laetitiae; vocem sponsi, et vocem sponsae; vocem molae, et lumen lucernae. Et erit universa terra ejus [Vulg. haec] in solitudinem et in stuporem. Hoc in conciliabulo malignantium et hodie comprobatur; ut magistri eorum non doceant verbum Dei, sed instar colubri sibilent. Peritque in eis vox gaudii, voxque laetitiae, ut numquam audiant illud Apostoli: Gaudete, iterum dico gaudete (Philipp. IV, 4). Vox quoque sponsae, Ecclesiasticae fidei; et vox sponsi, Domini Salvatoris: Qui enim habet sponsam, sponsus est (Joan. III, 29). 1016 Vox molae, ut non conterantur in ea frumenta, et populis vescenda tribuantur: et lumen lucernae, doctrina videlicet et scientia [Al. doctrinam et scientiam] Prophetarum. Denique et de Joanne Baptista dicitur: Ille erat lucerna lucens (Joan. V, 35). Et alius Propheta: Lucerna, inquit, pedibus meis verbum tuum, Domine, et lux semitis meis (Psal. CXVIII, 105). Universa, inquit, terra haereticorum erit in solitudinem, et in stuporem, cum novissimum ejus insipiens fuerit demonstratum.

(Vers. 11 seqq.) Et servient omnes gentes istae regi Babylonis septuaginta annis. Cumque impleti fuerint anni septuaginta, visitabo super regem Babylonis, et super gentem illam, dicit Dominus, iniquitates eorum, et super terram Chaldaeorum, et ponam illam in solitudines sempiternas. Et adducam super terram illam omnia verba mea quae locutus sum contra eam: omne quod scriptum est in libro isto, quaecumque prophetavit Jeremias adversum omnes gentes.

Sicut Jerusalem post septuaginta annos recipit [Al. recepit] pristinos habitatores, et expletis suppliciis, quia obedivit sententiae Dei, felicitate pristina perfruitur; sic rex Babylonis qui elatus est in superbiam, et suarum arbitratus est virium, quod regnavit in gentibus, et non Domini voluntatis, Medis Persisque venientibus destruetur. Denique usque hodie urbis Babylonis reliquiae tantum manent. Et posuit illam Dominus in solitudinem sempiternam, et implevit omnia verba, quae in istius ipsius Prophetae volumine continentur.

(Verse 9.) And I will bring them upon this land, and upon its inhabitants, and upon all the nations that are round about it; and I will slay them, and I will set them for a wonder, and for a hissing, and for everlasting solitudes. These are the rewards of those who despise, and who are unwilling to hear the words of God. Whatever evil therefore is brought upon us, our sins have done it. And as all the nations were then brought against Jerusalem: so today they are brought against the negligent Church, that He may slay them, and set them for a wonder, and for a hissing, and for everlasting solitudes, that they may be for an example and a marvel to all. Moreover, a "hissing" is a sign of marvel and wonder; and "everlasting solitude" is found in those who do not have God as their leader.

(Verse 10.) And I will take away from them the voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of the mill, and the light of the lamp. And all its [Vulg. this] land shall be for a solitude and for a wonder. This is proved today also in the council of the malignant; so that their teachers do not teach the word of God, but hiss like a serpent. And the voice of joy and the voice of gladness perishes in them, so that they never hear that of the Apostle: Rejoice, again I say rejoice (Phil. 4:4). Also the voice of the bride, of the Ecclesiastical faith; and the voice of the bridegroom, of the Lord Savior: For he who has the bride is the bridegroom (John 3:29). [1016] The voice of the mill, so that the grain may not be ground in it and given to the people to eat: and the light of the lamp, namely the doctrine and knowledge [Al. doctrine and knowledge] of the Prophets. Finally, of John the Baptist also it is said: He was a burning lamp (John 5:35). And another Prophet: A lamp, he says, to my feet is your word, O Lord, and a light to my paths (Psalm 119:105). All the land of the heretics, he says, shall be for a solitude and for a wonder, when its end shall have been shown to be foolish.

(Verses 11 ff.) And all these nations shall serve the king of Babylon seventy years. And when the seventy years shall have been fulfilled, I will visit upon the king of Babylon, and upon that nation, says the Lord, their iniquities, and upon the land of the Chaldeans, and I will set it for everlasting solitudes. And I will bring upon that land all my words which I have spoken against it: all that is written in this book, whatever Jeremiah has prophesied against all the nations.

Just as Jerusalem after seventy years receives [Al. received] its former inhabitants, and, its punishments having been completed because it obeyed the sentence of God, it enjoys its former happiness; so the king of Babylon, who was lifted up in pride and thought it was by his own strength that he reigned over the nations, and not by the will of the Lord, shall be destroyed by the coming of the Medes and Persians. Finally, until today only the ruins of the city of Babylon remain. And the Lord set it for an everlasting solitude, and fulfilled all the words which are contained in the volume of this same Prophet.

Nam in consequentibus, quae mala passura sit Babylon, Jeremiae sermo describit.

(Vers. 14.) Quia servierunt eis cum essent gentes multae, et reges magni; et reddam eis secundum opera eorum, et secundum facta manuum suarum. Hoc in Septuaginta non habetur. Significat autem quod non solum contra Babylonem prophetaverit Jeremias, sed contra caeteras gentes, quae in Babylonio fuerant exercitu, et contra Domini populum dimicarunt. Denique in sequentibus dicitur contra Aegyptum, et Philisthiim, et Moab, et Ammon, et Idumaeam, et Damascum, et Cedar, et regna Asor, et Elam, et ad extremum contra Babylonem terramque Chaldaeam.

(Vers. 15 seqq.) Quia sic ait Dominus Deus Israel ad me [Vulg. addit exercituum, et siletÂ ad me]: sume calicem vini furoris (sive meri) hujus de manu mea, et propinabis de illo cunctis gentibus, ad quas ego mittam te, et bibent, et inebriabunturÂ [Vulg.Â turbabuntur] (siveÂ voment); et insanient a facie gladii, quem ego mittam inter eos. Et accepi calicem de manu Domini, et propinavi cunctis gentibus ad quas misit me Dominus. Propinatio calicis, et 1017 calicis meri, sive non mixti [Al. commixti], quae Graece dicitur *ἀκράτου*, Dominici furoris indicium est, ut omnes gentes, quae contra Dei populum militarunt, bibant de calice furoris Domini, de quo scribit Isaias contra Jerusalem: Scyphum furoris, calicem ruinae ebibisti et evacuasti, propterea consurgeÂ (Isa. LI, 17). Iste autem calix idcirco bibitur a cunctis gentibus, ut vomant et insaniant. Quod quidam pravus interpres in bonam partem accipit: ut instar catharticae potionis quidquid cholerae et pituitae et noxii humoris in pectore est, foras exire compellat, et restituat pristinam sanitatem. Pro Jeremia quoque SalvatoremÂ Â accipit, quod ipse cunctis gentibus propinarit ad quas et missus sit, ut abjecta idololatria, Dei se cultui dedicarent. Quod contrarium esse Scripturae sanctae, monstrabuntÂ Â sequentia. Non enim pro remedio, ut ille vult, sed pro poena meraco calice propinantur.

(Vers. 18.)Â Jerusalem et civitatibus Juda, et regibus ejus, et principibus ejus, ut darem eos in solitudinem, et in stuporem, et in sibilum, et in maledictionem, sicut est dies ista. Putabam, inquit, quod solis gentibus propinarem, et ideo me huic ministerio laetus obtuleram; sed inter caeteras gentes, immo ante caeteras, propinavi Jerusalem et civitatibus Juda, et regibus ejus, et principibus, ut darem eos in stuporem, et in solitudinem, et in sibilum, et in maledictionem, sicut et praesenti probatur exemplo. Unde dicit et supra:Â Seduxisti me, Domine, et seductus sum: invaluisti et potuistiÂ (Supra XX, 7).

For in the following parts, the word of Jeremiah describes what evils Babylon is to suffer.

(Verse 14.) For many nations and great kings served them; and I will repay them according to their works, and according to the deeds of their hands. This is not found in the Septuagint. Moreover, it signifies that Jeremiah prophesied not only against Babylon, but against the other nations which had been in the Babylonian army and fought against the people of the Lord. Finally, in what follows it is spoken against Egypt, and the Philistines, and Moab, and Ammon, and Edom, and Damascus, and Kedar, and the kingdoms of Hazor, and Elam, and at the end against Babylon and the land of the Chaldeans.

(Verses 15 ff.) For thus says the Lord God of Israel to me [Vulg. adds "of hosts," and is silent as to "to me"]: Take this cup of the wine of fury (or, of unmixed wine) from my hand, and you shall give it to drink to all the nations to which I shall send you, and they shall drink, and shall be drunk [Vulg. shall be troubled] (or, shall vomit); and they shall be mad before the face of the sword which I shall send among them. And I received the cup from the hand of the Lord, and I gave it to drink to all the nations to which the Lord sent me. The offering of the cup, and [1017] of the cup of unmixed wine—or non-mixed [Al. mixed]—which in Greek is called akratou (á¼€Î¤Ï‚Î¿Ï…), is a sign of the Lord's fury, so that all the nations which fought against the people of God may drink from the cup of the Lord's fury, of which Isaiah writes against Jerusalem: The goblet of fury, the cup of ruin you have drunk and drained, therefore arise (Isa. 51:17). Moreover, this cup is drunk for this reason by all the nations: that they may vomit and be mad. Which a certain perverse interpreter takes in a good sense: as if, like a cathartic potion, it should compel whatever of bile and phlegm and noxious humor is in the breast to come out, and restore former health. For Jeremiah also he takes the Savior, because He Himself gave to drink to all the nations to which He was sent, so that, idolatry having been cast away, they might dedicate themselves to the worship of God. Which the following parts will show to be contrary to the holy Scripture. For they are offered the unmixed cup not for a remedy, as he wants, but for a punishment.

(Verse 18.) To Jerusalem and the cities of Judah, and its kings, and its princes, that I might give them for a solitude, and for a wonder, and for a hissing, and for a curse, as it is this day. I thought, he says, that I should give to drink to the nations alone, and therefore I had joyfully offered myself for this ministry; but among the other nations, or rather before the others, I gave to drink to Jerusalem and the cities of Judah, and to its kings and princes, that I might give them for a wonder, and for a solitude, and for a hissing, and for a curse, as is proved also by the present example. Whence he says also above: You have seduced me, O Lord, and I was seduced: you have prevailed and have been able (Above, 20:7).

(Vers. 19.)Â Pharaoni regi Aegypti et servis ejus, etÂ Â principibus ejus, et omni populo ejus, et universis generaliter. Post Jerusalem bibit Pharao rex Aegypti et socii ejus: biberunt principes et universus populus, cunctusque, qui non quidem est Aegyptius, sed in ejus regionibus commoratur: quos Septuaginta vertereÂ *συμμίκτους*,Â id est,Â mixtitios,Â vulgus non Aegyptiae regionis, sed peregrinum et adventitium.

Et cunctis regibus terrae Ausitidis.Â Quae Hebraice appellatur US (), de qua et Job fuisse narrat historia:Â Homo quidam erat in regione Ausitidi, nomine JobÂ (Job. I). Et tamen sciendum hunc versiculum in LXX non haberi, Theodotionemque proÂ Us,Â interpretatum esseÂ insulam.

(Vers. 20.)Â Et cunctis regibus terrae Philisthiim etÂ Â Ascalonis, Gazae, Accaronis, et reliquiis Azoti. 1018Â Generaliter posuit Philisthiim, hoc est, terram Palaestinorum, et specialiter urbes eorum Ascalonem, Gazam, Accaron, Azotum; solam tacuit Geth, quae continetur in reliquiis. Hoc est enim quod scriptum est:Â Et reliquiis Azoti:Â vicina enim atque confinis est Azoto, quae Hebraice dicitur ESDOD (), regio urbis Geth. Palaestinos autem a Babyloniis captos atque vastatos, scribit Isaias.

(Vers. 21.)Â Idumaeae, et Moab, et filiis Ammon, et cunctis regibus Tyri, et universis regibus Sidonis. Idumaea in qua sunt montes Seir, et quae Hebraice appellatur EDOM (): Moab, et Ammon, ipsi sunt filii Lot, proximi maris Mortui. Tyrus et Sidon in Phoenicis littore principes civitates, quae et ipsaeÂ Â Babylonio venienteÂ Â superatae sunt, quarum Carthago colonia. Unde et Poeni sermone corrupto quasi Phoeni appellantur: quorum lingua Hebraeae linguae magna ex parte confinis est.

(Vers. 22.)Â Et regibusÂ Â insularum, quae sunt transmare. Trans [Al.Â transit] Cyprum, et Rhodum, et insulas, quae appellanturÂ *Κυκλάδες*.Â Et hae enim a Babyloniis occupatae sunt.

(Vers. 23.)Â Et Dedan, et Theman, et Buz, et universis qui attonsi sunt in comam. Hae gentes in solitudine sunt, vicinae et mixtae regionibus Ismaelitarum,Â Â quos nunc Saracenos vocant, et de quibus dicitur:Â qui attonsi sunt in comam.

(Vers. 24.)Â Et cunctis regibus Arabiae: et cunctis regibus Occidentis, qui habitant in deserto. Hoc in LXX non habetur. Post [Al.Â Propter] Dedan igitur, et Theman, et Buz, et Ismaelitas, regionum ordinem sequitur. Et cunctis regibus Zamri.Â Hoc quoque in LXX non habetur.

(Verse 19.) To Pharaoh the king of Egypt and his servants, and his princes, and all his people, and to all in general. After Jerusalem, Pharaoh king of Egypt and his allies drank: the princes and the whole people drank, and everyone who is not indeed Egyptian, but dwells in its regions: whom the Septuagint translated symmiktous (ÏƒÏ… Î¼Î¼á½·Î¤Ï„Î¿Ï…Ï‚), that is, "mixed-breeds," a common people not of the Egyptian region, but foreign and adventitious.

And to all the kings of the land of Uz. Which in Hebrew is called Uz (), of which the history also relates that Job was: There was a certain man in the land of Uz, named Job (Job 1). And yet it should be known that this verse is not found in the LXX, and that Theodotion interpreted "island" for "Uz."

(Verse 20.) And to all the kings of the land of the Philistines, and of Ashkelon, Gaza, Ekron, and the remnant of Ashdod. [1018] He placed "Philistia" generally, that is, the land of the Palestinians, and specially their cities: Ashkelon, Gaza, Ekron, Ashdod; he was silent only as to Gath, which is contained in "the remnant." For this is what is written: And the remnant of Ashdod: for the region of the city Gath is neighboring and bordering upon Ashdod, which in Hebrew is called Ashdod (). Moreover, Isaiah writes that the Palestinians were captured and devastated by the Babylonians.

(Verse 21.) Of Edom, and Moab, and the children of Ammon, and all the kings of Tyre, and all the kings of Sidon. Edom in which are the mountains of Seir, and which in Hebrew is called Edom (): Moab and Ammon, they themselves are the sons of Lot, near the Dead Sea. Tyre and Sidon are the principal cities on the coast of Phoenicia, which were themselves overcome when the Babylonian came; of which Carthage was a colony. Whence also the Carthaginians (Poeni), by a corrupted word, are called as if Phoeni (Phoenicians): whose language is for the most part bordering on the Hebrew language.

(Verse 22.) And to the kings of the islands which are across the sea. Beyond [Al. he passes over to] Cyprus, and Rhodes, and the islands which are called the Cyclades. For these also were occupied by the Babylonians.

(Verse 23.) And Dedan, and Tema, and Buz, and all who are shaven as to their hair. These nations are in the wilderness, neighboring and mixed with the regions of the Ishmaelites, whom they now call Saracens, and of whom it is said: who are shaven as to their hair.

(Verse 24.) And all the kings of Arabia: and all the kings of the West, who dwell in the desert. This is not found in the LXX. After [Al. Because of] Dedan therefore, and Tema, and Buz, and the Ishmaelites, he follows the order of the regions. And to all the kings of Zimri. This also is not found in the LXX.

(Vers. 25.)Â Et cunctis regibus Elam, cunctisque regibus Medorum. Ex eo quod Zamri sequitur Elam regesque Medorum, arbitramur et Zamri regionem esse Persidis, nisi forte ex eo quod praecessit Arabia, et hi reges solitudinis accipiendi sunt. Elam autem regio Persidis trans Babylonem, unde et Elamitae.Â Â Medi quoque, atque Persae, a quibus capta et destructa est Babylon. Et ipsi enim meracum calicem, Alexandro rege Macedonum propinante potarunt. Et cunctis regibus AquilonisÂ [Al.Â Babylonis] de prope et de longe. Quia Persidis et Babylonis, Elam atque Medorum enumeraverat regiones: nunc generaliter ponit omnes reges Aquilonis, qui prope sunt, etÂ 1019Â qui longe. Pro Aquilone, qui Hebraice dicitur SAPHON (), LXX vertereÂ ἀφηλιώτην,Â quem nosÂ SubsolanumÂ possumus dicere.

(Vers. 26.)Â Unicuique contra fratrem suum, et omnibus regnis terrae qaae super faciem ejus suntÂ . Ne cunctas Orientalis provinciae regiones enumerare per partes longum fieret, generaliter posuit omniaÂ Â regna terrae, quae memorantur in terra. Quod autem dixit contra fratrem suum, subauditur,Â dedi meracam potionem,Â ut omnes furerent, vomerent, insanirent, et mutuis inter se praeliis dimicarent.

Et rex Sesach bibet post eos:Â et in LXX non habetur, hunc habet sensum: Omnes, inquit, in circuitu nationes Babylonio imperio subjacebunt, et cuncta suae subjiciet potestati, ita ut universae, quas praeteritus sermo narravit gentes, ipsi serviant et bibant de calice ejus. Unde et in visione contra Babylonem scribitur:Â Calix aureus Babylon, inebrians omnem terramÂ (Infra LI, 7). Novissimus autem rex Babylonis bibet hanc potionem, propinante sibi ascensore bigae, cameli, et asini, CyroÂ Â rege Medorum, atque Persarum. Quomodo autem Babylon, quae Hebraice dicitur BABEL (), intelligatur SESACH (), non magnopere laborabit, qui Hebraeae linguae parvam saltem habuerit scientiam. Sicut apud nos Graecum alphabetum usque ad novissimam litteram per ordinem legitur, hoc est,Â Alpha, Betha,Â et caetera usque adÂ Ï‰:Â rursumque propter memoriam parvulorum solemus lectionis ordinem invertere, et primis extrema miscere, ut dicamusÂ Alpha, O, Betha, Psi:Â sic et apud Hebraeos primum est ALEPH , secundum BETH , tertium GHIMEL , usque adÂ Â vigesimam secundam, et extremam litteram THAU , cui penultima est SIN .

(Verse 25.) And to all the kings of Elam, and to all the kings of the Medes. From the fact that Zimri follows Elam and the kings of the Medes, we think that the region of Zimri is of Persia, unless perhaps from the fact that Arabia preceded, these are to be understood as kings of the wilderness. Moreover, Elam is a region of Persia across Babylon, whence also the Elamites. Also the Medes and Persians, by whom Babylon was captured and destroyed. For even they drank the unmixed cup when Alexander king of the Macedonians offered it. And to all the kings of the North [Al. of Babylon] near and far. Because he had enumerated the regions of Persia and Babylon, Elam and the Medes: now he sets down generally all the kings of the North who are near and [1019] who are far. For "North," which in Hebrew is called Zaphon (), the LXX translated apheliÅtÄ“n (á¼€Ï†Î·Î»Î¹á½½Ï„Î·Î½), which we can call "the East wind" (Subsolanum).

(Verse 26.) To each one against his brother, and to all the kingdoms of the earth which are upon its face. Lest it should become long to enumerate all the regions of the Eastern province part by part, he set down generally all the kingdoms of the earth which are mentioned on the earth. Moreover, what he said against his brother, it is understood: "I gave the unmixed potion," so that they all should be mad, vomit, be insane, and fight among themselves in mutual battles.

And the king of Sheshach shall drink after them: and it is not found in the LXX; it has this sense: "All the nations in the circuit," he says, "shall be subject to the Babylonian empire, and he shall subject all things to his power, so that all the nations which the past discourse has related may serve him and drink from his cup." Whence also in the vision against Babylon it is written: Babylon is a golden cup, inebriating the whole earth (Below, 51:7). Moreover, the last king of Babylon shall drink this potion, when Cyrus the king of the Medes and Persians—the rider of the chariot, of the camel, and of the ass—offers it to him. Moreover, how "Babylon," which in Hebrew is called Babel (), is understood as Sheshach (), will not labor greatly he who has at least a small knowledge of the Hebrew language. Just as among us the Greek alphabet is read in order until the very last letter, that is, Alpha, Beta, and the rest until Omega (Ï‰); and again for the memory of children we are accustomed to invert the order of reading and mix the first with the last, so that we say Alpha, Omega, Beta, Psi: so also among the Hebrews the first is Aleph, the second Beth, the third Gimel, until the twenty-second and last letter Taw, whose penultimate is Shin.

Legimus itaque ALEPH, THAU, BETH, SIN . Cumque venerimus ad medium, LAMED , litterae occurrit CHAPH : et ut, si [Al.Â sic] recte legamus, legimus BABEL (): ita ordine commutato, legimus SESACH (). Vocales autem litteraeÂ Â inter BETH et BETH, et LAMEDÂ , juxta idioma linguae Hebraeae in hoc nomine non ponuntur. Arbitrorque a sancto Propheta prudenter fuisse celatum, ne aperte eorum contra se insaniam commoveret, qui obsidebant Jerusalem, et jam jamque ejus potituri erantÂ 1020.

Quod et Apostolum contra imperium Romanum fecisse legimus, scribentem de Antichristo:Â Non meministis quod cum apud vos essem adhuc, haec dicebam vobis? Et nunc quid detineat scitis,Â Â ut reveletur in suo tempore,Â subauditur Antichristus. Jam enim mysterium iniquitatis operatur: tantum quiÂ [Al.Â ut qui] tenet modo, teneat donec de medio fiat, et tunc revelabitur ille iniquus, quem Dominus Jesus interficiet spiritu oris sui, et destruet illuminatione adventus suiÂ (II Thess. II, 3 seqq.). Eum qui tenet, Romanum imperium ostendit: nisi enim hoc destructum fuerit, sublatumque de medio, juxta prophetiam Danielis, Antichristus ante non veniet. Quod si aperte dicere voluisset, stulte persecutionis adversum Christianos et tunc nascentem Ecclesiam rabiem concitasset. Longius quam Commentariorum brevitas patitur, de hoc capitulo diximus, quod Graeci forsitan Latinique fastidient, quia in suis codicibus non habetur. Sed quid proderit cum inÂ Â consequentibus hic ipse Propheta dicat:Â Quomodo capta est Sesach, et comprehensa est inclyta universae terrae? quomodo facta est in stuporem Babylon inter gentes? Allegorici interpretes istum omnem locum ad cunctas referunt nationes, quas inebriaverit diabolus calice peccatorum meracissimo. Et novissimum etiam ipsum bibiturum supplicia atque cruciatus, de quo scribit Apostolus:Â Quem Dominus Jesus interficiet spiritu oris suiÂ (II Thess. II, 8). Et [Al.Â Unde et] in alio loco dicit:Â Novissimus autem inimicus destruetur morsÂ (I Cor. XV, 26). Quod magnarum virium est posse diversarum vocabula nationum transferre sub etymologiis suis, et singula vitia, singulis nominibus coaptare.

We read therefore Aleph-Taw, Beth-Shin (the Atbash cipher). And when we come to the middle, to the letter Lamed there corresponds Kaph: and so that, if [Al. thus] we read correctly, we read Babel: so, the order having been changed, we read Sheshach. Moreover, the vowel letters between Beth and Beth, and Lamed, according to the idiom of the Hebrew language, are not placed in this name. And I think it was prudently concealed by the holy Prophet, lest he should openly stir up the madness against himself of those who were besieging Jerusalem and were just now about to take possession of it [1020].

Which also we read that the Apostle did against the Roman empire, writing concerning the Antichrist: Do you not remember that when I was still with you, I told you these things? And now you know what detains him, that he may be revealed in his own time, the Antichrist being understood. For already the mystery of iniquity is at work: only he who [Al. so that he who] now holds, let him hold until he be taken out of the way, and then that wicked one shall be revealed, whom the Lord Jesus shall slay with the spirit of His mouth, and shall destroy with the brightness of His coming (2 Thess. 2:3 ff.). Him who holds, he shows to be the Roman empire: for unless this be destroyed and taken out of the way, according to the prophecy of Daniel, the Antichrist will not come before then. If he had wished to say this openly, he would have foolishly stirred up the rage of persecution against the Christians and the then-nascent Church. We have spoken about this chapter longer than the brevity of Commentaries allows, which perhaps the Greeks and Latins will disdain because it is not found in their codices. But what will it profit, since in the following parts this same Prophet says: How is Sheshach captured, and the renowned of the whole earth seized? How has Babylon become a wonder among the nations? Allegorical interpreters refer this whole passage to all the nations which the devil has inebriated with the most unmixed cup of sins. And that he himself also in the end will drink punishments and torments, of whom the Apostle writes: Whom the Lord Jesus shall slay with the spirit of His mouth (2 Thess. 2:8). And [Al. Whence also] in another place he says: Moreover, the last enemy to be destroyed is death (1 Cor. 15:26). That it is of great power to be able to transfer the names of different nations under their own etymologies, and to fit individual vices to individual names.

(Vers. 27.)Â Et dices ad eos; haec dicit Dominus exercituum Deus Israel: Bibite et inebriamini, et vomite,Â Â et cadite, et nolite consurgereÂ [Vulg.Â neque surgatis] a facie gladii, quem ego mittam inÂ [Al.Â inter] vos. Postquam, inquit, cunctis gentibus propinaveris, et impleveris praeceptum Domini, rursum haec verbis DominiÂ Â imperabis, et dices:Â Bibite et inebriamini, etÂ Â vomite, et cadite, et nolite consurgere. Si bibere et inebriari, vomere, et cadere salutis indicium est, ut instar catharticae potionis noxia quaeque pellantur: quomodo sequitur,Â et nolite consurgere? Quae sit autem potio, quae eos cadere faciat in aeternum, ponit manifestius, id est,Â 1021Â a facie gladii quem ego mittam inter vos.

(Vers. 28.) Cumque noluerint accipere calicem de manu tua ut bibant, dices ad eos: Haec dicit Dominus exercituum: Bibentes bibetis: quia ecce in civitate, in qua invocatum est nomen meum, ego incipio [Vulg. incipiam] affligere, et vos quasi innocentes immunes eritis (sive et vos munditia mundi eritis)? non eritis immunes (sive non eritis mundi). Latenter ostendit, praeceptum Dei, qui voluntate facere noluerint, suscepturos necessitate, et audituros: Bibentes, bibetis. Velitis, inquit, nolitis, Dei sententia complenda est. Si enim civitas Jerusalem, in qua notum fuit nomen Dei, dicente Propheta: Notus in Judaea Deus: in Israel nomen magnum ejus (Psal. LXXV, 1), bibit meracum calicem furoris: quanto magis vos non eritis mundi, qui pro Dei nomine idola colitis!

(Vers. 29.) Gladium enim ego voco super omnes habitatores terrae, dicit Dominus exercituum. Ista est potio meracissima, iste calix furoris Domini, qui non super solam Jerusalem, sed super omnem vocatur terram, et cunctas in circuitu nationes. De quo supra dixerat: Et mittam ad Nabuchodonosor regem Babylonis servum meum, et adducam eum super terram istam, et super habitatores ejus, et super omnes nationes quae in circuitu illius sunt.

(Vers. 30, 31.) Et tu prophetabis ad eos omnia verba haec, et dices ad illos: Dominus de excelso rugiet (sive responsum dabit), et de habitaculo sancto suo dabit vocem suam. Rugiens rugit super decorem suum (sive respondebit super locum suum), celeuma quasi calcantium concinetur adversum omnes habitatores terrae. Pervenit sonitus (sive interitus) usque ad extrema (sive super partem) terrae: quia judicium Domino cum gentibus: judicatur ipse cum omni carne: impios tradidi [Al. tradidit] gladio, dicit Dominus.

(Verse 27.) And you shall say to them: Thus says the Lord of hosts, the God of Israel: Drink and be drunk, and vomit, and fall, and do not rise [Vulg. nor shall you rise] before the face of the sword which I shall send in [Al. among] you. After, he says, you have given to drink to all the nations and fulfilled the command of the Lord, again you shall command these things in the words of the Lord, and say: "Drink and be drunk, and vomit, and fall, and do not rise." If to drink and be drunk, to vomit and to fall is a sign of health—so that like a cathartic potion all noxious things are driven out—how does it follow: and do not rise? But what the potion is which makes them fall forever, he puts more clearly, that is, [1021] before the face of the sword which I shall send among you.

(Verse 28.) And when they will not receive the cup from your hand to drink, you shall say to them: Thus says the Lord of hosts: Drinking you shall drink: for behold, in the city in which my name is invoked, I begin to afflict, and shall you be immune as if innocent (or, and shall you be the cleanliness of the world)? you shall not be immune (or, you shall not be clean). He shows covertly that those who would not do the command of God by will, shall undertake it by necessity, and shall hear: Drinking, you shall drink. Whether you want it, he says, or do not want it, the sentence of God must be fulfilled. For if the city of Jerusalem—in which the name of God was known, the Prophet saying: God is known in Judea: His name is great in Israel (Psalm 76:1)—drinks the unmixed cup of fury: how much more shall you not be clean, you who worship idols instead of the name of God!

(Verse 29.) For I call a sword upon all the inhabitants of the earth, says the Lord of hosts. This is the most unmixed potion, this is the cup of the Lord's fury, which is called not only upon Jerusalem, but upon all the earth, and all the nations in the circuit. Of which he had said above: And I will send to Nebuchadnezzar king of Babylon my servant, and I will bring him upon this land, and upon its inhabitants, and upon all the nations that are in its circuit.

(Verses 30, 31.) And you shall prophesy to them all these words, and shall say to them: The Lord shall roar from on high (or, shall give a response), and from His holy habitation He shall give His voice. Roaring He roars over His beauty (or, He shall respond over His place), a shout (celeuma) as of those treading [grapes] shall be sung against all the inhabitants of the earth. The sound (or, destruction) reaches even to the ends (or, over part) of the earth: because the Lord has a judgment with the nations: He Himself is judged with all flesh: I have delivered [Al. He has delivered] the impious to the sword, says the Lord.

Primum dicamus ut se interpretationis veritas habet. Cunctis, inquit, gentibus prophetabis, et dices quod Dominus de excelso rugiat, hoc est, det sui furoris indicium; juxta illud quod scriptum est: Leo rugiet, et 1022 quis non timebit? Dominus locutus est, et quis non prophetabit (Amos III, 8)? Et de habitaculo sancto suo dabit vocem suam, ut cunctos terreat audientes. Rugiet autem super decorem suum, hoc est, super Templum. Cumque ille rugierit instar calcantium in torcularibus celeuma cantabitur, et in effusione sanguinis mutui [Al, mutuo], carmen lugubre concinetur: quod Symmachus, κατάληγμα; Aquila, ἰασμὸν vocat. Cujus celeumatis et carminis sonitus usque ad terrae extrema perveniet, quia judicium Domini cum gentibus. Si autem judicium Domini cum gentibus est, sunt et gentium merita diversa (Ose. IV). Ad exponendum illum locum, ut quidam volunt: Qui non credit, jam judicatus est (Joan. III, 18). Judicatus quidem est in eo quod non credidit; sed ipsi qui non credunt inter se, diversis afficientur suppliciis. Judicatur ipse cum omni carne, ut nullus injudicatus abeat. Impios autem, hoc est, qui Domino [Al. in Deum] non credunt, tradit gladio sempiterno.

Allegorici interpretes juxta LXX hunc locum sic edisserunt, ut ad bonam partem referant apertam Domini comminationem. Dominus, inquiunt, de excelso responsum dabit, his videlicet quos salvaturus est. Et de loco sancto suo dabit vocem suam, respondebitque sermonem in loco suo.

(Vers. 32, 33.) Haec dicit Dominus exercituum: Ecce afflictio (sive malum) egredietur de gente in gentem, et turbo magnus (sive tempestas) egredietur a summitatibus (sive extremis) terrae. Et erunt interfecti Domini (sive vulnerati a Domino) in die illa a summo terrae usque ad summum ejus. Non plangentur: et non colligentur, neque sepelientur: in sterquilinium super faciem terrae jacebunt.

1023 Erubescant qui vim Scripturae sanctae facere conantur, in bonam partem ea quae comminationis plena sunt, disserentes. De hoc autem loco puto dixisse et Dominum: Consurget gens adversus gentem, et regnum contra regnum (Luc. XXI, 10); et caetera quae in ipsius Evangelii sententia continentur. Intelligamus autem haec [Al. ipsa] facta juxta historiam, quando a rege Babylonio cunctae nationes in circuitu subjugatae sunt: et imperium ejus sensere crudele. Vel juxta prophetiam longo post tempore in consummatione mundi futura. Dicunturque interfecti a Domino, non quod Lord ipse percutiat; sed quo in interitu pessimorum, voluntas et imperium Domini compleatur.

First let us speak as the truth of the interpretation has it. To all the nations, he says, you shall prophesy, and you shall say that the Lord roars from on high, that is, gives a sign of His fury; according to that which is written: The lion shall roar, and [1022] who shall not fear? The Lord has spoken, and who shall not prophesy? (Amos 3:8). And from His holy habitation He shall give His voice, that He may terrify all who hear. Moreover, He shall roar over His beauty, that is, over the Temple. And when He shall have roared, like those treading in the winepresses a shout (celeuma) shall be sung, and in the shedding of mutual blood, a mournful song shall be sung: which Symmachus calls katalēgma (κατάληγμα) and Aquila calls iasmon (ἰασμὸν). The sound of which shout and song shall reach even to the ends of the earth, because the judgment of the Lord is with the nations. Moreover, if the judgment of the Lord is with the nations, there are also various merits of the nations (Hos. 4). To explain that place, as some want: He who does not believe is already judged (John 3:18). He is indeed judged in that he did not believe; but they themselves who do not believe among themselves shall be affected with diverse punishments. He is judged with all flesh, so that no one may go away unjudged. Moreover, the impious—that is, those who do not believe in the Lord [Al. in God]—He delivers to the eternal sword.

Allegorical interpreters, according to the LXX, explain this place in such a way as to refer the open threat of the Lord to a good part. The Lord, they say, shall give a response from on high, namely to those whom He is to save. And from His holy place He shall give His voice, and shall respond a word in His place.

(Verses 32, 33.) Thus says the Lord of hosts: Behold, affliction (or, evil) shall go forth from nation to nation, and a great whirlwind (or, tempest) shall go forth from the summits (or, ends) of the earth. And there shall be the slain of the Lord (or, the wounded by the Lord) in that day from one end of the earth even to the other end of it. They shall not be lamented: and they shall not be gathered, nor buried: they shall lie as dung upon the face of the earth.

[1023] Let those blush who try to do violence to the holy Scripture, explaining in a good part those things which are full of threat. Moreover, I think the Lord also spoke of this place: Nation shall rise against nation, and kingdom against kingdom (Luke 21:10); and the rest which are contained in the sentence of the Gospel itself. Moreover, let us understand these things [Al. these very things] as done according to history, when all the nations in the circuit were subjugated by the Babylonian king: and they felt his cruel empire. Or according to the prophecy of things to be in the consummation of the world a long time after. And they are called "slain by the Lord," not because the Lord Himself strikes; but in that in the destruction of the worst, the will and empire of the Lord is fulfilled.

(Vers. 34, 35.) Ululate (sive jubilate) pastores, et clamate, et aspergite vos cinere optimates gregis (sive plangite arietes ovium): quia completi sunt dies vestri ut interficiamini, et dissipationes vestrae, et cadetis quasi vasa pretiosa (sive quasi arietes electi). Et peribit fuga a pastoribus, et salvatio ab optimatibus (sive arietibus) gregis. Notandum quod in hoc tantum loco LXX jubilum in malam partem posuerint: pro quo alii interpretes ululatum (ut in Hebraeo scriptum est) transtulere. Inter pastores et arietes, sive optimates gregis, ista distantia est, quod pastores rationalium sunt; arietes autem et optimates referuntur ad divites, qui et ipsi pars gregis appellantur. Quodque infert: Completi sunt dies vestri, ut interficiamini: tunc complebuntur dies eorum, quando fuerint peccata completa; et dispergentur et cadent, sicut vasa pretiosa, ut confracta non valeant instaurari: et quanto ante fuere pretiosiora [Al. pretiosa], tanto majus eorum in confractione sit damnum: sive quasi arietes electi, ut pinguis hostia sit devorare cupientium. Peribit, inquit, fuga a pastoribus, quando non egerint poenitentiam. Denique dicitur ad Pharisaeos: Genimina viperarum, quis ostendit vobis fugere a ventura ira (Luc. V, 7)? Et in psalmis legimus: Periit fuga a me (Psal. CXLI, 5). Et salvatio, inquit, ab optimatibus gregis, sive arietibus: ἀπὸ κοινοῦ, subauditur peribit.

(Vers. 36.) Vox clamoris pastorum, et ululatus optimatum gregis (sive jubilum arietum): quia vastavit Dominus pascua eorum. Et conticuerunt arva (sive speciosa) pacis a facie irae furoris Domini. Et hic notandum quod apud LXX jubilum pro ululatu positum sit. Inter pastores autem et arietes ista diversitas est, quod pastores putentur in Ecclesia, qui praesunt gregi cum sapientia et eruditione atque doctrina. Arietes vero 1024 qui principes quidem videntur in populo, sed nihil habent in se doctrinae atque sapientiae, et per nimiam simplicitatem propemodum stultitiae vicini sunt. Quando autem habuerimus pacem, et non intellexerimus vel bona, vel speciosa pacis, sed luxuriae nos et otio, et voluptatibus dederimus: tunc conquiescent, sive conticescent bona pacis, et auferentur a nobis propter iram furoris Domini, et implebitur illud quod scriptum est: Cum dixerint, pax et securitas, tunc repentinus eis superveniet interitus (I Thess. V, 3), quo veniente, omnia conticescent.

(Verses 34, 35.) Howl (or, shout for joy), you shepherds, and cry out, and sprinkle yourselves with ashes, you leaders of the flock (or, bewail, you rams of the sheep): because your days are completed that you should be slain, and your dispersions, and you shall fall like precious vessels (or, like chosen rams). And flight shall perish from the shepherds, and salvation from the leaders (or, rams) of the flock. It should be noted that in this place alone the LXX have put "shout for joy" (jubilum) in a bad part: for which other interpreters translated "howl" (ululatum), as it is written in the Hebrew. Between the shepherds and the rams, or leaders of the flock, there is this distance: that shepherds are of rational [beings]; but rams and leaders are referred to the rich, who are also themselves called part of the flock. And as for what he adds: Your days are completed, that you should be slain: their days will then be completed when their sins shall have been completed; and they shall be dispersed and fall like precious vessels, so that when broken they cannot be restored: and the more precious [Al. precious] they were before, the greater is their loss in the breaking: or like chosen rams, that they may be a fat victim for those who desire to devour. Flight shall perish, he says, from the shepherds, when they shall not have done penance. Finally, it is said to the Pharisees: Offspring of vipers, who showed you to flee from the coming wrath? (Luke 3:7). And we read in the psalms: Flight has perished from me (Psalm 142:5). And salvation, he says, from the leaders of the flock, or rams: apo koinou (ἀπὸ κοινοῦ), "shall perish" is understood.

(Verse 36.) A voice of the cry of the shepherds, and a howling of the leaders of the flock (or, a shout of the rams): because the Lord has devastated their pastures. And the fields (or, beautiful things) of peace have been silent before the face of the wrath of the Lord's fury. And here it should be noted that among the LXX "shout for joy" is put for "howl." Moreover, between shepherds and rams there is this diversity: that shepherds are thought to be in the Church those who preside over the flock with wisdom and erudition and doctrine. But rams [1024] are those who indeed seem to be princes among the people, but have nothing of doctrine and wisdom in themselves, and through excessive simplicity are almost neighbors to folly. Moreover, when we shall have had peace, and not understood either the good or the beautiful things of peace, but have given ourselves to luxury and leisure and pleasures: then the good things of peace shall rest, or be silent, and shall be taken away from us because of the wrath of the Lord's fury, and that which is written shall be fulfilled: When they shall say, Peace and security, then sudden destruction shall come upon them (1 Thess. 5:3), at whose coming all things shall be silent.

(Vers. 37, 38.) Dereliquit quasi leo umbraculum (sive cubile) suum. (Et ut verius est, tabernaculum: hoc enim SUCCHO () Hebraicum sonat.) Quia facta est terra eorum in desolationem (vel invia) a facie irae columbae (sive a facie gladii magni) et a facie irae furoris Domini. Dominus de quo supra dixerat: de excelso rugiet, et de habitaculo sancto suo dabit vocem suam. Rugiens rugiet super decorem suum, ipse relinquet tabernaculum suum, de quo scriptum est: Factus est in pace, sive in Salem, locus ejus: et habitatio ejus in Sion (Psal. LXXV, 2): ipse relinquet sedem suam, et complebit quod per eumdem hunc Prophetam locutus est: Dimisi domum meam, dereliqui haereditatem meam (Jerem. XII, 7). Reliquit autem quasi leo cubile suum, ut omnes bestiae, vastandi terram ejus habeant potestatem. Leone enim custode et praeside, nullus ad eamdem audet accedere. Facta est, inquit, terra eorum, haud dubium quin vel populi Judaeorum, vel certe universarum gentium, in desolationem, et in invium a faciae irae columbae. Non mirabitur columbam Domini intelligi Nabuchodonosor, qui supra eum vocari servum Domini legerit. Pro quo Septuaginta transtulerunt, gladium magnum. Licet columbam et in persona Jerusalem possimus accipere, quod irascatur et tristis sit, se leonis sui perdidisse custodiam, et terram suam venisse in desolationem.

(Cap. XXVI.---Vers. 1 seqq.) In principio regni [Vulg. regis] Joacim, filii Josiae regis Juda, factum est verbum istud a Domino dicens: Haec dicit Dominus: Sta in atrio domus Domini, et loqueris ad omnes civitates Juda, de quibus veniunt ut adorent in domo Domini, universos sermones, quos ego mandavi tibi, ut loquaris ad eos: Noli subtrahere verbum, si forte audiant, et convertantur unusquisque a via sua mala: et poeniteat me mali (sive quiescam a malo), quod cogito facere eis propter malitiasÂ [Vulg.Â malitiam] studiorum eorum.

Haec prophetiaÂ Â superior est priore:Â 1025Â licet sub eodem rege sit facta. Illa enim facta est in anno quarto Joacim filii Josiae regis Juda: haec autem in principio ejusdem regis, Scriptura dicente:Â In principio regis Joacim filii Josiae rogis Juda, factum est verbum istud a Domino. Non igitur (ut saepe jam diximus) in Prophetis historiae ordo texendus est, cum in praesentiarum sub eodem rege priora postea, et posteriora ante dicantur.

(Verses 37, 38.) He has left his covert (or, den) like a lion. (And as it is more true, his tabernacle: for this is what the Hebrew SUCCHO sounds like.) Because their land has become a desolation (or, pathless) before the face of the wrath of the dove (or, before the face of the great sword) and before the face of the wrath of the Lord's fury. The Lord, of whom he had said above: He shall roar from on high, and shall utter His voice from His holy habitation. Roaring He shall roar over His beauty, He Himself shall leave His tabernacle, of which it is written: His place was made in peace (or, in Salem), and His dwelling in Zion (Psalm 76:2). He Himself shall leave His seat, and shall fulfill what He spoke through this same Prophet: I have forsaken My house, I have left My inheritance (Jer. 12:7). Moreover, He has left His den like a lion, so that all the beasts may have the power of devastating His land. For while the lion is the guardian and presiding one, no one dares to approach the same. "Their land has become," he says—doubtless either of the people of the Jews, or certainly of all nations —"into a desolation, and into a pathless place before the face of the wrath of the dove." It will not be surprising that Nebuchadnezzar is understood as the "dove" of the Lord, who above read that he was called the "servant of the Lord." For which the Seventy translated, "the great sword." Although we can also take the "dove" in the person of Jerusalem, because she is angry and sad that she has lost the guardianship of her lion, and her land has come into desolation.

(Chapter 26, Verses 1 ff.) In the beginning of the reign [Vulg. of the king] of Jehoiakim, the son of Josiah king of Judah, this word came from the Lord, saying: Thus says the Lord: Stand in the court of the house of the Lord, and you shall speak to all the cities of Judah, from which they come to adore in the house of the Lord, all the words which I have commanded you that you should speak to them: Do not withhold a word, if perhaps they may hear, and every one be converted from his evil way: and I may repent of the evil (or, I may rest from the evil) which I think to do to them because of the wickedness [Vulg. wickedness] of their doings.

[1025] This prophecy is prior to the earlier one, although it was made under the same king. For that one was made in the fourth year of Jehoiakim, son of Josiah king of Judah; but this one in the beginning of the same king, the Scripture saying: In the beginning of king Jehoiakim the son of Josiah king of Judah, this word came from the Lord. Therefore (as we have already often said), the order of history is not to be woven in the Prophets, since at present, under the same king, earlier things are said later, and later things earlier.

Qui autem verbum dicturus est Domini, debet stare cum MoyseÂ (Deut. V), et audire cum Psalmista:Â Qui statis in domo Domini, in atriis domus Dei nostriÂ (Psal. CXXXIV, 2). Et praecipitur illiÂ Â ut loquatur ad omnes civitates Juda: licetÂ civitatesÂ LXX non transtulerint, ne indecorum forte videretur, in atrio domus Domini loqui ad urbes quae coram non erant: sed quando ad populum, et ad cives loquitur, ipsis civitatibus loquitur. Pulchre autem stat in atrio atque vestibulo Templi Domini: ut per occasionem orationis Domini, et adorandi [Al.Â orandi] eum, sermones Prophetae audire cogantur. Noli,Â inquit,Â subtrahere verbum:Â licet triste sit, licet adversum te audientium rabies concitetur, tamen dicito quod tibi imperatum est: non formidans persecutiones eorum, qui adversum te concitandi sunt, sed Domini jubentis imperium. Si forsitan,Â inquit,Â audiant, et convertantur.Â Verbum ambiguum,Â forsitan,Â majestati Domini non potestÂ Â convenire, sed nostro loquitur affectu: ut liberum homini servetur arbitrium, ne ex praescientia ejus, quasi necessitate vel facere quid, vel non facere cogatur. Non enim ex eo, quod Deus scit futurum aliquid, idcirco futurum est: sed quia futurum est, Deus novit, quasi praescius futurorum. Et tamen sciendum juxta hunc eumdem Jeremiam: et si mala praedixerit Dominus, et egerit populus poenitentiam, quod et ipse acturus sit poenitentiam super his, quae facere comminatus est. Et si prospera pollicitus fuerit, et egerit populus negligenter, mutet Deus sententiam, et pro bonis mala inferat. Tale quid et illud in Evangelio est:Â Mittam filium meum, forsitan verebuntur eumÂ (Luc. XX, 13). Quod utique ex persona Dei omnipotentis dicitur. Denique et in praesentiÂ Â ait:Â Si forte audiant, et convertantur unusquisque a via sua mala:Â ut cum illi conversi fuerint, et meae sententiae me poeniteat, et non faciam, quod eis facere cogito. Cogito autem facere propter malitias studiorum illorum, quae si fuerint immutatae, et mea sententia commutabitur. Legamus historiam Jonae et Ninive.

(Vers. 4 seqq.)Â Et dices ad eos: Haec dicit Dominus: SiÂ 1026Â non audieritis me, etÂ [Al.Â ut] ambuletis in lege mea, quam dedi vobis, ut audiatis sermones servorum meorum Prophetarum, quos ego misi ad vos de nocte consurgens, et dirigens, et non audistis: dabo domum istam sicut Silo, et urbem hanc dabo in maledictionem cunctis gentibus terrae.

Moreover, he who is to speak the word of the Lord ought to stand with Moses (Deut. 5), and hear with the Psalmist: You who stand in the house of the Lord, in the courts of the house of our God (Psalm 135:2). And it is commanded him that he should speak to all the cities of Judah: although the LXX did not translate "cities," lest it should perhaps seem unseemly to speak in the court of the Lord's house to cities which were not present; but when he speaks to the people and to the citizens, he speaks to the cities themselves. Moreover, he stands beautifully in the court and vestibule of the Temple of the Lord, so that through the occasion of praying to the Lord and adoring [Al. praying to] Him, they may be compelled to hear the words of the Prophet. "Do not," he says, "withhold a word": although it be sad, although the madness of the hearers be stirred up against you, nevertheless say what has been commanded you: not fearing the persecutions of those who are to be stirred up against you, but the command of the Lord who orders it. "If perhaps," he says, "they may hear, and be converted." The ambiguous word, "perhaps," cannot befit the majesty of the Lord, but He speaks according to our affection: that free will may be preserved for man, lest from His foreknowledge he should be compelled, as by necessity, either to do anything or not to do it. For it is not because God knows that something is to be, that therefore it is to be; but because it is to be, God knows it, as foreknowing future things. And yet it should be known according to this same Jeremiah: even if the Lord has predicted evil things, and the people has done penance, that He Himself will also do penance over those things which He threatened to do. And if He has promised prosperous things, and the people has acted negligently, God may change His sentence, and bring in evil things instead of good. Such a thing is also that in the Gospel: I will send my son, perhaps they will reverence him (Luke 20:13). Which is certainly said from the person of Almighty God. Finally, he also says in the present [place]: If perhaps they may hear, and every one be converted from his evil way: so that when they shall have been converted, I also may repent of my sentence, and not do what I think to do to them. Moreover, I think to do it because of the wickedness of their doings, which if they shall have been changed, my sentence also shall be changed. Let us read the history of Jonah and Nineveh.

(Verses 4 ff.) And you shall say to them: Thus says the Lord: If [1026] you will not hear Me, and [Al. that you may] walk in My law, which I have given to you, that you should hear the words of My servants the Prophets, whom I have sent to you, rising up early [lit. from the night] and sending, and you have not heard: I will make this house like Shiloh, and this city I will give for a curse to all the nations of the earth.

In nostra ergo positum est potestate vel facere quid, vel non facere:Â Â ita dumtaxat ut quidquid boni operis volumus, appetimus, explemus, ad Dei gratiam referamus, qui juxta Apostolum dedit nobis et velle, et perficereÂ (Phil. II). Sin autem sufficit semel ambulare in lege, quae nobis data est per Moysen, ut stulta haeresis suspicatur, quomodo addidit:Â Ut audiatis sermones servorum meorum Prophetarum. Qui utique post legem missi sunt, et non semel, sed frequenter: nec otiose et a securo, sed semper et a sollicito. Misi,Â inquit,Â ad vos servos meos Prophetas quotidie, et de nocte consurgens:Â quos si audire nolueritis, dabo domum istam,Â Â hoc est, templum Dei sicut Silo, ubi fuit tabernaculum. Cumque templum destructum fuerit, consequenter et civitas erit in maledictionem cunctis gentibus terrae. Sicut autem exstructo templo in area Ornae, et in monteÂ Moria,Â hoc est,Â visionis,Â in quo Abraham filium suum Isaac obtulisse narratur, cessavit religio Silo, nec postea ibi sunt celebrata sacrificia: sic exstructa Ecclesia, et spiritualibus in ea victimis immolatis, cessarunt Legis caeremoniaeÂ (II Par. III); et data est urbs Judaeorum in maledictionem cunctis gentibus [Al.Â regibus] terrae: de qua nos Dominus liberavit, dicente Apostolo:Â Christus redemit nos de maledictione Legis, factus pro nobis maledictioÂ (Gal. III, 15).

(Vers. 7-9.)Â Et audierunt sacerdotes, et prophetaeÂ Â (siveÂ pseudoprophetae), et omnis populus Jeremiam loquentem verba haec in domo Domini. Cumque complesset Jeremias loquens omnia quae praeceperat ei Dominus ut loqueretur ad universum populum, apprehenderunt eum sacerdotes et prophetaeÂ (siveÂ pseudoprophetae), et omnis populus, dicens: Morte moriatur: quiaÂ [Vulg.Â quare] prophetavit nomine Domini, dicens: Sicut Silo erit domus haec et urbs ista desolabitur, eo quod non sit habitator. Sacerdotes, et prophetae, quos pseudoprophetas manifestius LXX transtulerunt, irascuntur Jeremiae, quod vera praedicat, et subverso Templo, et civitate deserta, sit peritura religio, et lucra ex religione venientia; idcirco apprehendunt eum, et consentiente sibi populo, morti destinant: quare dixerit in nomine Domini,Â sicut SiloÂ Â erit domus haec, et urbs desolabitur, eo quod non sit habitator. Si quando igitur propter mandataÂ 1027Â Domini, et fidei veritatem, vel sacerdotes nobis, vel pseudoprophetae, vel deceptus populus irascitur, non magnopere curemus; sed exsequamur sententiam Dei, nequaquam praesentia mala, sed futura bona animo cogitantes.

Therefore, it is placed in our power either to do something or not to do it: in such a way at least that whatever good work we will, desire, or fulfill, we should refer to the grace of God, who according to the Apostle has given to us both to will and to accomplish (Phil. 2). But if it is sufficient once to walk in the law which was given to us through Moses, as a foolish heresy suspects, how did he add: That you should hear the words of My servants the Prophets? Who certainly were sent after the law, and not once, but frequently: nor idly and from one secure, but always and from one solicitous. "I sent," he says, "to you My servants the Prophets daily, and rising from the night": whom if you will not hear, I will give this house—that is, the temple of God—like Shiloh, where the tabernacle was. And when the temple shall have been destroyed, consequently the city also will be for a curse to all the nations of the earth. Moreover, just as when the temple was built on the threshing-floor of Ornan, and on Mount Moriah—that is, of vision—in which Abraham is narrated to have offered his son Isaac, the religion of Shiloh ceased, nor were sacrifices celebrated there afterwards: so when the Church was built, and spiritual victims were sacrificed in it, the ceremonies of the Law ceased (2 Chron. 3); and the city of the Jews was given for a curse to all nations [Al. kings] of the earth: from which the Lord has delivered us, the Apostle saying: Christus redemit nos de maledictione Legis, factus pro nobis maledictio (Gal. 3:13).

(Verses 7-9.) And the priests, and the prophets (or, false prophets), and all the people heard Jeremiah speaking these words in the house of the Lord. And when Jeremiah had finished speaking all that the Lord had commanded him to speak to all the people, the priests and the prophets (or, false prophets) and all the people apprehended him, saying: Let him die the death: because [Vulg. why] he has prophesied in the name of the Lord, saying: This house shall be like Shiloh, and this city shall be desolated, because there is no inhabitant. The priests and the prophets, whom the LXX more clearly translated "false prophets," are angry with Jeremiah because he preaches true things, and that when the Temple is subverted and the city deserted, religion and the gains coming from religion will perish; therefore they apprehend him, and with the people consenting to them, they destine him for death: because he said in the name of the Lord, this house shall be like Shiloh, and the city shall be desolated, because there is no inhabitant. If therefore at any time, on account of the commands [1027] of the Lord and the truth of the faith, either priests or false prophets or a deceived people are angry with us, let us not care greatly; but let us carry out the sentence of God, thinking in our minds by no means of present evils, but of future goods.

(Vers. 10.)Â Et congregatus est omnis populus adversus Jeremiam in domum Domini, et audierunt principes Juda verba haec, et ascenderunt de domo regis in domum Domini, et sederunt in introitu portae DominiÂ [Vulg.Â domus Domini] novae. Jeremias in templo Domini verba prophetabat, et dixerat:Â Â Dabo domum istam, sicut Silo, et urbem hanc in maledictionem dabo cunctis gentibus terrae; statimque a sacerdotibusÂ Â et prophetis et populo seditione commota, omne vulgus adversus Prophetam congregatur in Templum, ubi erat Propheta, et sacerdotum, ac prophetarum vulgique manibus tenebatur. Quod cum audissent principes civitatis, qui in domo regia versabantur, transierunt, siveÂ ascenderunt de domo regis in domum Domini. Notandumque, quod ire ad domum Domini, semper ascensus sit. Sederuntque in introitu portae Domini novae. Principum enim erat officium sedere in porta domus Domini, et ibi negotii et seditionis cognoscere veritatem. Nova autem porta dicitur, quia qui sedebant in ea et judicio praeerant,Â Â sacerdotum et pseudoprophetarum calumniae resistebant.

(Vers. 11.)Â Et locuti sunt sacerdotes et prophetae ad principes, et ad omnem populum dicentes: Judicium mortis est viro huic: quia prophetavit adversus civitatem istam, sicut audistis auribus vestris. Sedentibus urbis principibus in porta templi et in porta nova, qui de regis palatio ad templum cucurrerant, ut seditio populi sedaretur, et concione populi congregata, accusant sacerdotes et pseudoprophetae Jeremiam: perieratque Propheta, quantum fuit in sacerdotibus et prophetis, si accusatores ipsi habuissent judicii potestatem. Ex quo intelligimus crudeliores fuisse in Prophetam per invidiam sanctitatis, qui religioni videbantur dediti, quam qui necessitatibusÂ Â publicis praeerant.

(Vers. 12 seqq.)Â Et ait Jeremias ad omnes principes, et ad universum populum, dicens: Dominus misit me, ut prophetarem ad domumÂ (siveÂ super domum) istam, et ad civitatemÂ (siveÂ super civitatem) hanc omnia verba quae audistis. Nunc ergo bonas facite vias vestras et studia vestra, et audite vocem Domini Dei vestri, et poenitebit Dominum mali quod locutus est adversum vosÂ (siveÂ 1028Â et quiescet Dominus a malis quae locutus est contra vos). Ego autem ecce in manibus vestris sum: facite mihi ut bonum et rectum est in oculis vestrisÂ (siveÂ ut expedit vobis).

(Verse 10.) And all the people were gathered against Jeremiah in the house of the Lord, and the princes of Judah heard these words, and they went up from the king's house into the house of the Lord, and they sat in the entry of the new gate of the Lord [Vulg. of the house of the Lord]. Jeremiah was prophesying words in the temple of the Lord, and had said: I will make this house like Shiloh, and this city I will give for a curse to all the nations of the earth; and immediately, a sedition having been stirred up by the priests and prophets and the people, all the common crowd is gathered against the Prophet in the Temple, where the Prophet was, and was held by the hands of the priests, and the prophets, and the common crowd. When the princes of the city, who were in the royal house, had heard this, they passed over, or went up from the king's house into the house of the Lord. And it should be noted that to go to the house of the Lord is always an ascent. And they sat in the entry of the new gate of the Lord. For it was the duty of the princes to sit in the gate of the Lord's house, and there to know the truth of the business and the sedition. Moreover, it is called the "new gate," because those who sat in it and presided over the judgment resisted the calumnies of the priests and false prophets.

(Verse 11.) And the priests and the prophets spoke to the princes, and to all the people, saying: The judgment of death is for this man: because he has prophesied against this city, as you have heard with your ears. While the princes of the city were sitting in the gate of the temple and in the new gate, who had run from the royal palace to the temple so that the sedition of the people might be settled, and the assembly of the people being gathered, the priests and false prophets accuse Jeremiah: and the Prophet would have perished, as far as it was in the priests and prophets, if the accusers themselves had possessed the power of judgment. From which we understand that those were more cruel against the Prophet through envy of holiness, who seemed devoted to religion, than those who presided over public necessities.

(Verses 12 ff.) And Jeremiah spoke to all the princes, and to all the people, saying: The Lord sent me, that I should prophesy to [or, upon] this house, and to [or, upon] this city all the words which you have heard. Now therefore make your ways and your doings good, and hear the voice of the Lord your God, and the Lord will repent of the evil which He has spoken against you (or, [1028] and the Lord will rest from the evils which He has spoken against you). Moreover, behold I am in your hands: do to me as is good and right in your eyes (or, as is expedient for you).

Verumtamen scitote et cognoscite, quod si occideritis me, sanguinem innocentem tradetis contra vosmetipsos, et contra civitatem istam, et habitatores ejus. In veritate enim misitÂ Â me Dominus ad vos, ut loquerer in auribus vestris omnia verba haec. Cum praesente populum, sederent in porta civitatis principes, et accusarent sacerdotes et prophetae Jeremiam prophetam, et mortis crimen intenderent, Jeremias ad principes loquitur, et ad universum populum, quos sacerdotum et pseudoprophetarum factio concitaverat, prudenter pariter et humiliter atque constanter. Prudenter, quod a Domino missum esse se diceret, ut contra templum et civitatem loqueretur, daretque consilium, quod si ejus vellent audire consilium, et agere poenitentiam, Dominus quoque suam sententiam commutaret. Humiliter autem in eo quod ait:Â Ecce in manibus vestris sum: facite mihi ut bonum et rectum est in oculis vestris. Porro constanter:Â In veritate misit me LordÂ Â ad vos, ut loquerer in auribus vestris omnia verba haec. Aliisque sermonibus loquitur: Si irascimini quod [Al.Â cur] contra templum et urbem Domini sim locutus, et curae vobis est salus urbis et templi: cur augetis peccata peccatis, et sanguinis mei tam urbem quam habitatores ejus reos facitis? Si quando igitur et nobis pro necessitatis angustiis, humilitate opus est: sic eam assumamus, ne veritatem et constantiam deseramus. Aliud est enim superbe contumeliam facere judicanti, quod signum stultitiae est: aliud sic impendens vitare discrimen, ut de veritate nihil subtrahas.

(Vers. 16.)Â Et dixerunt principes, et omnis populus ad sacerdotes et prophetas: Non est viro huic judicium mortis, quia in nomine Domini Dei nostri locutus est ad nos. Populus qui prius a sacerdotibus et pseudoprophetis fuerat supplantatus, jungitur principibus civitatis; et pro Jeremia loquitur, quod nequaquam reus mortis sit, sed in nomine Domini et ex ore illius prophetavit. Cito enim vulgus indoctum accepta ratione mutat sententiam. Dolor autem accusantium, praecipue sacerdotum, et pseudoprophetarum non potest immutari. Et ideo illis accusantibus, et in accusatione perseverantibus, populus commutatur: quod spem eis dederat indulgentiae Dominus, si bonas facerentÂ 1029Â vias suas, et audirent vocem Domini Dei sui, ut et Dominus suamÂ Â sententiam flecteret.

(Vers. 17. seqq.)Â Surrexeruntque viri de senioribus terrae, et dixerunt ad omnem coetum populi loquentes: Michaeas de Morasthi fuit Propheta in diebus Ezechiae regis Juda, et ait ad omnem populum Juda, dicens: Haec dicit Dominus exercituum: Sion quasi ager arabitur, et Jerusalem in acervum lapidum erit, et mons domus in excelsa silvarum. Numquid morte condemnavit eum Ezechias rex Judae, et omnis Juda? Numquid non timuerunt Dominum, et deprecati sunt faciem Domini? Et poenituit Dominum mali, quod locutus fuerat adversum eos. Itaque nos facimus malum grande contra animas nostras.

But nevertheless know and recognize, that if you shall kill me, you will deliver innocent blood against yourselves, and against this city, and the inhabitants thereof. For in truth the Lord sent me to you, that I should speak in your ears all these words. While the people were present, and the princes were sitting in the gate of the city, and the priests and prophets were accusing Jeremiah the prophet and intending a capital crime, Jeremiah speaks to the princes, and to all the people whom the faction of the priests and false prophets had stirred up, prudently as well as humbly and constantly. Prudently, in that he said he was sent by the Lord to speak against the temple and the city, and gave counsel, that if they would hear his counsel and do penance, the Lord also would change His sentence. Humbly moreover in that which he says: Behold I am in your hands: do to me as is good and right in your eyes. Furthermore, constantly: In truth the Lord sent me to you, that I should speak in your ears all these words. And he speaks in other words: If you are angry because [Al. why] I have spoken against the temple and the city of the Lord, and the safety of the city and temple is a care to you: why do you increase sins with sins, and make both the city and the inhabitants thereof guilty of my blood? If therefore at any time we also have need of humility for the straits of necessity: let us so assume it that we do not desert truth and constancy. For it is one thing proudly to do an insult to the one judging, which is a sign of folly: it is another thing so to avoid impending danger as to withdraw nothing from the truth.

(Verse 16.) And the princes, and all the people said to the priests and the prophets: There is no judgment of death for this man, because he has spoken to us in the name of the Lord our God. The people who before had been supplanted by the priests and false prophets, are joined to the princes of the city; and they speak for Jeremiah, that by no means is he guilty of death, but he prophesied in the name of the Lord and from His mouth. For quickly the untaught crowd changes its sentence when reason is accepted. But the grief of the accusers, especially of the priests and false prophets, cannot be changed. And therefore, while they accuse and persevere in the accusation, the people is changed: because the Lord had given them hope of indulgence, if they would make [1029] their ways good and hear the voice of the Lord their God, so that the Lord also might bend His sentence.

(Verses 17 ff.) And there rose up men of the elders of the land, and they spoke to all the assembly of the people, saying: Micah of Moresheth was a Prophet in the days of Hezekiah king of Judah, and he spoke to all the people of Judah, saying: Thus says the Lord of hosts: Zion shall be plowed like a field, and Jerusalem shall be a heap of stones, and the mountain of the house as the high places of the woods. Did Hezekiah king of Judah, and all Judah, condemn him to death? Did they not fear the Lord, and beseech the face of the Lord? And the Lord repented of the evil which He had spoken against them. Therefore we are doing a great evil against our souls.

Principes civitatis et populus intelligunt judicii veritatem. Senes autem, quorum proprie erat nosse vetera, replicant historiam - etÂ Â prophetiam Michaeae de Morasthi, qui prophetavit sub rege Ezechia, comparant prophetiae Jeremiae, pro qua ei mortis discrimen intenditur; ostenduntque illum dixisse graviora, et tamen a justo rege Ezechia nihil esse perpessum: sed conversos ad poenitentiam, Domini in bonam partem vertisse sententiam. Michaeas enim dixit:Â Sion quasi ager arabitur, et Jerusalem in acervum lapidum erit, et mons domus in excelsa silvarumÂ (Mich. III, 12). Porro Jeremias:Â Dabo,Â inquit,Â domum istam sicut Silo, et urbem hanc dabo in maledictionem cunctis gentibus terraeÂ (Supra XXIV, 9). Dantque consilium, putantes nequaquam futurum quod Michaeas praedixerat, quia multo tempore non sit factum propter populi poenitentiam. Et hoc quoque quod Jeremias locutus est, nequaquamÂ Â fore, si juxta consilium ejus bonas faciunt vias suas, et studia sua, et audiant vocem Domini Dei sui, ut Dominus non inferat malum quod eis fuerat comminatus. Simulque frangunt accusatorum rabiem, et se miscent cum eis dicentes:Â Itaque nos facimus malum grande contra animas nostras:Â non quo facere debeant, sed quia si fecerint, nequaquam noceant accusato, sed animabus suis, quas mutatione sententiae potuerint liberare.

(Vers. 20 seqq.)Â Fuit quoque vir prophetans in nomine Domini Urias, filius Semei de Cariath-Jarim, et prophetavit adversus civitatem istam, et adversum terramÂ Â hanc, juxta universa verba Jeremiae. Et audivit rex Joacim et omnes potentes, etÂ Â principes ejus verba haec, et quaesivit rex interficere eum, et audivit Urias, et timuit, fugitque etÂ 1030Â ingressus est Aegyptum. Quodque sequitur:Â Et misit rex Joacim viros in Aegyptum, Elnathan filium Achabor, et viros cum eo in Aegyptum,Â in LXX non habetur. Dein jungitur:Â Et eduxerunt Uriam de Aegypto, et adduxerunt eum ad regem Joacim, et percussit eum gladio, et projecit cadaver ejus in sepulcris vulgi ignobilis. Verumtamen magnus Ahicam filii Saphan eratÂ [Vulg.Â fuit] cum Jeremia, ut non traderetur in manus populi, et interficerent eum.

The princes of the city and the people understand the truth of the judgment. Moreover, the elders, whose proper part it was to know ancient things, recall the history—and they compare the prophecy of Micah of Moresheth, who prophesied under king Hezekiah, to the prophecy of Jeremiah, on account of which the danger of death is intended for him; and they show that he said more grievous things, and nevertheless suffered nothing from the just king Hezekiah: but that, having turned to penance, the Lord changed His sentence into a good part. For Micah said: Zion shall be plowed like a field, and Jerusalem shall be a heap of stones, and the mountain of the house as the high places of the woods (Micah 3:12). Furthermore, Jeremiah says: I will give this house like Shiloh, and this city I will give for a curse to all the nations of the earth (Above 26:9). And they give counsel, thinking that what Micah had predicted would by no means happen, because for a long time it has not been done on account of the penance of the people. And also that this which Jeremiah has spoken will by no means be, if according to his counsel they make their ways and their doings good, and hear the voice of the Lord their God, so that the Lord does not bring the evil which He had threatened them. And at the same time they break the madness of the accusers, and mix themselves with them, saying: Therefore we are doing a great evil against our souls: not that they ought to do it, but because if they should do it, they would by no means harm the accused, but their own souls, which they might have been able to deliver by a change of sentence.

(Verses 20 ff.) There was also a man prophesying in the name of the Lord, Uriah, the son of Shemaiah of Kiriath-jearim, and he prophesied against this city, and against this land, according to all the words of Jeremiah. And king Jehoiakim and all his mighty men and his princes heard these words, and the king sought to kill him; and Uriah heard, and was afraid, and fled and [1030] entered into Egypt. And that which follows: And king Jehoiakim sent men into Egypt, Elnathan the son of Achbor, and men with him into Egypt, is not found in the LXX. Then is joined: And they brought Uriah out of Egypt, and brought him to king Jehoiakim, and he struck him with the sword, and cast his carcass into the sepulchers of the ignoble common crowd. But nevertheless the great Ahikam the son of Shaphan was [Vulg. has been] with Jeremiah, that he should not be delivered into the hands of the people, and they should kill him.

Quaeritur cur, cum Urias filius Semei de oppido Cariath-Jarim, eadem quae Jeremias prophetarit, timore perterritus, fugerit in Aegyptum,Â Â et inde retractus, occisus sit: Jeremias potuerit evadere, qui certe non fugerat, sed audacter in priori sententia perseverans, liberatus sit, tam vulgi principumque judicio, quam consilio seniorum adversum accusatores, sacerdotes, et pseudoprophetas. Ad quod breviter respondendum: nequaquam Dei sciri posse judicium, dum eadem causa, eademque sententia alius punitur, et alius liberatur. Nisi forte hoc respondere possumus, quod Urias in condemnationem accusatorum, et populi trucidatus sit: Jeremias autem reservatus judicio Dei, ut reliquiis infelicis populi praedicaret, et eos retraheret ad poenitudinem. Quod quidem et in Apostolorum Actibus legimus, Jacobum ApostolumÂ (Act. XII)Â statim Herodis pertulisse sententiam, et martyrio coronatum;Â Â beatum autem Petrum et caeteros Apostolos doctrinae Domini reservatos. Et animadvertenda constantia prophetalis, quod ne de Aegypto quidem retractus Urias mutaverit sententiam: sed videns sibi intentari mortem, nihilominus sit locutus quae praeceperat Dominus. Quodque timuit, et fugit, et ingressus est Aegyptum, non infidelitatis, sed prudentiae indicium est: ne frustra nos offeramus periculis. Alioquin et Dominum Salvatorem de manibus persequentium lapsum legimusÂ (Luc. IV, Joan. VIII); et praecipientem Apostolis:Â Cum vos persecuti fuerint in hac civitate, fugite ad aliamÂ (Matth. X, 23). Quaeritur quoque quomodo Joacim rex Juda, parvi imperii, et debilitati, et jam jamque perituri, mittendi in Aegyptum habuerit potestatem, et inde UriamÂ Â educendi. Quod facile solvitur, si consideremus eum a rege Aegypti Nechao principem constitutum, et hanc prophetiam factam esse in principio regni ejus. Quamquam autem Jeremias Domini adjutorio liberatus sit, tamen et illi reputaturÂ 1031Â in mercedem, per quem Prophetam suum Dominus liberavit: Ahicam videlicet filio Sephan, quod in posterioribus lecturi sumus,Â Â quando de cisterna luti, Abdemelech spadonis consilio, atque praesidio Jeremias de mortis periculo liberaturÂ (Infra XXXVIII).

(Cap. XXVII.---Vers. 1.)Â In principio regni Joacim, filii Josiae regis Juda, factum est verbumÂ Â hoc ad Jeremiam a Domino, dicens. Hoc in editione LXX non habetur. Et multi putant sequentis capituli esse principium, quod nequaquam ita est, sed jungendum superiori, ut quidquid dictum refertur et factum in principio regni Joacim factum esse credamus. Unde et mittendi in Aegyptum, quasi ad amicum regem habuit potestatem. Videntur autem mihi LXX titulum istum hac ratione siluisse, ne secundo dicere viderentur. Jam enim in principio posuerant:Â In principio regis Joacim filii Josiae regis Juda, factum est verbum istud ad Jeremiam a Domino dicens.

It is asked why, since Uriah the son of Shemaiah from the town of Kiriath-jearim prophesied the same things as Jeremiah, being terrified by fear, he fled into Egypt, and having been drawn back from there, was killed: while Jeremiah was able to escape, who certainly had not fled, but boldly persevering in his prior sentence, was liberated, as much by the judgment of the common crowd and the princes, as by the counsel of the elders against the accusers, the priests, and the false prophets. To which it must be briefly answered: that the judgment of God can by no means be known, while in the same cause and the same sentence one is punished, and another liberated. Unless perhaps we can answer this, that Uriah was slaughtered for the condemnation of the accusers and the people: but Jeremiah was reserved for the judgment of God, that he might preach to the remnants of the unhappy people, and draw them back to repentance. Which indeed we also read in the Acts of the Apostles, that the Apostle James (Acts 12) immediately bore the sentence of Herod and was crowned with martyrdom; but blessed Peter and the other Apostles were reserved for the doctrine of the Lord. And the prophetic constancy is to be noticed, that Uriah did not change his sentence even when drawn back from Egypt: but seeing death intended for him, he nevertheless spoke what the Lord had commanded. And that he feared, and fled, and entered into Egypt, is a sign not of lack of faith, but of prudence: lest we should offer ourselves to dangers in vain. Otherwise, we also read that the Lord Savior escaped from the hands of the persecutors (Luke 4, John 8); and commanding the Apostles: When they shall persecute you in this city, flee to another (Matt. 10:23). It is also asked how Jehoiakim king of Judah, of small and weakened empire, and already about to perish, had the power of sending into Egypt, and of drawing Uriah from there. Which is easily solved, if we consider that he was appointed prince by Necho king of Egypt, and that this prophecy was made in the beginning of his reign. Although Jeremiah was liberated by the help of the Lord, nevertheless it is also [1031] reckoned for a reward to him through whom the Lord liberated His Prophet: namely Ahikam the son of Shaphan, as we are to read in the later parts, when Jeremiah is liberated from the peril of death from the cistern of mud by the counsel and protection of Ebed-melech the eunuch (Below 38).

(Chapter 27, Verse 1.) In the beginning of the reign of Jehoiakim, the son of Josiah king of Judah, this word came to Jeremiah from the Lord, saying. This is not found in the edition of the LXX. And many think it is the beginning of the following chapter, which is by no means so, but it is to be joined to the preceding, so that we should believe whatever is reported said and done was done in the beginning of the reign of Jehoiakim. Whence also he had the power of sending into Egypt, as to a friendly king. Moreover, the LXX seem to me to have been silent about this title for this reason, lest they should seem to say it a second time. For already in the beginning they had put: In the beginning of king Jehoiakim the son of Josiah king of Judah, this word came to Jeremiah from the Lord, saying.

(Vers 2.)Â Haec dicit Dominus ad me: Fac tibi vincula et catenas. SiveÂ Î²Î»Î¿Î¹á½°Ï„Â qui Hebraice appellantur MUTOTH (), et sermone vulgariÂ Â BoiasÂ vocant.

(Vers. 3, 4.)Â Ponesque eas in collo tuo, et mittes eas ad regem Edom, et ad regem Moab, et ad regem filiorum Ammon, et ad regem Tyri, et ad regem Sidonis per manumÂ [Vulg.Â in manu] nuntiorum qui venerunt Jerusalem ad Sedeciam regem Juda. Et praecipies eis, ut ad dominos suos loquantur: Haec dicit Dominus exercituum Deus Israel. Haec dicetis ad dominos vestros. Praeterita visio in principio facta est ad Prophetam regni Joacim, filii Josiae regis Juda. Haec autem sub Sedecia, qui extremus regnavit in Jerusalem, et sub quo urbs capta est atque subversa. Praecipiturque Jeremiae, ut catenas, sive furcas ligneas, quae Hebraice, ut diximus, appellantur MUTOTH, imponat collo suo, et mittat eas ad reges Edom, Moab, filiorum Ammon, Tyri, Sidonis, per legatos, qui venerantÂ Â ad Sedeciam: et praecipiat suis dominis nuntiare, quod regi Nabuchodonosor servire debeant; et audire quae sequens Prophetae sermo prosequitur. Ac ne forsitan legati et reges istarum gentium responderent, cur hoc tuo populo non praecipis? Sedeciae quoque regi similia loquitur, et sacerdotibus ac prophetis. Hunc locum allegoricus semper interpres (Origenes), et historiae fugiens veritatem interpretatur de coelesti Jerusalem,Â 1032Â quod debeant habitatores ejus sponte assumere corpora, et descendere in Babylonem, id est, confusionem mundi istius qui in maligno positus est, et servire regi Babylonio, haud dubium quin diabolo. Quod si hoc facere noluerint, nequaquam eos gravia corpora portaturos; sed perituros gladio, et fame, et peste; et nequaquamÂ Â homines futuros, sed daemones. Hoc ille dixerit, ne defensores ejus nobis calumniam faciant. Caeterum nos simplicem et veram sequamur historiam, ne quibusdam nubibus atque praestigiis involvamur.

(Vers. 5.)Â Ego feci terram, et hominem, et jumenta, quae sunt super faciem terrae in fortitudine mea magna, et in brachio meo extento, et dedi eam ei, cuiÂ [Al.Â qui] placuit in oculis meis. LicetÂ á¼€Î½Î¸Ï‰Ï€Î¿Ï€á½±Ï‰Ï‚Â haec Scriptura loquatur, quomodo nos homines loqui possumus et intelligere: tamen fortitudo Dei et brachium ejus ille est, de quo et Apostolus loquitur:Â ChristusÂ Â Dei virtus et Dei sapientiaÂ (I Cor. I, 14). Et Isaias:Â Domine, quis credidit auditui nostro, et brachium Domini cui revelatum estÂ (Isai. LIII, 1)?

(Verse 2.) Thus says the Lord to me: Make for yourself bonds and chains. Or klioios (κλοιοὺς), which in Hebrew are called MUTOTH, and in common speech they call "boias."

(Verses 3, 4.) And you shall put them on your neck, and shall send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon, by the hand of the messengers who have come to Jerusalem to Zedekiah king of Judah. And you shall command them that they should speak to their masters: Thus says the Lord of hosts, the God of Israel: Thus shall you say to your masters. The past vision in the beginning was made to the Prophet in the reign of Jehoiakim, son of Josiah king of Judah. This one moreover under Zedekiah, who reigned last in Jerusalem, and under whom the city was taken and subverted. And it is commanded to Jeremiah that he should put chains, or wooden forks, which in Hebrew (as we have said) are called MUTOTH, upon his neck, and send them to the kings of Edom, Moab, the children of Ammon, Tyre, Sidon, through the legates who had come to Zedekiah: and that he should command them to announce to their masters that they ought to serve king Nebuchadnezzar; and to hear what the following speech of the Prophet pursues. And lest perhaps the legates and kings of those nations should answer: Why do you not command this to your own people? he also speaks similar things to king Zedekiah, and to the priests and prophets. This place the allegorical interpreter (Origen) always, and fleeing from the truth of history, interprets of the celestial Jerusalem, [1032] that its inhabitants ought to assume bodies of their own accord, and descend into Babylon, that is, the confusion of this world which is placed in the wicked one, and serve the Babylonian king, doubtless the devil. But if they should be unwilling to do this, they would by no means carry heavy bodies; but they would perish by the sword, and famine, and pestilence; and by no means would they be men, but demons. This he might have said, lest his defenders should make a calumny against us. For the rest, let us follow the simple and true history, lest we be involved in certain clouds and illusions.

(Verse 5.) I made the earth, and man, and the beasts that are upon the face of the earth, in My great strength and in My outstretched arm, and I gave it to him to whom [Al. who] it has pleased in My eyes. Although the Scripture speaks anthropopathos (ἀνθρωποπάθως), in the way that we men can speak and understand: nevertheless the strength of God and His arm is He of whom the Apostle also speaks: Christ the power of God and the wisdom of God (1 Cor. 1:24). And Isaiah: Lord, who has believed our hearing, and to whom has the arm of the Lord been revealed? (Isaiah 53:1).

Scribit et Joannes Evangelista:Â Omnia per ipsum facta sunt, et sine ipso factum est nihilÂ (Joan. I, 3). David quoque in suo carmine loquitur:Â Verbo Domini coeli firmati sunt, et spiritu oris ejus omnis virtus eorumÂ (Psal. XXXII, 6). Quod autem ait:Â Dedi eam ei, cuiÂ [Al.Â qui] placuit in oculis meis,Â hoc significat, quod omnia humano generi per Dei gratiam sint tributa. Ego,Â inquit,Â feci terram, et hominem, et jumentaÂ (Psal. XXXV). Ordo contrarius. In Genesi enim primum fiunt animantia, et extremus homoÂ (Genes. I), sed hic prius hominem nominat, et postea quae subjecta sunt homini.

(Vers. 6, 7.)Â Nunc itaque ego dedi omnes terras istas in manu Nabuchodonosor regis Babylonis servi mei: insuper et bestias agri dedi ei ut serviant illi. Et servient ei omnes gentes, et filio ejus et filio filii ejus. Cujus infelicitatis est Israel, quando comparatione ejus Nabuchodonosor servus Dei appellatur? Scriptum est in Evangelio:Â Mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperuntÂ (Joan. I, 10). Recte itaque conditor creaturam suam tradit cui voluerit. Denique et diabolus, in cujus typum praecessit Nabuchodonosor, confitetur:Â haec omnia mihi tradita sunt. Quod autem intulit:Â Insuper et bestias agri dedi ei ut serviant illi,Â vel simpliciter omne genus animalium intelligere debemus; cum homine enim et ea traduntur,Â 1033Â quae eiÂ Â subdita sunt; aut certe bestias, feras gentes accipiamus, quod etiam illae serviant, quae prius servire non noverant. Filium autem ejus, et filium filii, juxta Hebraicum Balthasar vocat, et Evilmerodach, de quibus scribit Daniel.

Donec veniat tempus terrae ejus et ipsius.Â Pulchre ne perpetuum Nabuchodonosor putaretur imperium, et ipsum dicit a Medis Persisque capiendum. Hoc est enim quod significat:Â Donec veniat tempus terrae ejus et ipsius:Â sed nec hoc habetur in Septuaginta.

Et servient ei gentes multae, et reges magni.Â Non dixit,Â omnes:Â hoc enim proprie Christi debetur imperio, quamquam juxta Symmachum non legatur:Â Servient ei gentes multae, et reges magni;Â sedÂ subjicient eum servituti gentes multae, et reges magni,Â utÂ Â ipse quoque serviat Medis et Persis, cui ante omnes gentes servierant. Hoc quod ex Hebraico posuimus:Â Dedi ei ut serviant illi, et servient ei omnes gentes, et filio ejus, et filio filii ejus, donec veniat tempus terrae ejus et ipsius: et servituti cum subjicient gentes multae et reges magni,Â in Septuaginta (ut jam diximus) editione non legitur.

John the Evangelist also writes: All things were made through Him, and without Him was nothing made (John 1:3). David also speaks in his song: By the word of the Lord the heavens were established, and by the spirit of His mouth all their power (Psalm 33:6). Moreover, as for what he says: I gave it to him to whom [Al. who] it has pleased in My eyes, this signifies that all things have been bestowed upon the human race through the grace of God. "I," he says, "made the earth, and man, and the beasts" (Psalm 36). The order is contrary. For in Genesis first the living things are made, and last man (Gen. 1); but here he names man first, and afterwards those things which are subject to man.

(Verses 6, 7.) And now I have given all these lands into the hand of Nebuchadnezzar king of Babylon, My servant: moreover, I have given him the beasts of the field also, that they may serve him. And all nations shall serve him, and his son, and his son's son. Of what unhappiness is Israel, when in comparison with him Nebuchadnezzar is called the "servant of God"? It is written in the Gospel: The world was made through Him, and the world knew Him not. He came unto His own, and His own received Him not (John 1:10). Rightly therefore the creator delivers His creature to whom He will. Finally, even the devil, in whose type Nebuchadnezzar preceded, confesses: all these things have been delivered to me. Moreover, as for what he added: Moreover, I have given him the beasts of the field also, that they may serve him, we ought either simply to understand every kind of animals—for with man those things are also delivered [1033] which are subject to him; or certainly let us take "beasts" as the wild nations, because even those shall serve which before had not known how to serve. Moreover, according to the Hebrew, he calls his son and his son's son Belshazzar and Evil-merodach, concerning whom Daniel writes.

Until the time of his land and of himself shall come. Beautifully, lest the empire of Nebuchadnezzar should be thought perpetual, he says that he himself is to be taken by the Medes and Persians. For this is what it signifies: Until the time of his land and of himself shall come: but neither is this found in the Seventy.

And many nations and great kings shall serve him. He did not say "all": for this is properly owed to the empire of Christ, although according to Symmachus it is not read: Many nations and great kings shall serve him; but many nations and great kings shall subject him to servitude, so that he himself also should serve the Medes and Persians, whom all nations had served before. This which we have put from the Hebrew: I have given to him that they should serve him, and all nations shall serve him, and his son, and his son's son, until the time of his land and of himself shall come: and when many nations and great kings shall subject him to servitude, is not read in the edition of the Seventy (as we have already said).

(Vers. 8.)Â Gens autem et regnum, quod non servierit Nabuchodonosor regi Babylonis, et quicumque non curvaverit collum suum sub jugo regis Babylonis, et in gladio, et fame, et peste visitabo super gentem illam, ait Dominus, donec consumam eos in manu ejus. NonÂ Â solum Dominus peccatrices gentes subjicit Nabuchodonosor, sed Apostolus de peccatoribus loquitur:Â Quos tradidi Satanae, ut discant non blasphemareÂ (I Tim. I, 20). Et in alio loco:Â Tradidi hujusmodi Satanae in interitum carnis, ut spiritus salvus fiatÂ (I Cor. V, 5). Potestatibus quoque obediendum monet, non solum propter iram, sed et propter conscientiam, ne condemnemur ab eis.

(Vers. 9 seqq.)Â Vos ergo nolite audire prophetas vestros, et divinos, et somniatores, et augures, et maleficos, qui dicunt vobis: Non servietis regi Babylonis, quia mendacium prophetant vobis, ut longe faciant vos de terra vestra, et ejiciant vos, et pereatis. Gens autem quae subjecerit cervicem suam sub jugo regis Babylonis, et servierit ei, dimittam eam in terra sua, dicitÂ Â Dominus: et colet eam, et habitabit in ea. Delirat et in hoc loco allegoricus interpres, et hortatur in coelesti positos Jerusalem, ne audiant prophetas suos, atque divinos, et somniatores, et augures, et maleficos: sed ut potius serviant Nabuchodonosor, et corpus humilitatis assumant, infantiumÂ 1034Â vagitus, et incunabula parvulorum. Si enim haec fecerint, expleto famulatu, et conditione mortalitatis humanae, reversuros eos ad terram suam, et habitaturos in ea, et operaturos, quae prius operati sunt. Dicitque se suspicari eos, qui Dei praecepta contempserint, humanis corporibus praegravari futuros daemones, et immundos spiritus, et sedem pristinam nequaquam recepturos. Nos autem simpliciter exponamus, et prophetas esse in gentibus, quiÂ Â simulent se divino spiritu futura praedicere: et divinos, de quibus et vulgare proverbium est: Aiunt divinare sapientes: et somniatores qui imitantur Joseph et Daniel: et augures, qui volatu avium et oscinum vocibus, faciendum quid, vel non faciendum denuntiant: et maleficos, quos vel veneficos possumus appellare, vel daemonum phantasmatibus servientes, qui Hebraice dicuntur CASSAPHE (). Omnes isti, inquit, decipiunt vos, atque supplantant, ne serviatis regi Babylonis. Multo enim melius est servitutem sponte suscipere, et amicum habere cui serviatis, et genitalem terram colere, quam vi et necessitate servire captivos.

(Verse 8.) But the nation and the kingdom that shall not serve Nebuchadnezzar king of Babylon, and whosoever shall not bend his neck under the yoke of the king of Babylon, I will visit upon that nation with the sword, and famine, and pestilence, says the Lord, until I consume them in his hand. Not only does the Lord subject sinful nations to Nebuchadnezzar, but the Apostle speaks of sinners: Whom I have delivered to Satan, that they may learn not to blaspheme (1 Tim. 1:20). And in another place: I have delivered such a one to Satan for the destruction of the flesh, that the spirit may be saved (1 Cor. 5:5). He also admonishes that powers are to be obeyed, not only on account of wrath, but also on account of conscience, lest we be condemned by them.

(Verses 9 ff.) Therefore do not hear your prophets, and diviners, and dreamers, and soothsayers, and sorcerers, who say to you: You shall not serve the king of Babylon, because they prophesy a lie to you, that they may make you far from your land, and cast you out, and you should perish. But the nation that shall subject its neck under the yoke of the king of Babylon, and shall serve him, I will let it remain in its land, says the Lord: and it shall cultivate it, and dwell in it. In this place also the allegorical interpreter raves, and exhorts those placed in the celestial Jerusalem not to hear their prophets, and diviners, and dreamers, and soothsayers, and sorcerers: but that they should rather serve Nebuchadnezzar, and assume the body of humility, the wailing of infants, [1034] and the cradles of little ones. For if they should do these things, when their service and the condition of human mortality is fulfilled, they are to return to their land, and dwell in it, and work the things which they worked before. And he says that he suspects those who have despised the precepts of God, being weighed down by human bodies, will be demons and unclean spirits, and will by no means receive their pristine seat. Moreover, let us explain simply: that there are prophets among the nations who simulate that they predict future things by a divine spirit; and diviners, concerning whom there is also a common proverb: "The wise say they divine"; and dreamers who imitate Joseph and Daniel; and soothsayers who, by the flight of birds and the voices of oscines, announce what is to be done or not done; and sorcerers, whom we can call either poisoners, or those serving the phantasms of demons, who in Hebrew are called CASSAPHE. All these, he says, deceive you and supplant you, lest you should serve the king of Babylon. For it is much better to take up servitude voluntarily, and to have a friend whom you may serve, and to cultivate your native land, than to serve as captives by force and necessity.

(Vers. 12, 13.)Â Et ad Sedeciam regem Juda locutus sum secundum omnia verba haec, dicens: SubjiciteÂ Â colla vestra sub jugo regis Babylonis, et servite ei, et populo ejus, et vivetis. Quare moriemini tu, et populus tuus gladio, et fame, et peste: sicut locutus est Dominus ad gentem, quae servire noluerit regi Babylonis. Nolite audire verba Prophetarum, dicentium vobis: Nolite servireÂ [Vulg.Â Non servietis] regi Babylonis, quia mendacium ipsi loquuntur vobis, quia non misi eos, ait Dominus: et ipsi prophetant in nomine meo mendaciter, ut ejiciant vos, et pereatis tam vos, quam Prophetae qui vaticinantur vobis.

Post universas gentes transit ad Sedeciam regem Juda; et iisdem quibus gentibus comminatus est, sermonibus loquitur:Â Â neque enim meretur privilegium gentis Israeliticae, qui caeteris gentibus, aut similia, aut majora peccavit. Denique quia audire contempsit populus perduellis, gladio, fame, et peste consumptus est. Observandum autem in Scriptura sancta, quod pro pseudoprophetis appellet prophetas, qui vaticinentur in nomine Domini mendaciter. Hoc autem, inquit, faciunt, ut ejiciant vos, et pereatis tam vos, quam prophetae, qui vaticinantur vobis. Et eorum igitur qui decipiuntur, et eorum qui decipiunt, similis interitus est. Hoc quod de Hebraico posuimus:Â Sub jugo regis Babylonis, et servite ei, et populo ejus, et vivetis. QuareÂ 1035Â moriemini tu et populus tuus gladio, et fame, et peste: sicut locutus est Dominus ad gentem, quae servire noluerit regi Babylonis? NoliteÂ Â audire verba prophetarum dicentium vobis,Â in LXX non habetur. Et idcirco admoneo, ut prudens lector intelligat quantum desit per singula Graecis codicibus et Latinis.

(Vers. 16, 17.)Â Et ad Sacerdotes, et ad populum istum locutus sum, dicens: haec dicit Dominus: Nolite audire verba prophetarum vestrorum, qui prophetant vobis, dicentes: Ecce vasa Domini revertentur de Babylone nunc cito: mendacium enim prophetant vobis. Hoc quod posuimus,Â nunc cito,Â in LXX non habetur: et illud quod sequitur,Â Nolite audire eos, sed servite regi Babylonis, ut vivatis. Quare datur haec civitas in solitudinem? Post gentes autem et regem, sacerdotibus loquitur et populo, qui jam prophetis supra interitum nuntiaverat, dicens:Â ut ejiciam vos,Â Â et pereatis,Â tam vos, quam prophetae, qui vaticinantur vobis. Loquitur autem eadem quae locutus fuerat regi et gentibus, ne audiant verba Prophetarum suorum, et dicant vasa templi Domini reportanda jam,Â Â quae cum Jechonia principibusque et matre ejus fuerant asportata: monetque ut deserviant regi Babylonis, et vivant, et civitas sponte subjecta, nequaquam tradatur incendio.

(Verses 12, 13.) And I spoke to Zedekiah king of Judah according to all these words, saying: Subject your necks under the yoke of the king of Babylon, and serve him, and his people, and you shall live. Why will you and your people die by the sword, and famine, and pestilence: as the Lord has spoken to the nation that will not serve the king of Babylon? Do not hear the words of the Prophets saying to you: Do not serve [Vulg. You shall not serve] the king of Babylon, because they speak a lie to you, because I did not send them, says the Lord: and they themselves prophesy in My name falsely, that they may cast you out, and you should perish, both you and the Prophets who prophesy to you.

After all the nations, he passes to Zedekiah king of Judah; and he speaks with the same words with which he threatened the nations: for he who has sinned similarly to or more than the other nations does not deserve the privilege of the Israelite nation. Finally, because the rebellious people despised to hear, they were consumed by the sword, famine, and pestilence. Moreover, it should be observed in the holy Scripture, that instead of false prophets he calls them "prophets" who prophesy falsely in the name of the Lord. Moreover, he says they do this that they may cast you out, and you should perish, both you and the prophets who prophesy to you. And therefore of both those who are deceived, and those who deceive, the destruction is similar. This which we have put from the Hebrew: Under the yoke of the king of Babylon, and serve him and his people, and you shall live. Why [1035] will you and your people die by the sword, and famine, and pestilence: as the Lord has spoken to the nation that will not serve the king of Babylon? Do not hear the words of the prophets saying to you, is not found in the LXX. And therefore I admonish that the prudent reader may understand how much is missing through each particular in the Greek and Latin codices.

(Verses 16, 17.) And I spoke to the priests and to this people, saying: Thus says the Lord: Do not hear the words of your prophets who prophesy to you, saying: Behold the vessels of the Lord shall return from Babylon now quickly: for they prophesy a lie to you. This which we have put, "now quickly," is not found in the LXX: and that which follows, Do not hear them, but serve the king of Babylon, that you may live. Why is this city given into solitude? Moreover, after the nations and the king, he speaks to the priests and the people, to whom he had already announced destruction for the prophets above, saying: that I may cast you out, and you should perish, both you and the prophets who prophesy to you. Moreover, he speaks the same things which he had spoken to the king and the nations, lest they hear the words of their Prophets, and say the vessels of the temple of the Lord are to be brought back now, which had been carried away with Jeconiah and the princes and his mother: and he admonishes that they should serve the king of Babylon, and live, and that the city voluntarily subjected should by no means be delivered to the fire.

Et in hoc clementia Domini, leviori poenae tradere [Al.Â vult tradere], ne sustineant graviorem.

(Vers. 18.)Â Et si prophetae sunt, et est verbum Domini in eis, occurrant. Quodque sequitur, et subdituri sumus usque ad finem hujus capituli, in LXX non habetur.

(Vers. 19 seqq.)Â Domino exercituum, ut non veniantÂ Â vasa quae derelicta fuerant in domo DominiÂ [Vulg.Â in domo DominiÂ non habet],Â et in domo regis Juda, et in Jerusalem, et in Babylonem. Quia haec dicit Dominus exercituum ad columnas, et ad mare, et ad basesÂ (pro quibus in Hebraico scriptum est MECHONOTH)Â et ad reliqua vasorum, quae remanserunt in civitate hac, quae non tulit Nabuchodonosor rex Babylonis, cum transferret Jechoniam filium Joacim regem Juda a Jerusalem in Babylonem, et omnes optimates Juda et Jerusalem. Quia haec dicit Dominus exercituum, Deus Israel, ad vasa quae derelicta sunt in domo Domini; et in domo regis Juda et Jerusalem. In BabylonemÂ Â transferentur, et ibi erunt usque ad diem visitationis suae, dicit Dominus; et afferri faciam ea, et restitui in loco isto.

Haec, ut diximus, in Septuaginta non habentur, sed de Hebraica veritateÂ 1036Â translata sunt: pro quo aliud quod scriptum non erat, posuere dicentes:Â Â Mihi quia sic dixit Dominus: Et reliqua vasa quae non tulit rex Babylonis, quando transtulit Jechoniam de Jerusalem in Babylonem, intrabunt, dicit Dominus,Â sensum magis quam verba ponentes: forsitan irrationale arbitrati, ut Deus loqueretur ad columnas, et ad mare, et ad bases, et ad reliqua vasa quae remanserant in Jerusalem, quasi non legamus, et vermi matutino increpuisse Dominum, et mari locutum:Â Tace, et obmutesceÂ (Jonae IV). Quodque ait:Â Occurrant mihi,Â siveÂ Domino exercituumÂ Â (Marc. IV, 39), illud ostendit, verum Prophetam posse Domino precibus resistere, secundum quod et Moyses stetit in percussione contra Dominum, ut averteret iram furoris ejus. Samuel quoque idem fecitÂ (I Reg. VIII). Et Dominus ad Moysen:Â Dimitte me,Â ait,Â ut percutiam populum istumÂ (Exod. XXXII, 10). Quando autem dicit,Â Dimitte me,Â ostendit se precibus sanctorum posse retineri. Occurrant, inquit, Prophetae, et quaecumque praedicunt, opere completa demonstrent: et tunc veritate vaticinium comprobabitur. Columnas autem, et mare, et bases, et reliqua vasorum, in Malachim et in extremo hujus prophetae volumine legimusÂ (IV Reg. ult.). Et enumerantur vasa quae translata sint in Babylonem, quando captus est Sedecias, et incensa civitas, templumqueÂ Â subversum.

And in this is the clemency of the Lord, that He wishes to deliver them [Al. He wishes to deliver] to a lighter punishment, lest they should sustain a heavier one.

(Verse 18.) And if they are prophets, and the word of the Lord is in them, let them meet [or, intercede]. And that which follows, and which we are about to add even to the end of this chapter, is not found in the LXX.

(Verses 19 ff.) ...to the Lord of hosts, that the vessels which had been left in the house of the Lord [Vulg. in the house of the Lord is not had], and in the house of the king of Judah, and in Jerusalem, may not come into Babylon. Because thus says the Lord of hosts to the pillars, and to the sea, and to the bases (for which in Hebrew is written MECHONOTH), and to the rest of the vessels which remained in this city, which Nebuchadnezzar king of Babylon did not take, when he transferred Jeconiah the son of Jehoiakim king of Judah from Jerusalem into Babylon, and all the leaders of Judah and Jerusalem. Because thus says the Lord of hosts, the God of Israel, to the vessels which are left in the house of the Lord, and in the house of the king of Judah and Jerusalem. into Babylon they shall be transferred, and there they shall be until the day of their visitation, says the Lord; and I will make them to be brought, and restored in this place.

These things, as we said, are not found in the Septuagint, but have been translated from the Hebrew truth: for which they put another thing which was not written, saying: Because thus the Lord said to me: And the rest of the vessels which the king of Babylon did not take when he transferred Jeconiah from Jerusalem into Babylon, shall enter, says the Lord, putting the sense rather than the words: perhaps having thought it irrational that God should speak to the pillars, and to the sea, and to the bases, and to the rest of the vessels which had remained in Jerusalem, as if we do not read that the Lord rebuked the morning worm, and spoke to the sea: Be silent, and be still (Jonah 4). And as for what he says: Let them meet me, or the Lord of hosts (Mark 4:39), that shows that a true Prophet can resist the Lord by prayers, according to which Moses also stood in the breach against the Lord, that he might turn away the wrath of His fury. Samuel also did the same (1 Sam. 8). And the Lord said to Moses: Let Me alone, he said, that I may strike this people (Exod. 32:10). Moreover, when He says, Let Me alone, He shows that He can be restrained by the prayers of the saints. Let the Prophets, he says, meet [or, intercede], and whatever they predict, let them show completed by work: and then the prophecy will be proven by the truth. Moreover, we read of the pillars, and the sea, and the bases, and the rest of the vessels in Kings and in the last volume of this prophet (4 Kings ult.). And the vessels are enumerated which were transferred into Babylon, when Zedekiah was taken, and the city burned, and the temple subverted.

(Cap. XXVIII.---Vers. 1 seqq.)Â Et factum est in anno illo, in principio regni Sedeciae regis Juda, in anno quarto, in mense quinto, dixit ad me Ananias filius Azur, propheta de Gabaon in domo Domini, coram sacerdotibus et omni populo, dicens: Haec dicit Dominus exercituum Deus Israel: Contrivi jugum regis Babylonis, adhuc duo anni dierum, et ego referriÂ [Al.Â inferri] faciam ad locum istum omnia vasa DominiÂ [Vulg.Â domus Domini]. Quos HebraicumÂ prophetas,Â hoc est, NEBEIM LXXÂ pseudoprophetasÂ interpretati sunt, ut manifestiorem facerent intelligentiam. Denique et in praesenti locoÂ prophetaÂ dicitur, hoc est, NEBIA (), et nonÂ pseudopropheta. Fit autem sermo Domini sub rege Sedecia, in quartoÂ Â anno regni ejus, et in mense quinto (necdum propheta Ezechiel vaticinante in Babylone ad eos qui cum Jechonia fuerant transmigrati); habetque fiduciam in templo Domini loqui contra Prophetam, quia prospera populo pollicetur, et libenter audiuntur mendacia, praesertim quae laeta promittunt. Jeremias dixerat etiam caetera vasa,Â 1037Â vel templi, vel domus regiae, et universi populi, quae Nabuchodonosor Â Â dimiserat, transferenda Babylonem. Hic autem e contrario, etiam ea quae translata fuerant, referenda promittit.

(Vers. 3, 4.)Â QuaeÂ Â transtulit Nabuchodonosor rex Babylonis de loco isto, et transtulit ea in Babylonem. Et Jechoniam filium Joacim, regem Juda, et omnem transmigrationem Judae, qui ingressi sunt Babylonem, ego convertam in locum istum, ait Dominus. Conteram enim jugum regis Babylonis. Pro quibus LXX transtulerunt:Â Jechoniam, et transmigrationem Judae; quia conteram jugum regis Babylonis,Â breviter Hebraicae veritatis sensum, magis quam verba ponentes. Pollicetur autem Ananias,Â Â qui prophetes tunc populo videbatur, non solum vasa, sed et regem Jechoniam reducendum esse Jerusalem; et jugum regis BabylonisÂ Â conterendum, hoc est, destruendum ejus imperium, et hoc necdum completo futurum biennio, ut gaudii magnitudinem, vicinum tempus repromissionis augeret.

(Vers. 5, 6.)Â Et dixit Jeremias propheta ad Ananiam prophetam, in oculis sacerdotum et in oculis omnis populi qui stabat in domo Domini. Et ait Jeremias propheta: Amen, sic faciat Dominus. Suscitet Dominus verba tua quaeÂ [Al. additurÂ tu] prophetasti; ut referantur vasa in domum Domini, et omnis transmigratio BabylonisÂ [Al.Â de Babylone] ad locum istum. Optat fieri quod pseudopropheta mentitur, hoc enim significatÂ Amen:Â quo verbo saepe Dominus utitur in Evangelio:Â Amen, amen dico vobisÂ (Joan. V, 19). Et cupit pro rerum prosperitate, magis illum quam seÂ Â vera dicere.

(Chapter 28, Verses 1 ff.) And it came to pass in that year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, Hananiah the son of Azzur, a prophet from Gibeon, spoke to me in the house of the Lord, in the presence of the priests and all the people, saying: Thus says the Lord of hosts, the God of Israel: I have broken the yoke of the king of Babylon, yet two years of days, and I will make to be brought back [Al. brought in] to this place all the vessels of the Lord [Vulg. of the house of the Lord]. Those whom the Hebrew calls "prophets," that is, NEBEIM, the LXX have interpreted "false prophets," that they might make the understanding more manifest. Finally, even in the present place he is called a "prophet," that is, NEBIA (נביא), and not "false prophet." Moreover, the word of the Lord comes under king Zedekiah, in the fourth year of his reign, and in the fifth month (not yet the prophet Ezekiel prophesying in Babylon to those who had been transmigrated with Jeconiah); and he has confidence to speak against the Prophet in the temple of the Lord, because he promises prosperous things to the people, and lies are heard willingly, especially those which promise joyful things. Jeremiah had said that even the other vessels, either of the temple, or of the royal house, and of all the people, which [1037] Nebuchadnezzar had left, were to be transferred to Babylon. But this one on the contrary promises that even those which had been transferred were to be brought back.

(Verses 3, 4.) "Which Nebuchadnezzar king of Babylon took from this place, and transferred them to Babylon. And Jeconiah the son of Jehoiakim, king of Judah, and all the transmigration of Judah, who entered Babylon, I will turn back to this place, says the Lord. For I will break the yoke of the king of Babylon." For which the LXX translated: "Jeconiah, and the transmigration of Judah; because I will break the yoke of the king of Babylon," putting the sense of the Hebrew truth briefly, rather than the words. Moreover, Hananiah, who then seemed a prophet to the people, promises not only that the vessels but also that king Jeconiah is to be brought back to Jerusalem; and that the yoke of the king of Babylon is to be broken, that is, his empire is to be destroyed, and this would happen before two years were completed, so that the near time of the repromise might increase the magnitude of the joy.

(Verses 5, 6.) And Jeremiah the prophet said to Hananiah the prophet, in the eyes of the priests and in the eyes of all the people who were standing in the house of the Lord. And Jeremiah the prophet said: "Amen, so may the Lord do. May the Lord arouse your words which you have prophesied; that the vessels may be brought back into the house of the Lord, and all the transmigration of Babylon to this place." He wishes that which the false prophet lies to become true, for this is what "Amen" signifies: which word the Lord often uses in the Gospel: "Amen, amen I say to you" (John 5:19). And for the sake of the prosperity of things, he desires that he rather than himself should be speaking true things.

Unde et alius propheta testatur, dicens:Â Utinam non essem vir habens spiritum, et mendacium potius loquererÂ (Mich. II, 11). E contrario Jonas contristatur quare mentitus sit, et arguitur a Domino,Â Â utilius prophetae esse mendacium, quam tantae ruinae multitudinemÂ (Jon. III). Ac ne videretur pseudoprophetae comprobare vaticinium, sub aliorum exemplo absque injuria mentientis asserit veritatem.

(Vers. 7 seqq.)Â Verumtamen audi verbum hoc, quod ego loquor in auribus tuis, et in auribus universi populi: Prophetae qui fuerunt ante me et te ab initio, et prophetaverunt super terras multas, et super regna magna de praelio, et de afflictione, et de fame. Propheta qui vaticinatus est pacem, cum venerit verbum ejus,Â Â scietur propheta quem miseritÂ 1038Â Dominus in veritate. Poterat Jeremias Ananiae dicere: Falsum loqueris, decipis populum, non es propheta, sed pseudopropheta. Quod si dixisset, poterat et pseudopropheta in Jeremiam eadem retorquere, ergo non facit injuriam. Et quasi ad prophetam loquitur. Non solum, inquit, ego sum propheta et tu, sed fuerunt ante te et me multi alii, quorum fuit Isaias, Osee,Â Â Joel, et Amos, et caeteri. Prophetaverunt, inquit, contra terras multas, et regna non parva, sed magna, bellum illis et adversa, et rerum omnium penuriam nuntiantes. Et e contrario fuerunt alii, qui pacem pollicerentur et prospera. Utrorumque sententia, non adulatione mendacii, sed rerum exitu comprobata est. Sub aliorum ergo exemplo de se loquitur et Anania, quod cum rerum finis advenerit, tunc Prophetarum veritas ostendatur. Hoc idem et Dominus locutus est per MoysenÂ (Deut. XXIII), quod propheta vaticinii fine monstretur. Et hoc animadvertendum, quod non minaciter, non truculenter, sed fiducia veritatis increpet mentientem, et differat in futurum, ut qui audiunt, rerum exitum praestolentur.

(Vers. 10, 11.)Â Et tulit Ananias propheta catenamÂ (velÂ furcam,Â quae Hebraice dicitur MUTOTH (),Â de collo Jeremiae prophetae, et confregit eam. Et ait Ananias in conspectu omnis populi, dicens: Haec dicit Dominus: sic confringam jugum Nabuchodonosor regis Babylonis duobus annis dierum de collo omnium gentium. Et abiit Jeremias in viam suamÂ [Vulg. additÂ propheta]. Duos annosÂ non transtulerunt Septuaginta. ProphetamÂ quoque non dixere Ananiam; ne scilicet prophetam viderentur dicere, qui propheta non erat:

Whence also another prophet testifies, saying: "Would that I were not a man having the spirit, and were rather speaking a lie" (Micah 2:11). On the contrary, Jonah is saddened because he has lied, and is rebuked by the Lord, that a lie is more useful for a prophet than the multitude of such a ruin (Jonah 3). And lest he should seem to approve the prophecy of the false prophet, he asserts the truth under the example of others without injury to the one lying.

(Verses 7 ff.) "Nevertheless, hear this word, which I speak in your ears, and in the ears of all the people: The prophets who were before me and you from the beginning, and prophesied over many lands, and over great kingdoms of battle, and of affliction, and of famine. The prophet who has prophesied peace, when his word comes, the prophet whom the Lord [1038] has sent in truth shall be known." Jeremiah could have said to Hananiah: "You speak falsely, you deceive the people, you are not a prophet, but a false prophet." If he had said this, the false prophet could have retorted the same things against Jeremiah; therefore, he does no injury. And he speaks to him as if to a prophet. Not only, he says, am I a prophet and you, but there were many others before you and me, of whom were Isaiah, Hosea, Joel, and Amos, and the rest. They prophesied, he says, against many lands, and against kingdoms not small, but great, announcing war and adversities to them, and a penury of all things. And on the contrary there were others, who promised peace and prosperous things. The opinion of both was proven, not by the flattery of a lie, but by the outcome of things. Under the example of others, therefore, he speaks of himself and Hananiah, that when the end of things arrives, then the truth of the Prophets may be shown. The Lord spoke this same thing through Moses (Deut. 23), that a prophet is shown by the end of the prophecy. And this must be noticed, that he does not rebuke the one lying threateningly, nor fiercely, but with the confidence of truth, and defers it into the future, so that those who hear may wait for the outcome of things.

(Verses 10, 11.) And Hananiah the prophet took the chain (or the fork, which in Hebrew is called MUTOTH), from the neck of Jeremiah the prophet, and broke it. And Hananiah said in the sight of all the people, saying: "Thus says the Lord: so will I break the yoke of Nebuchadnezzar king of Babylon within two years of days from the neck of all nations." And Jeremiah [the prophet] went on his way. The Septuagint did not translate "two years." They also did not call Hananiah a "prophet," lest, of course, they should seem to call a prophet one who was not a prophet:

quasi non multa in Scripturis sanctis dicantur, juxta opinionem illius temporis, quo gesta referuntur, et non juxta quod rei veritas continebat. Denique et Joseph in Evangelio pater Domini vocatur: et ipsa Maria, quae sciebat se de Spiritu sancto concepisse,Â Â et responderat Angelo:Â Quomodo erit istud, quoniam virum non cognoscoÂ [Al.Â cognovi]Â (Luc. I, 34)? loquitur ad Filium:Â Fili, quid fecisti nobis sic? ecce ego et pater tuus dolentes quaerebamus teÂ (Luc. II, 48). Simulque consideranda prudentia Jeremiae, et humilitas, atque patientia. Pseudopropheta rebus facit injuriam, et arreptam furcam de cervice ejus conterit, quod utique in ferreaÂ 1039Â facere non poterat. Iste tacet, doloremque dissimulat: necdum enim ei a Domino quid loqueretur fuerat revelatum: ut facite sancta Scriptura demonstret, nequaquam prophetas suo tantum arbitrio loqui, sed ex Domini voluntate: maxime de futuris, quorum solius Dei notitia est. Abiit, inquit, et recessit in viam suam, quasi victus, et illud implens propheticum:Â Factus sum quasi homoÂ Â non audiens, et non habens in ore suo increpationes.

(Vers. 2 seqq.)Â Et factum est verbum Domini ad Jeremiam, postquam confregit Ananias propheta catenamÂ (velÂ furcam) de collo Jeremiae prophetae dicens: Vade, et dices Ananiae, haec dicit Dominus: CatenasÂ (velÂ furcas) ligneas contrivisti, et faciesÂ (siveÂ faciam), pro eisÂ Â furcas ferreas. Quia haec dicit Dominus exercituumÂ Â Deus Israel: Jugum ferreum posui super collum cunctarum gentium istarum, ut serviant Nabuchodonosor regi Babylonis. Quodque sequitur:Â Et servient ei, insuper et bestias terrae dedi illi,Â in Septuaginta non habetur. Et in praesenti loco, juxta LXX, Ananias propheta non scribitur, et in consequentibus, ne scilicet (ut prius dixi) pseudoprophetam appellare viderentur prophetam. SedÂ Â quid ad Hebraicam veritatem? postquam abiit Jeremias prophetes in viam, et injuriam silentio devoravit, factus est sermo Domini ad eum, ut non suis verbis propheta loqueretur ad pseudoprophetam mendacio gloriantem; sed diceret:Â haec dicit Dominus: quamquam et Ananias confringens furcam ligneam eadem auctoritate in conspectu Domini sit locutus:Â haec dicitÂ Â Dominus. Imitatur enim semper mendacium veritatem. Quodque intulit:Â Furcas ligneas contrivisti, et faciesÂ (siveÂ faciam) [Al.Â fecisti], pro eis catenas ferreas,Â hoc ostendit, quod minorem renuens poenam, majoris supplicii causa fuerit in populo. Delirat et in hoc loco allegoricus interpres, furcas et catenas ligneas aetherea appellans et aerea corpora, daemonum videlicet, et adversariarum potestatum. Furcas autem, sive catenas ferreas, nostra corpora crassiora, quae nervis et ossibusÂ Â carnibus venisque contexta sint,

as if many things are not said in the Holy Scriptures according to the opinion of that time in which the deeds are related, and not according to what the truth of the matter contained. Finally, even Joseph is called the father of the Lord in the Gospel: and Mary herself, who knew that she had conceived of the Holy Spirit, and had answered the Angel: "How shall this be, since I do not know a man?" (Luke 1:34), speaks to the Son: "Son, why have you done so to us? behold your father and I were seeking you sorrowing" (Luke 2:48). And at the same time the prudence of Jeremiah must be considered, and his humility and patience. The false prophet does injury to things, and breaks the fork seized from his neck, which he certainly could not have done in an iron [1039] one. That one is silent, and dissembles his pain: for not yet had it been revealed to him by the Lord what he should speak: so that the holy Scripture may easily demonstrate that prophets by no means speak only by their own judgment, but from the will of the Lord: especially concerning future things, of which knowledge belongs to God alone. He went, it says, and withdrew on his way, as if conquered, and fulfilling that prophetic word: "I became as a man not hearing, and not having rebukes in his mouth."

(Verses 2 ff.) And the word of the Lord came to Jeremiah, after Hananiah the prophet broke the chain (or fork) from the neck of Jeremiah the prophet, saying: "Go, and you shall say to Hananiah: Thus says the Lord: You have broken wooden chains (or forks), and you shall make (or I will make) iron forks instead of them. Because thus says the Lord of hosts, the God of Israel: I have put an iron yoke upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon." And what follows: "And they shall serve him, moreover I have given him the beasts of the earth," is not had in the Septuagint. And in the present place, according to the LXX, Hananiah is not written as a prophet, nor in the following things, lest of course (as I said before) they should seem to call a false prophet a prophet. But what of the Hebrew truth? After Jeremiah the prophet went on his way, and swallowed the injury in silence, the word of the Lord came to him, so that the prophet might not speak by his own words to the false prophet boasting in a lie; but should say: "Thus says the Lord": although Hananiah also, breaking the wooden fork, spoke by the same authority in the sight of the Lord: "Thus says the Lord." For a lie always imitates the truth. And as for what he added: "You have broken wooden forks, and you shall make (or I will make) iron chains instead of them," this shows that by refusing a lesser punishment, he was the cause of a greater supplication among the people. The allegorical interpreter also raves in this place, calling the wooden forks and chains ethereal and aerial bodies, namely of demons and of adverse powers. Moreover, the iron forks or chains, our thicker bodies, which are woven with nerves and bones, flesh and veins,

ut qui noluerint de coelesti Jerusalem pro qualitate peccati, minores subire cruciatus, in catenas nostrorum corporum condemnentur; et infantiae vagitus, pannorumÂ 1040Â vincula sordesque sustineant; et serviant diabolo, regi Babylonis, id est, mundi hujus,Â Â dicente Scriptura:Â Mundus in maligno positus estÂ (I Joan. V, 19), cum bestiis terrae, quae in brutorum animantium corpora sint religatae [Al.Â religata].

(Vers. 5 seqq.)Â Et dixit Jeremias profeta ad Ananiam prophetam: Audi, Anania: Non misit te Dominus, et tu confidere fecisti populum istumÂ [Vulg.Â illum] in mendacio. Idcirco haec dicit Dominus: Ecce mittamÂ (siveÂ ejiciam) te a facie terrae, hoc anno morieris. Quodque sequitur:Â Quia adversum Dominum locutus es. Et mortuus est Ananias propheta in anno illo, in mense septimo,Â in Septuaginta non habetur. Pro quoÂ Â tantum posuerunt:Â Et mortuus est mense septimo. Et hic in LXX Ananias propheta non dicitur, cum secundum Hebraicum Scriptura sancta prophetam vocet, licet in eo quod arguit eum Jeremias dicens:Â Audi, Anania, non misit te Dominus,Â prophetam tacuerit. Quomodo enim prophetam poterat appellare, quem missum a Domino denegabat? Sed historiae veritas et ordo servatur, sicut praediximus, non juxtaÂ Â id quod erat, sed juxta id quod illo tempore putabatur. Decepisti, inquit, populum mendacio, ne Dei sententiae acquiesceret. Unde scias te hoc anno esse moriturum. Si quando morimur, de carceribus corporum liberamur, secundum illud testimonium, quod male interpretantur haeretici:Â Educ de carcere animam meamÂ (Ps. CXLI, 8): quomodo nunc pseudoprophetae pro supplicio mors irrogatur? Sed hoc loco notandum quod Jeremias a pseudopropheta passus injuriam, necdum ad se facto sermone Domini, silet; postea vero missus a Domino audacter arguit mentientem, et mortem propinquam nuntiat. Quodque in mense septimo mortuus est, qui semper interpretari solent, requiem sub hoc numero demonstrari, forsitan eum idcirco mense septimo mortuum mentientur,Â Â ut de malis corporis liberaretur, juxta illud quod scriptum proferunt [Al.Â profertur].Â Mors viro requies. Nos autem novimus corpora credentium templa esse Dei, si tamen Spiritus sanctus habitat in illisÂ (Eccli. XXII, 11).

so that those who were unwilling to undergo lesser torments from the heavenly Jerusalem according to the quality of their sin, may be condemned to the chains of our bodies; and may sustain the crying of infancy, the [1040] bonds of swaddling clothes and filth; and serve the devil, the king of Babylon, that is, of this world, the Scripture saying: "The world is placed in the evil one" (1 John 5:19), with the beasts of the earth, which are bound in the bodies of brute animals.

(Verses 5 ff.) And Jeremiah the prophet said to Hananiah the prophet: "Hear, Hananiah: The Lord has not sent you, and you have made this [Vulg. that] people trust in a lie. Therefore thus says the Lord: Behold I will send (or cast) you from the face of the earth, this year you shall die." And what follows: "Because you have spoken against the Lord. And Hananiah the prophet died in that year, in the seventh month," is not had in the Septuagint. For which they put only: "And he died in the seventh month." And here in the LXX Hananiah is not called a prophet, although according to the Hebrew the holy Scripture calls him a prophet, even if in that which Jeremiah rebukes him saying: "Hear, Hananiah, the Lord has not sent you," he kept silent about "prophet." For how could he call him a prophet, whom he denied was sent by the Lord? But the truth and order of history is preserved, as we said before, not according to that which it was, but according to that which it was thought at that time. "You have deceived," he says, "the people with a lie, lest they should acquiesce to the judgment of God. Whence know that you are to die this year." If when we die, we are liberated from the prisons of our bodies, according to that testimony which the heretics interpret badly: "Bring my soul out of prison" (Ps. 141:8): how is death now inflicted upon the false prophet for punishment? But in this place it must be noted that Jeremiah, having suffered injury from the false prophet, while the word of the Lord had not yet come to him, remains silent; but afterwards, having been sent by the Lord, he boldly rebukes the one lying, and announces his approaching death. And as for his dying in the seventh month, those who are always accustomed to interpret rest to be shown under this number, perhaps will lie that he died in the seventh month for this reason, that he might be liberated from the evils of the body, according to that which they bring forward as written: "Death is rest for a man." We, however, know that the bodies of believers are temples of God, if indeed the Holy Spirit dwells in them (Sirach 22:11).

(Cap. XXIX.---Vers. 1 seqq.) Et haec sunt verba libri, quem misit Jeremias propheta de Jerusalem, ad reliquias seniorum transmigrationis, et ad sacerdotes, et ad prophetas, et ad omnem populum, quem traduxerat Nabuchodonosor de Jerusalem in Babylonem. Postquam egressus est Jechonias rex, et domina (sive regina) et eunuchi, et principes Judae et Jerusalem (sive optimates) et artifices [Vulg. et faber et inclusor] de Jerusalem in manu Elassa filii Saphan, et Gamariae filii Helchiae, quos misit Sedecias rex Juda ad Nabuchodonosor regem Babylonis, in Babylonem, dicens: Haec dicit Dominus exercituum, Deus Israel, omni transmigrationi, quam transtulit de Jerusalem in Babylonem, aedificate domos et habitate, et plantate hortos (sive pomaria,) et comedite fructum eorum. Accipite uxores, et generate filios et filias; date filiis vestris uxores, et filias vestras date viris, et pariant filios et filias, et multiplicemini [Vulg. multiplicamini], et nolite esse pauci numero. Et quaerite pacem civitatis (sive terrae) ad quam transtuli vos [Vulg. transmigrare vos feci], et orate pro ea ad Dominum: quia in pace illius erit pax vobis.

Haec Epistola, immo libellus Jeremiae prophetae per legatos Sedeciae Ellassam et Gamariam mittitur in Babylonem, ad eos qui cum Jechonia et matre ejus translati fuerant a Nabuchodonosor: ut per occasionem legationis regiae suum quoque opus Propheta compleret, et moneret populum transmigratum, quae sibi a Domino fuerant imperata.

Pulchreque dixit: Egressus est Jechonias rex et domina, et eunuchi, et principes Judae, et caeteri. Et: Haec dicit Dominus exercituum, Deus Israel, omni transmigrationi, quam transtulit de Jerusalem in Babylonem, ut non potentia regis Babylonis, sed Domini voluntate translati esse videantur. Et primo ad senes, deinde ad sacerdotes, tertio ad prophetas, quarto ad omnem populum Dei sermo dirigitur: ut secundum ordinem aetatis, prophetae quoque ad eos, qui monebantur, litterae pervenirent.

Monet autem eos non suis verbis, sed Domini, ut aedificent domos et habitent in eis, et plantent hortos, sive pomaria, et comedant fructum eorum, accipiant uxores, et generent filios et filias, et multiplicentur in loco transmigrationis: et non sint pauci numero, quaerantque pacem civitatis, sive terrae, ad quam eos transtulerit Dominus, et orent pro eis [Al. ea] ad Dominum. Causasque reddens, ait, quia in pace illius terrae erit pax vobis. Jeremiae, quia post breve tempus erat Jerusalem secutura captivitas, imperatur ne accipiat uxorem, nec faciat filios.

(Cap. XXIX.---Vers. 1 seqq.) And these are the words of the book, which Jeremiah the prophet sent from Jerusalem, to the remnants of the elders of the transmigration, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away from Jerusalem to Babylon. After King Jeconiah had gone out, and the lady (or queen) and the eunuchs, and the princes of Judah and Jerusalem (or the nobles) and the craftsmen [Vulg. and the smith and the engraver] from Jerusalem, by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Nebuchadnezzar king of Babylon, to Babylon, saying: Thus says the Lord of hosts, the God of Israel, to all the transmigration, which he has transferred from Jerusalem to Babylon: Build houses and dwell in them, and plant gardens (or orchards), and eat their fruit. Take wives, and beget sons and daughters; give wives to your sons, and give your daughters to husbands, and let them bear sons and daughters, and be multiplied [Vulg. be ye multiplied], and do not be few in number. And seek the peace of the city (or land) to which I have transferred you [Vulg. have made you transmigrate], and pray for it to the Lord: because in its peace there shall be peace to you.

This letter, or rather booklet of Jeremiah the prophet, is sent to Babylon by the legates of Zedekiah, Elasah and Gemariah, to those who had been transferred with Jeconiah and his mother by Nebuchadnezzar: so that through the occasion of the royal legation, the Prophet might also fulfill his own work, and warn the transmigrated people of what had been commanded to them by the Lord.

And he said beautifully: "King Jeconiah and the lady, and the eunuchs, and the princes of Judah, have gone out," and the rest. And: "Thus says the Lord of hosts, the God of Israel, to all the transmigration, which he has transferred from Jerusalem to Babylon," so that they may seem to have been transferred not by the power of the king of Babylon, but by the will of the Lord. And first to the old men, then to the priests, thirdly to the prophets, fourthly to all the people the word of God is directed: so that according to the order of age, the letter of the prophet might also reach those who were being warned.

Moreover, he warns them not with his own words, but the Lord's, that they should build houses and dwell in them, and plant gardens, or orchards, and eat their fruit, take wives, and beget sons and daughters, and be multiplied in the place of transmigration: and that they should not be few in number, and should seek the peace of the city, or land, to which the Lord shall have transferred them, and pray for them to the Lord. And rendering the causes, he says, because in the peace of that land there shall be peace to you. To Jeremiah, because after a short time the captivity of Jerusalem was about to follow, it is commanded that he should not take a wife, nor make sons.

Unde et nobis per Apostolum dicitur: Tempus breve [Al. breviatum] est, superest, ut qui habent uxores tamquam non habentes sint [Al. sic sint quasi non habeant] (I Cor. VII, 19). Quod si propter angustiam temporis habentibus usus uxorum tollitur, quanto magis non habentibus ne accipiant imperatur!

Hoc autem totum praecipit vaticinium prophetale, ne acquiescant pseudoprophetis, qui eis post breve tempus in Jerusalem reditum promittebant; sed ut sciant multo se in Babylone tempore moraturos: ita ut uxores accipere, plantare pomaria, hortosque serere, aedificare domos, et generare filios debeant.

Quodque intulit: Quaerite pacem civitatis, sive terrae. Et iterum: Quia in pace illius erit pax vobis, illud Apostolicum comparabitur, in quo jubet: Obsecro igitur primum omnium, fieri obsecrationes, orationes, postulationes, gratiarum actiones, pro omnibus hominibus, pro regibus et cunctis qui sunt in sublimitate, ut quietam et tranquillam vitam agamus in omni pietate et castitate (II Tim. II, 1, 2).

Porro secundum mysticos intellectus, postquam de Jerusalem, id est, Ecclesia propter peccata nostra ejecti fuerimus, et traditi Nabuchodonosor, de quo dicit idem Apostolus: Tradidi hujuscemodi Satanae in interitum carnis, ut spiritus salvus fiat in die Domini (I Cor. V, 5). Et iterum: Quos tradidi Satanae, ut discant non blasphemare (I Tim. I, 20), non debemus esse securi, nec torpentes otio, salutem penitus desperare; sed primum aedificare domos, non super arenam, sed super petram, et tales domos, quales aedificaverunt obstetrices in Exodo: quia timebant Dominum (Exod. I). Deinde plantare hortos, sive pomaria, qualem et Dominus plantavit paradisum in Eden, et posuit in eo lignum vitae, de quo scriptum est: Lignum vitae est his qui apprehenderint eam: et qui tenuerit eam, beatus (Prov. III, 18). Tertio accipere uxores, quarum una est sapientia, de qua scribit Salomon: Ama illam, et servabit te; et circumda illam, et exaltabit te (Prov. IV, 6). Et in alio loco: Hanc exquisivi sponsam accipere mihi, et amator factus sum decoris ejus (Sap. VIII, 2). Nec sufficit nobis una conjux sapientia, nisi habeamus et reliqua, fortitudinem, temperantiam, atque justitiam, ut plures ex eis generemus filios.

Whence also it is said to us by the Apostle: The time is short [or shortened], it remains, that they who have wives be as though not having them (1 Cor. 7:29). But if on account of the narrowness of time the use of wives is taken away from those having them, how much more is it commanded to those not having them that they should not take them!

But all this the prophetic vaticination prescribes, lest they should acquiesce to the false prophets, who were promising them a return to Jerusalem after a short time; but that they might know they were going to dwell in Babylon for a long time: so that they ought to take wives, plant orchards, and sow gardens, build houses, and beget sons.

And that which he brought in: Seek the peace of the city, or land. And again: Because in its peace there shall be peace to you, that Apostolic word shall be compared, in which he commands: I beseech therefore first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men, for kings and all who are in high station, that we may lead a quiet and tranquil life in all piety and chastity (1 Tim. 2:1, 2).

Furthermore, according to the mystical understandings, after we shall have been cast out from Jerusalem, that is, the Church, on account of our sins, and delivered to Nebuchadnezzar, concerning whom the same Apostle says: I have delivered such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord (1 Cor. 5:5). And again: Whom I have delivered to Satan, that they may learn not to blaspheme (1 Tim. 1:20), we ought not to be secure, nor torpid with idleness, to despair of salvation completely; but first to build houses, not upon the sand, but upon the rock, and such houses as the midwives built in Exodus: because they feared the Lord (Exod. 1). Then to plant gardens, or orchards, such as the Lord also planted a paradise in Eden, and placed in it the tree of life, concerning which it is written: It is a tree of life to those who shall have apprehended it: and he who shall have held it, is blessed (Prov. 3:18). Thirdly to take wives, one of which is wisdom, concerning which Solomon writes: Love her, and she shall keep thee; and encompass her, and she shall exalt thee (Prov. 4:6). And in another place: I have sought to take this one for a spouse to me, and I became a lover of her beauty (Wis. 8:2). Nor is one wife, wisdom, sufficient for us, unless we have also the rest, fortitude, temperance, and justice, so that we may beget more sons from them.

Filias quoque nostras demus viris, ut et fidei veritas, quae interpretatur in filiis, bonis operibus copuletur, quae referuntur ad filias, et opera bona jungantur fidei sanitati: talesque filios generantes et filias, multiplicemur in numero, ut destruentes ea quae parvuli sunt, et in perfectum crescentes virum, audire mereamur: Scribo vobis, patres: quoniam agnovistis eum, qui ab initio est (I Joan. II, 13); et cum Apostolo dicamus liberis nostris: In Christo enim Jesu per Evangelium ego vos genui (I Cor. IV, 15). Quaeramus quoque pacem Ecclesiae, civitati, et terrae nostrae: ut ad eam redire mereamur, de qua Domini judicio translati sumus, ut habitaremus in confusionis errore. Si enim illa susceperit nos, habemus pacem. Simulque consideranda clementia Domini: orare praecepit pro inimicis nostris, et benefacere his qui persequuntur nos, ut non simus nostra tantum salute contenti, sed inimicorum quoque quaeramus salutem (Luc. VI).

(Vers. 8, 9.)Â Haec enim dicit Dominus exercituum, Deus Israel: Non vos seducant prophetae vestri, qui sunt in medio vestrum et divini vestri; et ne attendatis ad somnia vestra, quae vos somniatis, quia falsaÂ [Vulg.Â falso] isti prophetant vobis in nomine meo: et non misi eos, dicit Dominus. Prophetas, immo pseudoprophetas, et divinos et somniatores fuisse in Babylone, inter eos quos Nabuchodonosor cum Jechonia et matre ejus adduxerat, Ezechiel propheta testatur, scribens contra eos, quibus Jeremias quoque praecipit non credendumÂ Â (Ezech. XIII). Necdum autem eo tempore, quo haec Epistola dirigebatur, Ezechiel in Babylone coeperat prophetare. Hic enim sermo in principio Sedeciae regis mittitur. Exechiel autem quinto anno transmigrationis Jechoniae exorsus est prophetare, qui idem annus regni Sedeciae erat.

Porro secundum tropologiam pseudoprophetas eos debemus accipere, qui aliter Scripturarum verba accipiunt quam Spiritus sanctus sonat. Et divinos eos, qui conjecturam mentis suae, et incerta futurorum quasi vera pronuntiant absque divinorum auctoritate verborum. Somniatores quoque, qui non audiunt illud scriptum:Â NecÂ [Al.Â Ne] dederis somnum oculis tuis, neque dormitationem palpebris tuisÂ (Prov. VI, 4); de quibus Judas apostolus loquur:Â Similiter et hi somniantes, carnem quidemÂ Â maculant: dominationem autem spernuntÂ (Judae 8): quorum mens nequaquam vigilat, sed arrogantiaeÂ Â et erroris sopore depressa, noctis horrore circumdatur, quibus loquitur et apostolus Paulus:Â Elevare, quid dormis? etÂ 1044Â exsurge a mortuis, et illuminabit te ChristusÂ (Ephes. V, 14).

Let us also give our daughters to men, so that both the truth of faith, which is interpreted in sons, may be coupled to good works, which are referred to daughters, and good works may be joined to the health of faith: and begetting such sons and daughters, let us be multiplied in number, so that destroying those things which are a child's, and growing into a perfect man, we may deserve to hear: I write to you, fathers: because you have known him, who is from the beginning (1 John 2:13); and with the Apostle let us say to our children: For in Christ Jesus through the Gospel I have begotten you (1 Cor. 4:15). Let us also seek the peace of the Church, of the city, and of our land: so that we may deserve to return to it, from which by the judgment of the Lord we have been transferred, that we might dwell in the error of confusion. For if that one shall have received us, we have peace. And at the same time the clemency of the Lord is to be considered: he commanded to pray for our enemies, and to do good to those who persecute us, so that we may not be content with our own salvation only, but may seek the salvation of our enemies also (Luke 6).

(Verses 8, 9.) "For thus says the Lord of hosts, the God of Israel: Let not your prophets who are in the midst of you and your diviners deceive you; and do not attend to your dreams which you dream, because those men prophesy falsely [Vulg. false] to you in my name: and I have not sent them, says the Lord." That there were prophets, or rather false prophets, and diviners and dreamers in Babylon, among those whom Nebuchadnezzar had led away with Jeconiah and his mother, the prophet Ezekiel testifies, writing against them, to whom Jeremiah also commands that they should not be believed (Ezek. 13). Moreover, at that time in which this Epistle was directed, Ezekiel had not yet begun to prophesy in Babylon. For this word is sent in the beginning of King Zedekiah. But Ezekiel began to prophesy in the fifth year of the transmigration of Jeconiah, which was the same year of the reign of Zedekiah.

Furthermore, according to tropology we ought to take as false prophets those who take the words of the Scriptures otherwise than the Holy Spirit sounds. And those as diviners who pronounce the conjecture of their own mind, and the uncertainties of future things as if true, without the authority of the divine words. Also the dreamers, who do not hear that which is written: "Give not sleep to your eyes, nor slumber to your eyelids" (Prov. 6:4); of whom the apostle Jude speaks: "Likewise these also dreaming, defile the flesh: but despise dominion" (Jude 8): whose mind by no means watches, but depressed by the sleep of arrogance and error, is surrounded by the horror of night, to whom also the apostle Paul speaks: "Awake, why do you sleep? and [1044] rise from the dead, and Christ shall illuminate you" (Ephes. 5:14).

(Vers. 10 seqq.) Quia haec dicit Dominus: Cum coeperint impleri in Babylone septuaginta anni, visitabo vos, et suscitabo super vos verbum meum bonum, ut reducam vos ad locum istum. Ego enim scio cogitationes, quas cogito super vos, ait Dominus: cogitationes pacis, et non afflictionis: ut dem vobis finem [Al. additur bonum] et patientiam (sive spem). Et invocabitis me, et ibitis (sive juxta Symmachum invenietis), et orabitis [Al. adorabitis] me, et exaudiam vos. Quaeretis me, et invenietis, cum quaesieritis me in toto corde vestro, et inveniar a vobis (sive apparebo vobis), dicit Dominus.

Nolite, inquit, credere pseudoprophetis, divinis, et somniatoribus vestris, qui vobis vicinum in Jerusalem reditum pollicentur. Nisi enim septuaginta anni expleti fuerint, Cyro rege Persarum laxante captivos, nequaquam in patriam revertemini; et tunc mea promissa complebo, ut reducam vos ad locum istum: Ego enim scio cogitationes, quas cogito super vos, ait Dominus. Se dicit nosse quid cogitet: illos autem cum suis prophetis, divinis, et somniatoribus ignorare. Futurorum igitur scientia soli Deo competit.

Ut dem vobis, ait, finem et patientiam: finem captivitatis, et patientiam laborum praesentium, sive spem futurorum. Tunc invocabitis me, et ibitis Jerusalem: et orabitis, et exaudiam vos. Certe absque invocatione et oratione captivorum, poterat implere Dominus quod promiserat; sed hortatur eos ad preces, ut quod promissum est, mereantur accipere. Quaeritis me, et invenietis, cum quaesieritis in toto corde vestro; juxta illud Evangelicum: Petite, et accipietis: quaerite, et invenietis: pulsate, et aperietur vobis (Matt. VII, 7).

Secundum anagogen, tamdiu in saeculi hujus confusione versamur, quamlongo requiem septenarii numeri mereamur accipere, et accepta poenitentia, Deus impleat quod promisit, et reducamur ad locum nostrum Ecclesiam. Idcirco enim Dominus percutere visus est, ut sanaret: dabitque nobis finem laboris nostri atque patientiae: et invocabimus eum, et revertemur in Ecclesiam, et orabimus, et exaudiemur: quaeremus, et inveniemus eum, cum toto corde quaesierimus illum, et tunc apparebit nobis.

Quidam septuaginta annos juxta illud interpretantur quod scriptum est: Dies annorum nostrorum in ipsis septuaginta anni (Psal. LXXXIX, 10), qui cum fuerint expleti, tunc ad Dominum revertamur in toto corde nostro, et exaudiamur, et finis sit laboris nostri atque patientiae: nunc enim in umbra nos omnia et in imagine possidere.

(Vers. 10 seqq.) "Because thus says the Lord: When seventy years shall begin to be fulfilled in Babylon, I will visit you, and I will raise up over you my good word, that I may lead you back to this place. For I know the thoughts, which I think over you, says the Lord: thoughts of peace, and not of affliction: that I may give you an end [Al. a good end is added] and patience (or hope). And you shall invoke me, and you shall go (or according to Symmachus you shall find), and you shall pray [Al. shall adore] me, and I will hear you. You shall seek me, and you shall find, when you shall have sought me in all your heart, and I shall be found by you (or I will appear to you), says the Lord."

Do not, he says, believe the false prophets, the diviners, and your dreamers, who promise you a near return to Jerusalem. For unless seventy years shall have been completed, Cyrus king of the Persians releasing the captives, by no means shall you return to the fatherland; and then I will fulfill my promises, that I may lead you back to this place: "For I know the thoughts, which I think over you, says the Lord." He says that he knows what he thinks: but that those with their prophets, diviners, and dreamers are ignorant. Therefore the knowledge of future things belongs to God alone.

"That I may give you," he says, "an end and patience:" an end of the captivity, and patience of present labors, or hope of future things. Then you shall invoke me, and you shall go to Jerusalem: and you shall pray, and I will hear you. Certainly without the invocation and prayer of the captives, the Lord was able to fulfill what he had promised; but he exhorts them to prayers, so that what has been promised, they may deserve to receive. "You seek me, and you shall find, when you shall have sought in all your heart;" according to that of the Gospel: "Ask, and you shall receive: seek, and you shall find: knock, and it shall be opened to you" (Matt. 7:7).

According to anagoge, we are conversant in the confusion of this world for so long as we may deserve to receive the rest of the septenary number, and penance being accepted, God may fulfill what he promised, and we may be led back to our place the Church. For therefore the Lord has seemed to strike, that he might heal: and he will give to us an end of our labor and of patience: and we shall invoke him, and we shall return into the Church, and we shall pray, and we shall be heard: we shall seek, and we shall find him, when we shall have sought him with all our heart, and then he will appear to us.

Some interpret the seventy years according to that which is written: "The days of our years in them are seventy years" (Psalm 89:10), which when they shall have been completed, then let us return to the Lord in all our heart, and let us be heard, and let it be the end of our labor and of patience: for now we possess all things in a shadow and in an image.

(Vers. 14 seqq.). + Et reducam captivitatem vestram, et congregabo vos de universis gentibus, et de cunctis locis ad quae expuli vos, dicit Dominus. Et reverti vos faciam de loco, ad quem transmigrare vos feci. Quia dixistis: Suscitavit [Al. suscitabit] nobis Dominus prophetas in Babylone. Haec enim dicit Dominus ad regem, qui sedet super solium David, et ad omnem populum habitatorem urbis hujus, et ad fratres vestros qui non sunt egressi vobiscum in transmigrationem. Haec dicit Dominus exercituum: Ecce ego mittam in eos gladium, famem, et pestem: et ponam eos quasi ficus malas quae comedi non possunt, eo quod pessimae sint. Et persequar eos in gladio, et in fame, et in pestilentia, et dabo eos [Al. vos] in vexationem universis regnis terrae, in maledictionem, et in stuporem, et in sibilum, et in opprobrium cunctis gentibus, ad quas ego ejiciam [Al. ejeci] eos, eo quod non audierunt [Vulg. audierint] verba mea, dicit Dominus; quae misi ad eos per servos meos prophetas de nocte consurgens, et mittens: et non audistis, dicit Dominus. Vos ergo audite verbum Domini, omnis transmigratio, quam emisi de Jerusalem in Babylonem. +

Hucusque in LXX non habetur, quae asteriscis praenotavi. Caetera enim, in quibus vel singuli versus, vel pauca ab eis praetermissa sunt verba, victus taedio, annotare nolui, ne fastidium legentibus facerem. Pollicetur autem Dominus, his qui erant in transmigratione, quod post septuaginta annos captivitatis redire eos faciat de universis gentibus, et de cunctis locis, ad quae expulerit eos, et captivitate laxata, pristinum statum et patriam recipere. Et cum ego haec, inquit, mea sponte facturus sim, et certo tempore redituros vos , frustra decipimini, et putatis vos habere prophetas in Babylone, qui vobis falsa promittunt. Ita autem sciatis nequaquam vos reditum nunc sperare debere: sed aedificare domos, plantare pomaria, accipere uxores, et generare filios, et multiplicari numero, et tempus exspectare promissum. Audite quid Dominus loquatur ad Sedeciam, qui nunc regnat in Jerusalem, et ad omnes habitatores urbis ejus, id est, ad fratres vestros, qui noluerant meae obedire sententiae, et Babylonem migrare vobiscum, quod nequaquam captivitatem possint effugere, sed gladio, et fame, et peste moriantur.

Et ponam eos quasi ficus malas; quas Theodotio interpretatus est sudrinas: Secunda pessimas: Symmachus, novissimas: quae Hebraice appellantur SUARIM (), sed scriptorum vitio pro media syllaba, sive littera Alpha, Graecum Delta inolevit: ut pro SUARIM legatur SUDRIM. Quomodo autem cophinus, sive calathus, qui habebat ficus bonas, primitivas habuisse dicitur: sic alter cophinus, qui habebat ficus malas, habuisse ficus novissimas scribitur.

(Vers. 14 seqq.) + "And I will lead back your captivity, and I will gather you from all nations, and from all the places to which I have driven you, says the Lord. And I will make you return from the place to which I made you transmigrate. Because you have said: The Lord has raised up [Al. will raise up] for us prophets in Babylon. For thus says the Lord to the king, who sits upon the throne of David, and to all the people inhabitant of this city, and to your brothers who have not gone out with you into transmigration. Thus says the Lord of hosts: Behold, I will send upon them the sword, famine, and pestilence: and I will set them as bad figs which cannot be eaten, for the reason that they are very bad. And I will pursue them with the sword, and with famine, and with pestilence, and I will give them [Al. you] for a vexation to all the kingdoms of the earth, for a curse, and for an astonishment, and for a hissing, and for a reproach to all nations, to which I shall cast them out [Al. have cast out], for the reason that they have not heard [Vulg. shall not have heard] my words, says the Lord; which I sent to them by my servants the prophets rising by night, and sending: and you have not heard, says the Lord. You therefore hear the word of the Lord, all the transmigration, which I have sent out from Jerusalem into Babylon. +

Thus far it is not had in the LXX, which things I have pre-noted with asterisks. For the rest, in which either single verses or a few words have been bypassed by them, overcome by weariness, I was unwilling to annotate, lest I should cause fastidiousness to the readers. Moreover, the Lord promises to those who were in transmigration, that after seventy years of captivity he makes them return from all nations, and from all places to which he shall have driven them, and the captivity being relaxed, to receive the former state and fatherland. And since I, he says, am about to do these things of my own accord, and you are to return at a certain time, in vain are you deceived, and think that you have prophets in Babylon, who promise you false things. Moreover, you should know that by no means ought you to hope for a return now: but to build houses, plant orchards, take wives, and beget sons, and be multiplied in number, and expect the promised time. Hear what the Lord speaks to Zedekiah, who now reigns in Jerusalem, and to all the inhabitants of his city, that is, to your brothers, who had been unwilling to obey my sentence, and to migrate to Babylon with you, that by no means can they escape captivity, but shall die by the sword, and by famine, and by pestilence.

"And I will set them as bad figs;" which Theodotion interpreted sudrinas: the second very bad: Symmachus, latest: which in Hebrew are called SUARIM (שערים), but by the fault of scribes for the middle syllable, or letter Alpha, the Greek Delta has grown in: so that for SUARIM there is read SUDRIM. Moreover, just as the hamper, or basket, which had the good figs, is said to have had the first-fruits: so the other hamper, which had the bad figs, is written to have had the latest figs.

Et persequar, inquit, eos, qui nunc in Jerusalem urbe versantur, gladio, fame, et pestilentia: ut primum obsidione, confestim qui remanere et effugere potuerint, dispergantur in universas terras, et exemplo sint omnibus maledictionis, stuporis, et sibili et opprobii: ad quos ego ejiciam eos [Al. vos], quia non audierunt verba mea, dicit Dominus, quae per servos meos locutus sum ad eos de nocte consurgens, et mittens: et numquam monere cessavi, ut imitarentur vos qui nunc in transmigratione securo otio perfruimini, donec promissio Domini compleatur. Vos autem qui meae obedistis sententiae, et regi vos Babylonio tradidistis, audite quae dicturus sim.

Et in hoc loco delirus Interpres somniat ruinam coelestis Jerusalem, et ad eos prophetiam dirigi suspicatur, qui in hujus mundi Babylonia regione versantur: quod benefecerint in haec corpora sponte descendere, et in terra Chaldaeorum aedificare domos, plantare pomaria, accipere uxores, filios generare, bonisque operibus restitui post septuaginta annos in locum pristinum, et in coelestem Jerusalem. Illos autem, qui noluerint propria voluntate ad terrena descendere, haec passuros, quae Dominus Sedeciae, et ejus populo comminatur. Qui noluerint imitari fratres suos, nec venire in Babylonem, quod mittat in eos gladium, et famem et pestem, hoc est, rerum omnium penuriam, et ponat quasi ficus pessimas, quae penitus comedi non possunt; et persequatur eos gladio sempiterno, et det in vexationem universis regnis terrae: quo scilicet nequaquam homines, sed daemones fiant aeriae potestates: et sint apud cunctos Angelos, qui praesint singulis provinciis in maledictionem, et in stuporem, et in sibilum, et in opprobrium cunctis gentibus. Et hoc eos idcirco passuros, quia verba Prophetarum in coelesti Jerusalem audire noluerint, qui eos hortabantur, ut ad terrena descenderent, et corpus humilitatis assumerent; et acta poenitentia post verum sabbatismum, locum pristinum possiderent. Haec ille dixerit. Quae cum audiunt discipuli ejus, et Grunnianae familiae stercora, putant se divina audire mysteria. Nosque qui ista contemnimus, quasi pro brutis habent animantibus, et vocant πηλουσιώτας, eo quod in luto istius corporis constituti non possimus sentire coelestia.

And I will pursue, he says, those who are now conversant in the city of Jerusalem, with sword, famine, and pestilence: so that first by siege, and immediately those who shall have been able to remain and escape, may be dispersed into all lands, and be for an example to all of curse, astonishment, and hissing and reproach: to whom I shall cast them out [Al. you], because they have not heard my words, says the Lord, which through my servants I have spoken to them rising by night, and sending: and I have never ceased to warn, that they might imitate you who now in transmigration enjoy secure idleness, until the promise of the Lord be fulfilled. You however who have obeyed my sentence, and have delivered yourselves to the Babylonian king, hear what things I am about to say.

And in this place a raving Interpreter dreams of the ruin of the heavenly Jerusalem, and suspects that the prophecy is directed to those who are conversant in the Babylonian region of this world: that they have done well to descend into these bodies of their own accord, and in the land of the Chaldeans to build houses, plant orchards, take wives, beget sons, and by good works be restored after seventy years into the former place, and into the heavenly Jerusalem. But those who have been unwilling to descend to earthly things by their own will, are to suffer these things, which the Lord threatens to Zedekiah and his people. They who have been unwilling to imitate their brothers, nor to come into Babylon, that he sends upon them the sword, and famine and pestilence, that is, a penury of all things, and sets them as the worst figs, which cannot be eaten at all; and pursues them with an everlasting sword, and gives them for a vexation to all the kingdoms of the earth: by which namely by no means men, but demons they may become as airy powers: and be among all the Angels, who may preside over individual provinces for a curse, and for an astonishment, and for a hissing, and for a reproach to all nations. And that they are to suffer this therefore, because they have been unwilling to hear the words of the Prophets in the heavenly Jerusalem, who were exhorting them, that they should descend to earthly things, and assume the body of humility; and penance being done after the true sabbatism, they should possess the former place. Let him have said these things. Which when his disciples hear, and the dungs of the Grunnian family, they think that they hear divine mysteries. And us who despise those things, they have as if for brute animals, and call us pēlousiōtas (πηλουσιώτας), for the reason that being constituted in the mud of this body we cannot feel heavenly things.

(Vers. 21 seqq.).Â Haec dicit Dominus exercituum, Deus Israel, ad Achab filium Coliae, et ad Sedeciam filium Maasiae, qui prophetant vobis in nomine meo mendaciter: ecce ego tradam eos in manu Nabuchodonosor regis Babylonis, et percutiet eos in oculis vestris. Et assumetur ex eis maledictio omni transmigrationi Judae, quae est in Babylone dicentium: Ponat te Dominus sicut Sedeciam, et sicut Achab, quos frixit rex Babylonis in igne, pro eo quod feceruntÂ [Vulg.Â fecerint]Â Â stultitiamÂ (siveÂ iniquitatem) in Israel, et moechati sunt uxores amicorumÂ (siveÂ civium) suorum: et locuti sunt verbum in nomine meo mendaciter, quod non mandavi eis: ego sum judex et testis, dicit Dominus. Aiunt Hebraei hos esse presbyteros, qui fecerint stultitiam in Israel, et moechati sunt uxoresÂ Â civium suorum, quorum uni loquitur Daniel:Â Inveterate dierum malorum. Et alteri:Â Semen Channam, et non Juda, species decepit te, et concupiscentia subvertit cor tuum. Sic faciebatis filiabus Israel, et illae metuentes loquebantur vobiscum; sed non filia Juda sustinuit iniquitatem vestramÂ (Dan. XIII, 56, 57). Quodque Propheta nunc loquitur:Â Et locuti sunt verbum in nomine meo mendaciter, quod non mandavi eis,Â illud significari putant, quod miseras mulierculas quae circumferuntur omni vento doctrinae, sic deceperint, quo dicerent eis, quia de tribu erant Juda, Christum de suo semine esse generandum: quae illectae cupidine praebebant corpora sua, quasi matres futurae Christi: Sed illud quod in praesentiarum dicitur:Â quos frixitÂ 1048Â rex Babylonis inÂ Â igni,Â videtur Danielis historiae contraire. Ille enim asserit eos ad sententiam Danielis a populo esse lapidatos: hic vero scriptum est, quod frixerit eos rex Babylonis in igne. Unde et a plerisque ac pene omnibus Hebraeis, ipsa quasi fabula non recipitur, nec legitur in synagogis eorum. Qui enim, inquiunt, fieri poterat, ut captivi lapidandi principes et prophetas suos haberent potestatem? Et magis hoc esse verum affirmant, quod scribit Jeremias, convictos quid...

(Vers. 24 seqq.)Â Et ad Semeiam Neelamitem dices. Et quod sequitur:Â Haec dicit Dominus exercituum, Deus Israel: Pro eo quod misisti in nomine tuo libros ad omnem populum qui est in Jerusalem,Â in LXX non habetur. Rursumque addidere de suo,Â Non misi te in nomine meo. Et consequenter juxta ordinem:Â Et ad Sophoniam filium Maasiae sacerdotem. Et iterum de Hebraeo:Â Et ad omnes sacerdotesÂ [Vulg. additÂ dicens]. Ac deinde historia texitur:Â Dominus dedit te sacerdotem pro Joiade sacerdote: ut sis duxÂ (siveÂ praeceptor et episcopus) in domo Domini super omnem virum arreptitium, et prophetantem, ut mittas eum in nervum et in carceremÂ (siveÂ in custodiam) et in cataracten, quem SymmachusÂ Î¼ÏŒÏ‡Î»Î¿Î½,Â Aquila ipsum verbum Hebraicum posuitÂ Â SINAC.

(Verses 21 ff.) "Thus says the Lord of hosts, the God of Israel, to Ahab the son of Kolaiah, and to Zedekiah the son of Maaseiah, who prophesy falsely to you in my name: behold I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall strike them in your eyes. And a curse shall be taken from them by all the transmigration of Judah which is in Babylon, saying: The Lord make you like Zedekiah, and like Ahab, whom the king of Babylon fried in the fire, because they have done folly (or iniquity) in Israel, and have committed adultery with the wives of their friends (or their citizens): and have spoken a word falsely in my name, which I did not command them: I am the judge and the witness, says the Lord." The Hebrews say that these are the elders who did folly in Israel, and committed adultery with the wives of their citizens, to one of whom Daniel speaks: "Old man of evil days." And to the other: "Seed of Canaan, and not of Judah, beauty has deceived you, and lust has subverted your heart. Thus you did to the daughters of Israel, and they fearing spoke with you; but a daughter of Judah did not sustain your iniquity" (Dan. 13:56, 57). And as for what the Prophet now speaks: "And they have spoken a word falsely in my name, which I did not command them," they think that this is signified, that they thus deceived the miserable little women who are carried about by every wind of doctrine, in that they said to them, because they were of the tribe of Judah, that Christ was to be generated from their seed: who enticed by desire offered their bodies, as if about to be mothers of Christ. But that which is said in the present: "whom [1048] the king of Babylon fried in the fire," seems to go against the history of Daniel. For that one asserts that they were stoned by the people at the judgment of Daniel: but here it is written, that the king of Babylon fried them in the fire. Whence also by many and almost all Hebrews, that thing is not received as if a fable, nor is it read in their synagogues. For how, they say, could it happen that captives should have the power of stoning their princes and prophets? And they affirm this to be more true which Jeremiah writes, that having been convicted...

(Verses 24 ff.) "And to Shemaiah the Nehelamite you shall say." And what follows: "Thus says the Lord of hosts, the God of Israel: Because you have sent books in your name to all the people who are in Jerusalem," is not had in the LXX. And again they added of their own: "I have not sent you in my name." And consequently according to the order: "And to Zephaniah the son of Maaseiah the priest." And again from the Hebrew: "And to all the priests [Vulg. adds saying]." And then the history is woven: "The Lord has given you as a priest instead of Jehoiada the priest: that you should be a leader (or preceptor and bishop) in the house of the Lord over every man seized [possessed] and prophesying, that you may send him into the shackles and into prison (or into custody) and into the cataract [stocks]," which Symmachus called mochlos [a bar], Aquila put the Hebrew word itself SINAC.

Et nunc quare non increpuisti Jeremiam Anathothiten, qui prophetat vobis? Quia super hoc misit ad nos in Babylonem, dicens: Longum est, aedificate domos, et habitate: et plantate hortos , et comedite fructus eorum. Legit ergo Sophonias sacerdos librum istum in auribus Jeremiae prophetae.

Semeias de loco Neelami, qui interpretatur torrens, cum rege Jechonia ductus fuerat in Babylonem, et prophetabat populo mendaciter, eo quod celeriter essent in Jerusalem reversuri. Fuisse autem eum pseudoprophetam, sequentia Jeremiae verba demonstrant: Haec dicit Dominus ad Semeiam Neelamitem, pro eo quod prophetavit vobis Semeias, et ego non misi eum. Quia igitur Jeremias ad eos, qui erant in Babylone, litteras miserat dicens: Aedificate domos, et habitate: plantate hortos, et comedite fructus eorum: accipite uxores, et generate filios; et post alia junxerat: Non vos seducant Prophetae vestri qui sunt in medio vestri [Al. vestrum], et divini vestri; ac deinde, Quia isti falso prophetant vobis in nomine meo, et non misi eos, dicit Dominus: intelligens Semeias sub communi nomine pseudoprophetarum contra se scriptum, mittit litteras Jerusalem ad Sophoniam filium Maasiae sacerdotem, et ad reliquios sacerdotes, contra Jeremiam, quare non increpetur a Sophonia sacerdote, cujus officium est discernendi inter prophetas, qui Spiritu sancto loquantur et qui contrario , et recludi jubeatur [Al. jubetur] in carcerem, ut mendacii sui poenas luat, et populum ultra supplantare desistat.

Joiades sacerdos fuit, qui Joas post interfectionem Athaliae imperium tradidit, et interfecit sacerdotes Baal (IV Reg. XI; II Paral. XXIII). Hoc est ergo quod scribit: Quare non imitaris Joiadem sacerdotem, et interficis Jeremiam pseudoprophetam? Dominus enim te pro Joiade constituit, ut habeas curam Templi; et praecipue discernas qui sancto Spiritu loquantur, qui daemoniaco. Discretiones autem spirituum divinae esse gratiae, et Apostolus memorat (I Joan. IV). Cur, inquit, non increpuisti Jeremiam Anathotiten? Quodque ipse merebatur quasi pseudopropheta, refert in prophetam, et praevenit mendacio veritatem. Unde et prudentiores putantur filii tenebrarum filiis lucis in generatione hac. Nobisque agentibus patienter, et exspectantibus miserorum salutem, praeveniunt haeretici, et nos suo appellant nomine, ducentes caeci caecos in foveam. Misit, inquit, ad nos in Babylonem, dicens: Longe est.

"And now why hast thou not rebuked Jeremiah of Anathoth, who prophesies to you? Because for this he has sent to us in Babylon, saying: It is a long time, build houses, and dwell in them: and plant gardens, and eat their fruit." Zephaniah the priest therefore read this book in the ears of Jeremiah the prophet.

Shemaiah of the place Nehelam, which is interpreted torrent, had been led with King Jeconiah into Babylon, and was prophesying to the people lyingly, for the reason that they were quickly to return to Jerusalem. Moreover, that he was a false prophet, the following words of Jeremiah demonstrate: "Thus says the Lord to Shemaiah the Nehelamite, for the reason that Shemaiah has prophesied to you, and I sent him not." Because therefore Jeremiah had sent a letter to those who were in Babylon, saying: "Build houses, and dwell in them: plant gardens, and eat their fruit: take wives, and beget sons;" and after other things he had joined: "Let not your Prophets who are in the midst of you seduce you, and your diviners;" and then, "Because these prophesy falsely to you in my name, and I sent them not, says the Lord:" Shemaiah, understanding that it was written against himself under the common name of false prophets, sends a letter to Jerusalem to Zephaniah the son of Maaseiah the priest, and to the rest of the priests, against Jeremiah, why he should not be rebuked by Zephaniah the priest, whose office it is to discern between prophets, who speak by the Holy Spirit and who by the contrary, and be commanded to be shut up in prison, that he might pay the penalties of his lie, and cease to supplant the people any further.

Jehoiada was the priest who delivered the empire to Joash after the killing of Athaliah, and killed the priests of Baal (4 Kings 11; 2 Chron. 23). This is therefore what he writes: Why dost thou not imitate Jehoiada the priest, and kill Jeremiah the false prophet? For the Lord has constituted thee instead of Jehoiada, that thou mayest have the care of the Temple; and especially discern who speak by the Holy Spirit, who by the demonic. Moreover, the Apostle also mentions that the discretions of spirits belong to divine grace (1 John 4). Why, he says, hast thou not rebuked Jeremiah of Anathoth? And that which he himself was deserving of as a false prophet, he refers to the prophet, and prevents the truth with a lie. Whence also the sons of darkness are thought to be more prudent than the sons of light in this generation. And while we are acting patiently, and expecting the salvation of the miserable, heretics anticipate us, and call us by their own name, leading as blind men the blind into the pit. "He has sent," he says, "to us in Babylon, saying: It is far off."

Hoc est omne quod dolet: quare adversum suum mendacium Jeremias scripserit veritatem, longe esse reditum, et post septuaginta annos redituros in Jerusalem: unde debere eos aedificare domos, plantare pomaria, et comedere fructus eorum, accipiere uxores, et facere filios, quae praeteritus sermo narravit. Quas litteras, cum accepisset Sophonias sacerdos, ad cujus specialiter nomen scriptae erant , legit Jeremiae quodammodo suggillans eum, et ipsa [Al. ipsam et lectionem] increpans lectione, quare auderet in Babylonem talia scribere.

(Vers. 30 seqq.) Et factum est verbum Domini ad Jeremiam, dicens: Mitte ad omnem transmigrationem, dicens: Haec dicit Dominus ad Semeiam Neelamitem: Pro eo quod prophetavit vobis Semeias, et ego non misi eum, et fecit vos confidere in mendacio: idcirco haec dicit Dominus: Ecce ego visitabo super Semeiam Neelamitem, et super semen ejus. Non erit ei vir sedens in medio populi hujus, et non videbit bonum quod ego faciam populo meo, ait Dominus, quia praevaricationem locutus est adversus Dominum.

Pseudopropheta Semeias vere Neelamites, qui de torrente alienas et turbidas aquas sumpserat, irascitur contra mendacium suum vera scripsisse Jeremiam, et ad Sophoniam sacerdotem mittit epistolas, cur ausus sit Propheta scribere veritatem, et cupit eum recludi carcere [Al. in carcerem], ne loquatur. Sophonias quoque prophetam latenter accusat, dum legit epistolam mentientis, et accusationem ejus habere se jactitat. Quanto magis sceleris rei sunt, qui defendunt pseudoprophetas, et mentientes fovent, et aliorum male inventa, sua faciunt esse peccata!

Audiat itaque pseudopropheta, intelligat sacerdos quid per eum et ipse audire mereatur: Haec dicit Dominus: Ecce ego visitabo super Semeiam. Hoc Dominus loquitor, non propheta, quod visitet super Semeiam Neelamitem, non in remedium, sed in supplicium mentientis, juxta illud quod scriptum est: Visitabo in virga iniquitates eorum, et in flagellis peccata eorum (Ps. LXXXVIII, 33). Nec solum super pseudoprophetam visitat, sed et super semen ejus, omnes discipulos quos suo errore decepit. Non erit, inquit, vir sedens in medio populi hujus. Deleatur de sanctorum conciliabulo stirps pessima, nec sedeat in medio quiescentium, qui cum stantibus stare non potuit, nec audivit illud: Si stetisset in substantia mea (Jer. XXIII). Cumque Dominus perfectionem virtutum omnium finito septenario tempore promittat, ille non videbit bonum, quod sibi in praesenti tempore vindicabat. Hoc autem totum fiet, quia praevaricationem locutus est adversus Dominum, ut diceret jam soluta peccatorum captivitate reversuros esse in Jerusalem; quibus Apostolus comminatur: Jam saturati estis, jam divites facti estis, sine nobis regnastis; et utinam regnaretis, ut et nos regnaremus vobiscum (I Cor. IV, 8)!

This is all that pains him: why Jeremiah has written the truth against his lie, that the return is far off, and that they are to return into Jerusalem after seventy years: whence they ought to build houses, plant orchards, and eat their fruit, take wives, and make sons, which the past discourse has narrated. Which letter, when Zephaniah the priest had received it, to whose name specifically it had been written, he read to Jeremiah in a way taunting him, and rebuking him by the reading itself, why he should dare to write such things to Babylon.

(Vers. 30 seqq.) "And the word of the Lord came to Jeremiah, saying: Send to all the transmigration, saying: Thus says the Lord to Shemaiah the Nehelamite: For the reason that Shemaiah has prophesied to you, and I sent him not, and he made you trust in a lie: therefore thus says the Lord: Behold, I will visit upon Shemaiah the Nehelamite, and upon his seed. There shall not be for him a man sitting in the midst of this people, and he shall not see the good which I shall do to my people, says the Lord, because he has spoken prevarication against the Lord."

The false prophet Shemaiah, truly a Nehelamite, who from the torrent had taken strange and turbid waters, is angry that against his lie Jeremiah had written true things, and sends letters to Zephaniah the priest, why the Prophet has dared to write the truth, and desires him to be shut up in prison [Al. in prison], lest he speak. Zephaniah also covertly accuses the prophet, while he reads the letter of the lying one, and boasts that he has his accusation. How much more are they guilty of crime, who defend false prophets, and foster lying ones, and make the evil inventions of others to be their own sins!

Let the false prophet therefore hear, let the priest understand what through him he also deserves to hear: "Thus says the Lord: Behold, I will visit upon Shemaiah." This the Lord speaks, not the prophet, that he visits upon Shemaiah the Nehelamite, not for a remedy, but for the punishment of the lying one, according to that which is written: "I will visit their iniquities with a rod, and their sins with scourges" (Ps. 88:33). Nor does he visit only upon the false prophet, but also upon his seed, all the disciples whom he has deceived by his error. "There shall not be," he says, "a man sitting in the midst of this people." Let the very bad stock be blotted out from the assembly of the saints, nor let him sit in the midst of those resting, who could not stand with those standing, nor heard that: "If he had stood in my substance" (Jer. 23:22). And since the Lord promises the perfection of all virtues when the septenary time is finished, he shall not see the good, which he was claiming for himself in the present time. Moreover, all this shall be done, because he has spoken prevarication against the Lord, that he should say that the captivity of sins already being dissolved they were to return into Jerusalem; against whom the Apostle threatens: "Now you are filled, now you are become rich, you have reigned without us; and I would to God you did reign, that we also might reign with you" (1 Cor. 4:8)!