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COMMENTARY ON JEREMIAH

Commentariorum in Jeremiam

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

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LIBER SEXTUS.

Prolixitas voluminis Jeremiae prophetae vincit nostrum propositum, ut quamvis breviter, tamen multa dicamus. Unde et praesens sextus liber Commentariorum in Jeremiam repromissiones mysticas continebit, quas Judaei putant, et nostri judaizantes in consummatione mundi esse complendas: nec dum enim sub Zorobabel possunt expletas convincere. Nos autem sequentes auctoritatem Apostolorum et Evangelistarum, et maxime apostoli Pauli, quidquid populo Israel carnaliter repromittitur, in nobis spiritualiter completum esse monstramus, hodieque compleri: nec inter Judaeos et Christianos ullum aliud esse certamen, nisi hoc: ut cum illi nosque credamus Christum Dei Filium repromissum; et ea, quae sunt futura sub Christo a nobis expleta, ab illis explenda dicantur. Qui igitur Christum venisse jam credimus, necesse est ut ea, quae sub Christo futura dicuntur, expleta doceamus; nosque esse filios Abraham, de quibus scriptum est: Potens est Deus de lapidibus istis suscitare filios Abraham (Matth. III, 9), ad quem facta est repromissio: Et in semine tuo benedicentur omnes gentes (Gen. XXII, 18). Quam benedictionem vas electionis in Christo expletam docens: Non dixit, inquit, in seminibus, sed in semine, qui est Christus (Gal. III, 16). Ora igitur, frater Eusebi, Dominum Jesum Christum, ut eodem labore et Spiritus gratia, quo aliorum prophetarum, et praecipue Isaiae repromissiones interpretati sumus, etiam hujus prophetae explanare valeamus. Qui quantum in verbis simplex videtur et facilis, tantum in majestate sensuum profundissimus est.

(Cap. XXX.---Vers. 1 seqq.) Hoc verbum, quod factum est ad Jeremiam a Domino, dicens: Haec dicit Dominus, Deus Israel, dicens: Scribe tibi omnia verba, quae locutus sum ad te, in libro. Ecce enim dies veniunt, dicit Dominus, et convertam conversionem populi mei Israel et Juda, ait Dominus, et convertam eos (sive sedere faciam) in terra, quam dedi patribus eorum, et possidebunt eam. Pro mittentibus in Babylonem pseudoprophetais cito populum, qui cum Jechonia captus fuerat, reversurum, et Anania filio Azur in Jerusalem eadem praedicante, Jeremias propheta, et illud quidem futurum asseruit, non intra biennium, ut illi mentiebantur, sed finitis septuaginta annis: et tunc jubetur in libro scribere, et memoriae tradere, quae Dominus ventura praenuntiet.

BOOK SIX.

The prolixity of the volume of the prophet Jeremiah overcomes our purpose, so that although we speak briefly, we nevertheless say much. Whence also the present sixth book of the Commentaries on Jeremiah will contain the mystical promises, which the Jews think, and our judaizers think, are to be fulfilled at the consummation of the world: for they cannot yet prove them fulfilled under Zerubbabel. We, however, following the authority of the Apostles and Evangelists, and especially of the apostle Paul, show that whatever is promised to the people of Israel according to the flesh is spiritually fulfilled in us, and is fulfilled today: nor is there any other struggle between Jews and Christians except this: that while they and we believe that Christ was the promised Son of God; those things which are future under Christ are said by us to be fulfilled, and by them to be yet fulfilled. Therefore, since we already believe that Christ has come, it is necessary that we teach that those things which are said to be future under Christ have been fulfilled; and that we are the sons of Abraham, of whom it is written: "God is able to raise up sons of Abraham from these stones" (Matth. 3:9), to whom the promise was made: "And in your seed shall all the nations be blessed" (Gen. 22:18). Which blessing the vessel of election teaching to be fulfilled in Christ: "He did not say," he says, "in seeds, but in seed, which is Christ" (Gal. 3:16). Pray therefore, brother Eusebius, to the Lord Jesus Christ, that by the same labor and grace of the Spirit with which we have interpreted the promises of other prophets, and especially of Isaiah, we may also be able to explain this prophet's. Who, as much as he seems simple and easy in words, is so much the deepest in the majesty of senses.

(Chapter 30, Verses 1 ff.) This word which came to Jeremiah from the Lord, saying: Thus says the Lord, the God of Israel, saying: Write for yourself all the words which I have spoken to you in a book. For behold the days come, says the Lord, and I will turn back the conversion of my people Israel and Judah, says the Lord, and I will turn them back (or cause them to sit) in the land which I gave to their fathers, and they shall possess it. Instead of the false prophets in Babylon promising that the people who had been captured with Jeconiah would quickly return, and Hananiah the son of Azur preaching the same things in Jerusalem, Jeremiah the prophet asserted that this would indeed happen, not within two years as they were lyingly saying, but when the seventy years were finished: and then he is commanded to write in a book, and to hand down to memory, the things which the Lord foretells are to come.

Ex quo manifestum est, nequaquam vicinum tempus esse vaticinii, sed multa post tempora haec explenda, quando Israel et Juda reversuri sunt in terram suam, et implendum illud quod Ezechiel prophetavit: duas virgas sibi pariter copulandas, et imperaturum David regem, de quo scribit: Et servus meus David rex super eos, et pastor unus erit omnium eorum (Ezech. XXXVII, 24). Si quid igitur in illa prophetia diximus, etiam in praesenti loco intelligendum est, praesertim cum eadem, et eo tempore Ezechiel in Babylone, et Jeremias in Jerusalem prophetaverint.

(Vers. 4 seqq.) Et haec verba, quae locutus est Dominus ad Israel et ad Judam, quoniam haec dicit Dominus: Vocem terroris (sive timoris) audivimus, formido, et non est pax. Interrogate et videte si generat masculus. Quare ergo vidi omnis viri manum super lumbos suos quasi parientis [Vulg. parturientis], et conversae sunt universae facies in auruginem? Primum tristitia annuntiantur, ut post malorum magnitudinem, laeta succedant. Gravior quippe sanitas est aegrotatione depulsa; et doloris magnitudo in magnitudinem vertitur gaudiorum. Quod autem dicit, hoc est, tantus erit timor, tantaque formido, ut fugata pace, bellis et sanguine omnia compleantur, et viros quoque (quorum proprium est contra adversarios dimicare) muliebris timor obtineat: manusque nequaquam ad arma, sed ad renes tenendos conferant, quasi si mulier pariens ilia lumbosque contineat. Unde et cunctorum facies vertentur in auruginem, pavorem cordis, vultus pallore testantes. Quidam hunc locum secundum tropologiam sic interpretantur, ut putent illud testimonium: A timore, tuo, Domine, concepimus, et parturivimus, et peperimus: spiritum salutis tuae fecimus super terram (Isai. XXVI, 17, 18), et illud Apostolicum in quo dicit: Filioli mei, quos iterum parturio, donec Christus formetur in vobis (Galat. IV, 19), huic exemplo comparari: quod manifestum est non ad terrorem, sed ad gaudium pertinere, cum praesens Scriptura vastationis Israel, et ruinae tempus significet.

(Vers. 7.) Vae quia magna dies illa, nec est similis ejus, tempusque tribulationis est Jacob, et ex ipso salvabitur. Praedicat tempus miseriae, ut inferat tempus gaudii. Cum, inquit, tanta praecesserint mala, ut dolor virorum omnium dolori parturientis feminae comparetur: tamen tempus tribulationis Jacob, hoc est, populi Dei mutabitur in prospera; et ex ipso quoque salvabitur, subauditur tempore, de quo sermo processerat. Jacob autem duodecim tribus intellige, quae nequaquam sub Zorobabel, ut nonnulli falso putant; sed de Evangelica vocatione salvatae sunt.

From which it is manifest that the time of the prophecy is by no means near, but that these things are to be fulfilled after many times, when Israel and Judah are to return to their land, and that which Ezekiel prophesied is to be fulfilled: that two rods are to be joined together for himself, and that King David would rule, of whom he writes: "And my servant David shall be king over them, and there shall be one shepherd for all of them" (Ezech. 37:24). If we said anything in that prophecy, it is also to be understood in the present place, especially since Ezekiel in Babylon and Jeremiah in Jerusalem prophesied the same things at that time.

(Verses 4 ff.) And these are the words which the Lord spoke to Israel and to Judah, for thus says the Lord: We have heard a voice of terror (or of fear), dread, and there is no peace. Ask and see if a male brings forth. Why then have I seen the hand of every man upon his loins as one in travail, and all faces are turned into a yellowish pallor? First, sad things are announced, so that after the magnitude of evils, joyful things may succeed. For health is more pleasing when sickness has been driven away; and the magnitude of grief is turned into the magnitude of joys. Moreover, what he says is this: so great shall be the fear, and so great the dread, that when peace is put to flight, all things shall be filled with wars and blood, and a womanly fear shall take hold of even the men (whose property it is to fight against adversaries): and they shall by no means apply their hands to arms, but to holding their loins, just as if a woman in travail should hold her flanks and loins. Whence also the faces of all shall be turned into a yellowish pallor, testifying to the terror of the heart by the paleness of the countenance. Some interpret this place according to tropology thus, as to think that that testimony: "From your fear, O Lord, we have conceived, and have been in travail, and have brought forth: we have made the spirit of your salvation upon the earth" (Isai. 26:17, 18), and that Apostolic word in which he says: "My little children, of whom I am in travail again until Christ be formed in you" (Galat. 4:19), is compared to this example: which is manifest to pertain not to terror, but to joy, since the present Scripture signifies the time of the devastation of Israel and of ruin.

(Verse 7.) Woe, for that day is great, nor is there any like it, and it is a time of tribulation for Jacob, and he shall be saved out of it. He foretells a time of misery, so that he may bring in a time of joy. Since, he says, such great evils have preceded, that the grief of all men is compared to the grief of a woman in travail: nevertheless the time of tribulation of Jacob, that is, of the people of God, shall be changed into prosperous things; and he shall also be saved out of it, "time" being understood, concerning which the discourse had proceeded. Moreover, by Jacob understand the twelve tribes, which were by no means saved under Zerubbabel, as some falsely think; but out of the Evangelical vocation.

(Vers. 8, 9.) Et erit in die illa, ait Dominus exercituum, conteram jugum ejus de collo tuo, et vincula illius dirumpam: et non dominabuntur eis [Vulg. ei] amplius alieni, sed servient (sive operabuntur) Domino Deo suo, et David regi suo, quem suscitabo eis. Iste est David, cujus et Evangelium meminit (Luc. I), daturum se nobis, ut sine timore de manu inimicorum nostrorum liberati, serviamus illi; in sanctitate et justitia coram ipso omnibus diebus nostris. Quomodo enim primus Adam, et secundus Adam scribuntur juxta corporis veritatem; sic et David Dominus atque Salvator: quia juxta carnem ex David, totum in eo sancta Maria conferente, quidquid fuit ex stirpe David, et habente originem atque conceptum de Spiritu sancto. Quodque ait: Conteram jugum ejus de collo tuo, et vincula illius dirumpam, non dubium, quin sub typo Nabuchodonosor de diabolo sentiendum sit.

(Vers. 10, 11.) Tu ergo ne timeas, serve meus Jacob, ait Dominus; neque paveas, Israel. Quia ecce ego salvum te faciam de terra longinqua, et semen tuum de terra captivitatis eorum; et revertetur Jacob, et requiescet, et cunctis affluent bonis, et non erit quem formidet: quoniam tecum ego sum, ait Dominus, ut salvem te. Faciam enim consummationem in cunctis gentibus, in quibus dispersi te. Te autem non faciam in consummationem: sed castigabo (sive erudiam) te in judicio, ut non tibi videaris innoxius (sive et mundans non mundabo te). Haec *περικοπή* in Septuaginta non habetur, et in plerisque codicibus Vulgatae editionis sub asteriscis de Theodotione addita est. Pollicetur autem sermo divinus, et familiariter [Al. familiarem] vocat servum suum Jacob, et Israel, sicut Abraham, Isaac, et Jacob vocantur servi Dei. Moyses quoque, et alii prophetae, et apostolus Paulus in principio Epistolarum suarum hoc titulo gloriatur. ut duae et decem tribus, id est, duodecim sciant se de terra longinqua esse salvandas, et solvendam captivitatem, reddendamque pacem, et omni eas replendas abundantia, juxta illud quod in psalmo dicitur: Fiat pax in virtute tua, et abundantia in turribus tuis (Psal. CXXI, 7). Hoc autem erit, quia praesentia Domini perfruentur, quando et gentes adversariae, quae eos ceperant, disperibunt, et isti liberabuntur ex gentibus. Docetque eos nequaquam poenae, sed eruditioni traditos, ut judicarentur quasi proprii, et non perderentur quasi alieni.

(Verses 8, 9.) And it shall be in that day, says the Lord of hosts, I will crush his yoke from your neck, and I will burst his bonds: and strangers shall no longer dominate them (or him), but they shall serve (or work for) the Lord their God, and David their king, whom I will raise up for them. This is the David of whom the Gospel also makes mention (Luke 1), that He would give Himself to us, so that being liberated from the hand of our enemies without fear, we may serve Him; in holiness and justice before Him all our days. For just as the first Adam and the second Adam are written according to the truth of the body; so also are David the Lord and Savior: because according to the flesh He is from David, holy Mary contributing everything in him that was from the stock of David, and He having His origin and conception from the Holy Spirit. And as for what he says: "I will crush his yoke from your neck, and I will burst his bonds," it is not doubtful but that under the type of Nebuchadnezzar it is to be understood of the devil.

(Verses 10, 11.) Therefore do not fear, my servant Jacob, says the Lord; nor be dismayed, O Israel. For behold, I will save you from a far country, and your seed from the land of their captivity; and Jacob shall return, and shall rest, and shall abound with all good things, and there shall be no one whom he should dread: for I am with you, says the Lord, to save you. For I will make a consummation among all the nations in which I have dispersed you. But you I will not make into a consummation: but I will chastise (or instruct) you in judgment, so that you may not seem to yourself guiltless (or and cleansing I will not cleanse you). This pericope is not found in the Septuagint, and in most codices of the Vulgate edition it has been added under asterisks from Theodotion. Moreover, the divine discourse promises, and familiarly calls his servant Jacob and Israel, just as Abraham, Isaac, and Jacob are called servants of God. Moses also, and other prophets, and the apostle Paul in the beginning of his Epistles glories in this title. so that the two and ten tribes, that is, twelve, may know that they are to be saved from a far country, and the captivity is to be released, and peace is to be restored, and they are to be filled with all abundance, according to that which is said in the psalm: "Let peace be in your strength, and abundance in your towers" (Psal. 121:7). Moreover, this shall be because they shall enjoy the presence of the Lord, when both the adversary nations, which had taken them, shall perish, and these shall be liberated from the nations. And he teaches that they were by no means handed over to punishment, but to instruction, so that they might be judged as His own, and not perish as strangers.

Qui enim non credit, jam judicatus est (Joan. III, 18), hoc est, praejudicatus in interitum. Quod autem intulit: Ut non tibi videaris innoxius, sive juxta Symmachum, et mundans non mundabo te; vel juxta Aquilam, cum te erudiero per iudicium, nequaquam innocentem faciam, illud significat, quod omnis mundus [Al. immundus] indigeat misericordia Dei, et nullus, quamvis sanctus sit, securus pergat ad iudicem: contra novam ex veteri haeresim, quae putat in isto saeculo, et in ista carne mortali, antequam corruptivum hoc induat incorruptionem (I Cor. XV), posse hominem esse sine peccato.

(Vers. 12 seqq.) Quia haec dicit Dominus, insanabilis fractura tua, pessima plaga tua. Non est qui iudicet iudicium tuum ad alligandum, curationum utilitas non est tibi. Omnes amatores tui obliti sunt tui, te non quaerent. Plaga enim inimici percussi te, castigatione crudeli (sive forti) propter multitudinem iniquitatis tuae, dura facta sunt (sive multiplicata sunt) peccata tua. Quid clamas super contritione tua? Insanabilis est dolor tuus, propter multitudinem iniquitatis tuae, et propter dura peccata tua feci haec tibi. Quasi ad speciosam mulierem loquitur, cui supra dixerat: Castigabo te in iudicio, ut non tibi videaris innoxius, sive innoxia; et per metaphoram [Al. additur loquitur] ad Jerusalem, quod Dei iudicio pessime vulnerata sit, et nequaquam alio, nisi ipso qui percusserat, possit curante sanari. Non est, ait Dominus, qui iudicet iudicium tuum: nec altissimo vulnere valeat cutem cicatricis obducere. Quocumque te converteris, utilitas non est tibi, quia offendisti eum qui verus, et solus est medicus. Omnes amatores tui obliti sunt tui, vel sacerdotes, vel principes, aut certe Angelorum praesidia, quibus priusquam offenderes Dominum, vallabaris. Te non quaerent, facientes contra Apostolum, qui quaerebant credentes, et non ea quae erant credentium (II Cor. XII). Plaga enim inimici percussi te, castigatione crudeli. Aliter amicus, aliter inimicus percutit: aliter pater, aliter hostis. Ille caedit ut corrigat, iste percutit ut occidat (Psal. VI). Unde et Propheta lacrymabiliter dicit: Domine, ne in furore tuo arguas me, neque in ira tua corripas me (Psal. XXXVII, 1). Hoc autem factum est, quia propter multitudinem iniquitatis tuae, dura facta sunt peccata tua. Quodque sequitur: Quid clamas super contritione tua? insanabilis est dolor tuus propter multitudinem iniquitatis tuae, in Septuaginta non habetur; videlicet quia secundo dicitur, propter multitudinem iniquitatis tuae, et dura peccata tua; et qui scribebant a principio, additum putaverunt.

For he who does not believe is already judged (John 3:18), that is, prejudged unto destruction. Moreover, as for what he added: "So that you may not seem to yourself guiltless," or according to Symmachus, "and cleansing I will not cleanse you"; or according to Aquila, "when I shall have instructed you through judgment, I will by no means make you innocent," it signifies this: that all the world (or the unclean) stands in need of the mercy of God, and no one, however holy he may be, proceeds secure to the judge: against the new heresy from the old one, which thinks that in this world, and in this mortal flesh, before this corruptible puts on incorruption (1 Cor. 15), a man can be without sin.

(Verses 12 ff.) For thus says the Lord, your breach is incurable, your wound is most grievous. There is no one to judge your judgment unto binding up, there is no benefit of healings for you. All your lovers have forgotten you, they shall not seek you. For with the wound of an enemy I have struck you, with a cruel (or strong) chastisement because of the multitude of your iniquity, your sins have become hard (or have been multiplied). Why do you cry over your contrition? Your grief is incurable, because of the multitude of your iniquity, and because of your hard sins I have done these things to you. He speaks as if to a beautiful woman, to whom he had said above: "I will chastise you in judgment, so that you may not seem to yourself guiltless," or "guiltless one"; and through a metaphor he speaks to Jerusalem, that she has been most grievously wounded by the judgment of God, and can by no means be healed by any other curer except Him who had struck her. "There is no one," says the Lord, "to judge your judgment": nor could one prevail to draw over a skin of a scar upon the deepest wound. Whithersoever you turn yourself, there is no benefit for you, because you have offended Him who is the true and only physician. All your lovers have forgotten you, either the priests, or the princes, or certainly the protections of the Angels, by which you were walled about before you offended the Lord. They shall not seek you, acting contrary to the Apostle, who sought the believers, and not those things which were the believers' (2 Cor. 12). For with the wound of an enemy I have struck you, with a cruel chastisement. A friend strikes in one way, an enemy in another: a father in one way, a foe in another. The former beats so that he may correct, the latter strikes so that he may kill (Psal. 6). Whence also the Prophet says tearfully: "O Lord, rebuke me not in your fury, nor chastise me in your anger" (Psal. 37:1). Moreover, this was done because on account of the multitude of your iniquity, your sins have become hard. And as for what follows: "Why do you cry over your contrition? your grief is incurable because of the multitude of iniquity," it is not found in the Septuagint; obviously because it is said a second time, "because of the multitude of your iniquity, and your hard sins"; and those who were writing from the beginning thought it had been added.

(Vers. 16, 17.) Propterea omnes, qui comedunt te, devorabuntur: et universi hostes tui in captivitatem ducentur: et qui te vastant, vastabuntur: cunctosque praedatores tuos dabo in praedam. Obducam enim cicatricem tibi, et a vulneribus tuis sanabo te, dicit Dominus. Quia ejectam (sive dispersam) vocaverunt te Sion. Haec est quae non habebat requirentem. Et sub Zorobabel haec facta cognoscimus, quando Assyrios, hoc est, Niniven vastavere Babylonii atque Chaldaei, et rursum Babylonios et Chaldaeos Medi Persaeque ceperunt, et Babylon destructa est. Tunc Sion coepit habere Dominum requirentem, et obducta est cicatrix vulneribus illius, et sanata est a plagis suis, quod plenius atque perfectius completur [Al. complebitur] in Christo.

(Vers. 18 seqq.) Haec dicit Dominus: Ecce ego convertam conversionem tabernaculorum Jacob: et tectis (sive captivitati) eorum [Vulg. ejus] miserebor. Et aedificabitur civitas in excelso suo, et Templum juxta ordinem suum fundabitur. Et egredietur de eis laus, voxque ludentium. Et multiplicabo eos, et non minuentur. (Quodque sequitur: Et glorificabo eos, et non attenuabuntur, in LXX non habetur.) Et erunt, inquit, filii ejus sicut a principio, et coetus ejus coram me permanebit, et visitabo adversum omnes qui tribulant eum. Et erit dux ejus ex eo, et princeps de medio ejus producet. Et applicabo eum, et accedet ad me. Quis enim iste est qui applicet cor suum, ut appropinquet mihi, ait Dominus? (Rursumque et hoc in LXX non habetur.) Et eritis mihi in populum, et ego ero vobis in Deum. Quorum typus praecessit in Zorobabel et Ezra, quando reversus est populus, et coepta est aedificari civitas in excelso suo, Templique observari religio, et caetera quae ipsius Ezrae volumine continentur. Plenius autem atque perfectius in Domino Salvatore, Apostolisque completum est, quando aedificata est civitas in excelso suo, de qua scriptum est: Non potest abscondi civitas quae in monte sita est (Matth. V, 14): et Templum juxta ordinem suum caeremoniasque fundatum, ut quidquid in priori populo fiebat carnaliter, in Ecclesia spiritualiter compleretur. Tunc egressa est laus sive gratiarum actio. Hoc enim significat THODA (), ut omnes Apostoli dicerent: Gratia vobis et pax (I Cor. I, 3). Voxque ludentium, non illo ludo, quo manducavit populus et bibit et surrexit ut luderet (Exod. XXIII); sed eo quo coram Arca Domini lusit David (II Reg. VI). Et multiplicati sunt et non imminuti, ut totus orbis crederet in Dominum Salvatorem: et glorificati sunt, ut impleretur quod scriptum est: Gloriosa dicta sunt de te, civitas Dei (Psal. LXXXVI, 2). Fueruntque filii ejus, hoc est, Apostoli sicut fuerunt a principio, Abraham, et Isaac, et Jacob, principes generis Israelitici.

(Verses 16, 17.) Therefore all who eat you shall be devoured: and all your enemies shall be led into captivity: and those who lay you waste shall be wasted: and all your plunderers I will give for a prey. For I will bring a scar over you, and from your wounds I will heal you, says the Lord. Because they have called you, O Zion, an outcast (or dispersed). This is she who had no one seeking her. And we know that these things were done under Zerubbabel, when the Babylonians and Chaldeans wasted the Assyrians, that is, Nineveh, and again the Medes and Persians took the Babylonians and Chaldeans, and Babylon was destroyed. Then Zion began to have the Lord seeking her, and a scar was drawn over her wounds, and she was healed from her plagues, which is more fully and perfectly fulfilled in Christ.

(Verses 18 ff.) Thus says the Lord: Behold I will turn back the conversion of the tabernacles of Jacob: and I will have mercy on their roofs (or their captivity). And the city shall be built in its height, and the Temple shall be founded according to its order. And from them shall go forth praise, and the voice of those playing. And I will multiply them, and they shall not be diminished. (And as for what follows: "And I will glorify them, and they shall not be attenuated," it is not found in the Septuagint). And his sons, he says, shall be as from the beginning, and his assembly shall remain before me, and I will visit against all who trouble him. And his leader shall be from him, and his prince shall be produced from the midst of him. And I will apply him, and he shall approach me. For who is this who applies his heart that he may approach me, says the Lord? (And again this is also not found in the Septuagint.) And you shall be to me for a people, and I will be to you for a God. A type of these things preceded in Zerubbabel and Ezra, when the people returned, and the city began to be built in its height, and the religion of the Temple to be observed, and the other things which are contained in the volume of Ezra himself. Moreover, it was more fully and perfectly completed in the Lord Savior and the Apostles, when the city was built in its height, concerning which it is written: "A city situated on a mountain cannot be hidden" (Matth. 5:14): and the Temple was founded according to its order and ceremonies, so that whatever was done carnally in the former people might be spiritually fulfilled in the Church. Then went forth praise or thanksgiving. For this is what THODA signifies, so that all the Apostles might say: "Grace to you and peace" (1 Cor. 1:3). And the voice of those playing, not with that play with which the people ate and drank and rose up to play (Exod. 23); but with that with which David played before the Ark of the Lord (2 Sam. 6). And they were multiplied and not diminished, so that the whole world might believe in the Lord Savior: and they were glorified, so that what is written might be fulfilled: "Glorious things are said of you, O city of God" (Psal. 86:2). And his sons, that is, the Apostles, were as they were from the beginning, Abraham, and Isaac, and Jacob, the princes of the Israelite race.

(Vers. 23, 24.) Ecce turbo Domini furor egrediens, et procella ruens, in capite impiorum conquiescet. Non avertet iram indignationis Dominus, donec faciat et compleat cogitationem cordis sui, in novissimo dierum intelligetis ea. Turbo furoris Domini et procella ruens atque tempestas requiescet in capite eorum, vel daemonum, vel eorum qui Dei filium blasphemaverunt: et non avertet iram indignationis suae, donec faciat et compleat cogitationem cordis sui; et circumdetur exercitu Jerusalem, et penitus deleatur. Quomodo autem artifex non potest intelligi nisi opere completo; nec medicinae industria, nisi postquam fuerit sanitas consecuta: ita cum eversio fuerit Jerusalem, et prioris populi abjectio, tunc intelligent credentes, quod repulsio Judaeorum, nostrae salutis occasio sit.

(Cap. XXXI.--Vers. 1.) In tempore illo dicit Dominus, ero Deus universis cognationibus Israel (sive generi Israel) et ipsi erunt mihi in populum. Nisi cogitatio Domini fuerit impleta, et furor ejus requieverit super impiorum caput, universitatis Dominus cognationibus Israel Deus esse non poterit. Hoc autem dicit reliquiis, quae salvae factae sunt. Quod si opponitur nobis id, quod dictum est: Ero Deus generi Israel, sive universis cognationibus Israel, assumamus exemplum: Si filii essetis Abrahae, faceretis opera patris vestri (Joan. VIII, 39). Et Apostolus scribit: Videte Israel secundum carnem (I Cor. X, 8). Ex quo docet esse alium Israel secundum spiritum. Ille igitur Israel est, qui mente cernit Deum, sive rectissimus Domini est, et hujusmodi Israel erit populus Dei.

(Vers. 2.) Haec dicit Dominus: Invenit gratiam in deserto populus qui remanserat gladio, vadat ad requiem suam Israel. LXX: Sic dicit Dominus: Inveni calidum in deserto cum his, qui perierant gladio. Ite et nolite interficere Israel. Ridicule Latini codices in hoc loco ambiguitate verbi Graeci, pro calido, lupinos interpretati sunt: Graecum enim θερμὸν utrumque significat, quod et ipsum non habetur in Hebraeo. Est enim scriptum HEN, quod Aquila, Symmachus, et Theodotio χάριν, hoc est gratiam interpretati sunt. Soli Septuaginta posuerunt calidum, putantes ultimam litteram MEM esse. Si enim legamus HEN per litteram NUN, gratia dicitur, si per MEM, calor interpretatur. Est autem sensus juxta Hebraicum: Populus Judaeorum, qui Romano remanserat gladio; vel certe iram furoris Domini potuerat evitare [Al. evadere], invenit gratiam in deserto gentium; ut intra turbam nationum in Ecclesia salvetur, unde et vadet et inveniet requiem suam Israel, quam semper speraverat, quam ei Prophetarum promiserant vaticinia.

(Verses 23, 24.) Behold the whirlwind of the Lord, fury going forth, and a rushing storm, shall rest upon the head of the impious. The Lord will not turn away the anger of his indignation until he does and completes the thought of his heart, in the last of days you shall understand these things. The whirlwind of the fury of the Lord and the rushing storm and tempest shall rest upon the head of them, either of the demons, or of those who blasphemed the Son of God: and he will not turn away the anger of his indignation until he does and completes the thought of his heart; and Jerusalem is surrounded by an army and utterly deleted. Moreover, just as an artisan cannot be understood except by the completed work; nor the industry of medicine except after health has been attained: so when the overthrow of Jerusalem and the rejection of the former people shall have been, then believers will understand that the repulse of the Jews is the occasion of our salvation.

(Chapter 31, Verse 1.) At that time, says the Lord, I will be the God of all the kindreds of Israel (or the race of Israel) and they shall be to me for a people. Unless the thought of the Lord shall have been fulfilled, and his fury shall have rested upon the head of the impious, the Lord of the universe will not be able to be God to the kindreds of Israel. Moreover, he says this to the remnants who have been made safe. But if that which was said is opposed to us: "I will be the God of the race of Israel," or "to all the kindreds of Israel," let us take an example: "If you were the sons of Abraham, you would do the works of your father" (John 8:39). And the Apostle writes: "See Israel according to the flesh" (1 Cor. 10:8). From which he teaches that there is another Israel according to the spirit. That, therefore, is Israel which discerns God with the mind, or is the most righteous of the Lord, and an Israel of this kind shall be the people of God.

(Verse 2.) Thus says the Lord: The people who had remained from the sword found grace in the desert, let Israel go to his rest. LXX: Thus says the Lord: I have found him warm in the desert with those who had perished by the sword. Go and do not kill Israel. Ridiculously the Latin codices in this place, by the ambiguity of the Greek word, have interpreted "lupins" for "warm": for the Greek **thermon** signifies both, which itself is not found in the Hebrew. For there is written HEN, which Aquila, Symmachus, and Theodotion have interpreted as **charin**, that is, grace. Only the Septuagint placed "warm," thinking the last letter to be MEM. For if we read HEN with the letter NUN, it is called "grace," if with MEM, it is interpreted as "heat." Moreover, the sense according to the Hebrew is: The people of the Jews, who had remained from the Roman sword; or certainly had been able to avoid (or escape) the anger of the fury of the Lord, found grace in the desert of the nations; so that within the crowd of nations they may be saved in the Church, whence also Israel shall go and find his rest, which he had always hoped for, which the prophecies of the Prophets had promised him.

Porro juxta LXX haec intelligentia est: Dominus invenit calidos, atque viventes Apostolos, et socios eorum in deserto gentium, inter eos qui infidelitate sua interfecti fuerant, nec habebant calorem vitae. Unde praecipitur Angelis, et his qui in ministerio Dei sunt, ne omnes interficiant, ne Israel penitus deleatur, diciturque eis: Ite, et nolite interficere Israel; sint alioqui [Al. aliqui] qui vivant, sint qui caleant ardore fidei, sint qui frigus infidelitatis et mortis effugiant, quos Dominus inveniat in deserto.

(Vers. 3 seqq.) Longe Dominus apparuit mihi (sive ei): et in charitate perpetua dilexi te: ideo attraxi te miserans. Rursumque aedificabo te, et aedificaberis, virgo Israel: adhuc ornaberis [Al. coronaberis] tympanis tuis (sive assumes tympana tua) et egredieris in choro ludentium: adhuc plantabis vineas in montibus Samariae: plantate plantaria, et vindemiate: erit enim dies, in qua clamabunt custodes in monte Ephraim: Surgite et ascendamus in Sion ad Dominum Deum nostrum. Quia offenderat Israel Dominum, et dixerat: Non habemus regem nisi Caesarem (Joan. XIX, 15). Et: Venite et interficiamus eum, et nostra erit haereditas (Marc. XII, 7); et longe recesserat a Deo: propterea Dominus post multum tempus apparuit ei, non tempore Zorobabel et Ezrae, postquam rursum capti sunt, sed in charitate perpetua dilexit eum quae nullo fine delebitur. Et attraxi eum miserans. Nequaquam enim merito, sed clementia salvatus est. Rursumque ait: Aedificabo te, et aedificaberis, virgo Israel. Hoc proprie intelligamus in Ecclesia. Delirant enim qui auream atque gemmatam suspirant Jerusalem, suam avaritiam in mysterio urbis Domini consecrantes. Adhuc ornaberis tympanis tuis, ut canas Domino in Ecclesiis, omni in te malorum operum carne consumpta. Et egredieris in choro ludentium cum gentium turbis, plantabis vineas in montibus Samariae. Nequaquam in vallibus et humilibus locis; sed in montibus Samariae, qui post captivitatem populi Israel ab alienigenis possessi sunt, quibus dicitur: Plantate plantaria, et vindemiate. Tunc fuit dies Domini, in qua clamaverunt custodes Apostoli videlicet, et apostolici viri in monte Samariae, et in monte Ephraim, quorum alterum custodiam, alterum ubertatem sonat. Quid vero dicunt custodes Samariae, immo quid clamant in monte Ephraim? Surgite qui jacetis, humilia relinquite, victimarum hostias spernite. Sacrificium Domino spiritus contribulatus (Psal. L). Ascendamus in Sion, hoc est, in Ecclesiam, ubi est speculatio et intuitus Dei.

Furthermore, according to the LXX this is the understanding: The Lord found the warm and living Apostles and their companions in the desert of the nations, among those who had been killed by their infidelity, nor had the warmth of life. Whence it is commanded to the Angels, and to those who are in the ministry of God, that they should not kill all, lest Israel be utterly deleted, and it is said to them: "Go, and do not kill Israel"; let there be some at least who may live, let there be some who may be warm with the ardor of faith, let there be some who may escape the cold of infidelity and death, whom the Lord may find in the desert.

(Verses 3 ff.) From afar the Lord appeared to me (or to him): and in perpetual charity I have loved you: therefore I have drawn you, pitying. And again I will build you, and you shall be built, O virgin Israel: still you shall be adorned (or crowned) with your timbrels (or you shall take up your timbrels) and you shall go forth in the choir of those playing: still you shall plant vineyards in the mountains of Samaria: plant the plantations, and gather the vintage: for there shall be a day in which the watchmen in mount Ephraim shall cry out: Arise and let us ascend into Zion to the Lord our God. Because Israel had offended the Lord and had said: "We have no king but Caesar" (John 19:15). And: "Come and let us kill him, and the inheritance will be ours" (Mark 12:7); and had receded far from God: therefore the Lord after much time appeared to him, not in the time of Zerubbabel and Ezra, after which they were captured again, but in perpetual charity he loved him which shall be deleted by no end. And he drew him, pitying. For he was saved by no means by merit, but by clemency. And again he says: "I will build you, and you shall be built, O virgin Israel." Let us understand this properly in the Church. For those are delirious who sigh for a golden and jeweled Jerusalem, consecrating their own avarice in the mystery of the city of the Lord. Still you shall be adorned with your timbrels, so that you may sing to the Lord in the Churches, all the flesh of evil works in you being consumed. And you shall go forth in the choir of those playing with the crowds of the nations, you shall plant vineyards in the mountains of Samaria. By no means in valleys and humble places; but in the mountains of Samaria, which after the captivity of the people of Israel were possessed by foreigners, to whom it is said: "Plant the plantations, and gather the vintage." Then was the day of the Lord, in which the watchmen, namely the Apostles and apostolic men, cried out in mount Samaria and in mount Ephraim, one of which sounds as "watching," the other as "abundance." What indeed do the watchmen of Samaria say, or rather what do they cry out in mount Ephraim? Arise you who lie prostrate, leave humble things, despise the victims of sacrifices. "A sacrifice to the Lord is a troubled spirit" (Psal. 50). Let us ascend into Zion, that is, into the Church, where there is the speculation and intuition of God.

(Vers. 7.) Quia haec dicit Dominus: Exsultate in laetitia Jacob, et hinnite contra caput gentium: personate, canite, et dicite: Salvum fac, Domine, populum tuum, reliquias Israel. Significanter non totus salvatur Israel, sed reliquiae Israel, praecipiente Domino atque dicente: Exsultate in laetitia, qui estis de Jacob, et hinnite, ad caput gentium referentes cuncta, quia cauda quondam versa est in caput. Personate, canite, et dicite. Quid est illud quod jubentur dicere? Salvum fac, Domine, populum tuum. Quem populum? Utique reliquias Israel, quae secundum electionem salvae factae sunt. De quibus et Paulus assumens testimonium Isaiae loquitur: Nisi Dominus sabaoth reliquisset nobis semen, sicut Sodoma facti essemus, et sicut Gomorrha similes fuissetis (Isa. I, 9; Rom. IX, 29).

(Vers. 8.) Ecce ego adducam eos de terra Aquilonis, et congregabo eos ab extremis terrae. Quod sequitur: In solemnitate Phase, et generabit filios multos, in Hebraico non habetur, sed in Septuaginta tantum legitur, pro quo apud Hebraeos scriptum est:

Inter quos erunt caecus, et claudus, et praegnans, et pariens simul: Ecclesia magna revertentium huc. Congregantur reliquiae populi Israel per Apostolos, et apostolicos viros, de quibus supra legimus: Clamabunt custodes in monte, et quibus praecipitur: Personate, canite, et dicite, ut salvae fiant reliquiae Israel. Ipse quoque Dominus pollicetur se reducturum eos de terra Aquilonis, qui est ventus durissimus, nomine autem dexter vocatur, de incredulitate, de frigore Dominicae charitatis; et congregare eos ab extremis terrae, non in alio tempore, sed in solemnitate Phase, hoc est, feriis Dominicae passionis: quando crucifixus Dominus est, impletumque illud quod ipse in Evangelio repromisit. Cum exaltatus fuero a terra, omnia traham ad me (Joan. XII, 23). Tunc generavit multum populum, ut illud impleretur Isaiae: Quia nata est genus semel (Isai. LXVI, sec. LXX). Uno enim die tria millia, altero quinque millia hominum crediderunt (Act. II et IV). Quodque in Hebraico scribitur: Inter quos erunt caecus et claudus, et praegnans, et pariens simul, ecclesia magna revertentium huc. quamquam et juxta litteram impletum sit, quod caeci viderint, claudi ambulaverint. tamen melius juxta anagogen intelligi potest, quod qui prius erant caeci perfidia, postea crediderint Salvatori; et qui claudi, quibus quondam loquebatur Elias: Usquequo claudicatis utroque pede (III Reg. XVIII, 21)? postea ambulaverint [Al. viderint].

(Verse 7.) For thus says the Lord: Exult in the joy of Jacob, and neigh against the head of the nations: sound forth, sing, and say: Save, O Lord, your people, the remnants of Israel. Significantly not all Israel is saved, but the remnants of Israel, the Lord commanding and saying: "Exult in joy, you who are of Jacob, and neigh," referring all things to the head of the nations, because the tail was once turned into the head. Sound forth, sing, and say. What is that which they are commanded to say? "Save, O Lord, your people." What people? Certainly the remnants of Israel, which were made safe according to election. Concerning which also Paul, assuming the testimony of Isaiah, speaks: "Unless the Lord of sabaoth had left us a seed, we would have become as Sodom, and been made like unto Gomorrah" (Isa. 1:9; Rom. 9:29).

(Verse 8.) Behold I will bring them from the land of the North, and will gather them from the ends of the earth. What follows: "In the solemnity of Phase, and she shall bring forth many sons," is not found in the Hebrew, but is read in the Septuagint only, for which among the Hebrews it is written:

Among whom shall be the blind and the lame, and the pregnant and the one bringing forth together: a great church of those returning hither. The remnants of the people of Israel are gathered through the Apostles and apostolic men, concerning whom we read above: "The watchmen shall cry out on the mountain," and to whom it is commanded: "Sound forth, sing, and say," so that the remnants of Israel may be made safe. The Lord Himself also promises that He will bring them back from the land of the North, which is a most harsh wind, but is called "right" by name, from incredulity, from the cold of the Lord's charity; and to gather them from the ends of the earth, not at any other time, but in the solemnity of Phase, that is, on the holidays of the Lord's passion: when the Lord was crucified, and that was fulfilled which He Himself promised in the Gospel. "When I shall be exalted from the earth, I will draw all things to myself" (John 12:32). Then He begat a great people, so that that word of Isaiah might be fulfilled: "Because a race was born at once" (Isai. 66, according to LXX). For in one day three thousand, in another five thousand men believed (Acts 2 and 4). And as for what is written in the Hebrew: "Among whom shall be the blind and the lame, and the pregnant and the one bringing forth together, a great church of those returning hither." although it may also be fulfilled according to the letter, that the blind saw, the lame walked. nevertheless it can better be understood according to anagoge, that those who were previously blind by perfidy afterwards believed in the Savior; and those who were lame, to whom Elijah once spoke: "How long do you halt on both feet?" (1 Kings 18:21). afterwards walked.

Et: Populus qui sedebat in tenebris et umbra mortis, magnum lumen aspexerit (Isai. IX, 2); claudique cucurrerint, et praegnans pepererit filios, Ecclesiam magnam revertentium ad fidem. Judaei putant hoc esse completum, quando sub Ezra post diem Phase egressi sunt de Babylone ut reverterentur Jerusalem, in quo typus fuit, et non veritas. Neque enim in illo tempore universa, quae legimus et lecturi sumus, fuisse completa poterunt [Al. poterant] approbare.

(Vers. 9.) In fletu venient (sive egredientur): et in misericordia reducam eos, et adducam eos per torrentes aquarum in via recta, et non impingent (sive non errabunt) in ea. Quia factus sum Israel pater, et Ephraim primogenitus meus est. Si juxta Hebraicum legerimus, in fletu venient: hoc enim indicat JABU (); dicemus quod interdum, et nimii gaudii fletus indicium sit, juxta illud: Lacrymor gaudio. Sin autem juxta Septuaginta qui dixerunt: In fletu egredietur, et in misericordia, sive in consolationem reducam eos, illum sensu ponemus, qui et in psalmis dicitur: Euntes ibant et flebant, mittentes semina sua: Venientes autem venient cum exultatione, portantes manipulos suos (Psal. CXXV, 7, 8). Fleverunt enim, quando captivi ducti sunt: et consolationem maximam receperunt, quando misericordia Domini sunt reducti. Et adduxit eos Dominus per apostolos, et apostolicos viros, plenos aquarum et largissimi fluminis, in via recta [Al. rectae], videlicet fidei, non in perfidia Judaeorum. Et non, inquit, impingent in ea, quia caeci esse cessarunt, quibus quondam dictum est: Si caeci essetis, non haberetis peccatum. Nunc vero quia dicitis: videmus, peccatum vestrum manet (Joan. IX, 41). Possumus viam rectam, et Christum intelligere, in qua quicumque ambulaverit, non impinget (Rom. V). Factus sum, ait, Israel pater, qui reductus est, et Ephraim primogenitus meus est. Ubi enim quondam abundavit peccatum, superabundavit gratia. Ephraim autem in typo esse populi de gentibus congregati, Scriptura testatur. Fuit enim posterior filius Joseph, et surripuit primogenita Manasse, qui natura primitivus erat (Genes. XLVIII); sed in mysterio crucis decussatis manibus, qui stabat ad sinistram Jacob, dextrae manus ejus suscepit benedictionem. Et qui steterat ad dexteram, sinistra benedictus, in secundum redactus est gradum. Et quomodo Jacob Esau, sic Ephraim Manasse rapuit primogenita. Omnisque populus decem tribuum vocatus est Ephraim, quia Jeroboam filius Nabath, ex hac tribu regnum Israel inchoavit.

And: "The people who sat in darkness and the shadow of death saw a great light" (Isai. 9:2); and the lame ran, and the pregnant woman brought forth sons, a great Church of those returning to the faith. The Jews think this was completed when they went forth from Babylon under Ezra after the day of Phase to return to Jerusalem, in which there was a type and not the truth. For they could not prove that in that time all the things which we read and are about to read were fulfilled.

(Verse 9.) In weeping they shall come (or they shall go forth): and in mercy I will bring them back, and I will lead them through torrents of waters in a straight way, and they shall not stumble (or they shall not err) in it. For I have become a father to Israel, and Ephraim is my firstborn. If we read according to the Hebrew, "in weeping they shall come": for this is what JABU indicates; we shall say that sometimes weeping is an indication of excessive joy, according to that word: "I weep for joy." But if according to the Septuagint, who said: "In weeping he shall go forth, and in mercy (or in consolation) I will bring them back," we shall put that sense which is also said in the psalms: "Going they went and wept, casting their seeds: but coming they shall come with exultation, carrying their sheaves" (Psal. 125:7, 8). For they wept when they were led captive: and they received the greatest consolation when they were brought back by the mercy of the Lord. And the Lord led them through the Apostles and apostolic men, full of waters and of a most abundant river, in the straight way, namely of faith, not in the perfidy of the Jews. "And they shall not," he says, "stumble in it," because they ceased to be blind, to whom it was once said: "If you were blind, you would not have sin. But now because you say: we see, your sin remains" (John 9:41). We can understand the straight way as Christ also, in whom whosoever shall walk shall not stumble (Rom. 5). "I have become," he says, "a father to Israel," who has been brought back, "and Ephraim is my firstborn." For where sin once abounded, grace superabounded. Moreover, that Ephraim is a type of the people gathered from the nations, the Scripture testifies. For he was the later son of Joseph, and he snatched away the birthright from Manasseh, who was firstborn by nature (Gen. 48); but in the mystery of the cross, with hands crossed, he who was standing at the left of Jacob received the blessing of his right hand. And he who had stood at the right, being blessed with the left, was reduced to the second degree. And just as Jacob snatched the birthright from Esau, so Ephraim from Manasseh. And all the people of the ten tribes was called Ephraim, because Jeroboam the son of Nebat, from this tribe the kingdom of Israel began.

(Vers. 10 seqq.) Audite verbum Domini, gentes, et annuntiate in insulis quae procul sunt, et dicite: Qui dispersit Israel, congregabit eum, et custodiet eum sicut pastor gregem suum, quia redemit Dominus Jacob, et liberavit [Vulg. redimet et liberabit] eum de manu potentioris (sive de manu fortioris). Et venient, et laudabunt in monte Sion, et confluent ad bona Domini super frumento, et vino, et oleo, et fetu pecorum, et armentorum. Eritque anima eorum quasi hortus irriguus (sive quasi lignum fructiferum), et ultra non esurient. Tunc laetabitur virgo in choro (sive virgines) et juvenes et senes simul, et convertam luctum eorum in gaudium, et consolabor eos, et laetificabo a dolore suo. Et inebriabo animam sacerdotum pinguedine (sive filiorum Levi) et populus meus bonis meis adimplebitur, ait Dominus. Perspicue vocatio gentium demonstratur, Scriptura dicente: Audite verbum Domini, gentes, et annuntiate in insulis quae procul sunt, et dicite. Quid annuntiant insulis quae procul sitae sunt? Quod Dominus, qui dispersit Israel, ipse congregabit eum. Nequaquam ergo ut dispergerentur, potentiae fuit adversariorum, sed Domini voluntatis. Et custodiet eum sicut pastor gregem suum. Pastor enim bonus ponit animam suam pro ovibus suis (Joan. X). Quia redemit Dominus Jacob, pretio sanguinis sui, et liberavit eum de manu potentioris, sive fortioris. Per quae ostenduntur fortiores adversariae potestates natura fragilitatis humanae. Et quantum in utrisque virium est, illas fortiores esse natura, sed nos fortiores fide, si tamen mereamur liberari ab eo, qui potest alligare fortem, et domum ejus diripere. Et venient, inquit, haud dubium quin liberati de manu potentium, et laudabunt liberatorem suum in monte Sion, hoc est, in Ecclesia, et confluent ad bona Domini, rerum omnium abundantiam, quae non in frugibus, et cibis carnis istius, sed in virtutum varietate sentitur. Super frumento, inquit, et vino, et oleo, de quo conficitur panis Domini, et sanguinis ejus impletur typus, et chrisma Dominicae benedictionis exprimitur.

(Vers. 15.) Haec dicit Dominus: Vox in excelso audita est lamentationis, fletus et luctus, Rachel plorantis filios suos, et noluit [Vulg. nolentis] consolari super filiis suis [Vulg. eis], quia non sunt. LXX: Sic dicit Dominus: Vox in Rama audita est, lamentatio et fletus, et luctus, Rachel plorantis filios suos, et noluit conquiescere, quia non sunt. Nec juxta Hebraicum, nec juxta Septuaginta, Matthaeus sumpsit testimonium.

(Verses 10 ff.) Hear the word of the Lord, O you nations, and announce it in the islands that are afar off, and say: He who dispersed Israel shall gather him, and shall keep him as a shepherd does his flock, because the Lord has redeemed Jacob, and has liberated (Vulgate: shall redeem and shall liberate) him from the hand of one stronger than he (or from the hand of a more powerful one). And they shall come, and shall praise in mount Zion, and shall flow together to the good things of the Lord over the corn, and wine, and oil, and the young of the cattle and of the herds. And their soul shall be as a watered garden (or as a fruitful tree), and they shall hunger no more. Then shall the virgin rejoice in the choir (or the virgins), and the young men and the old men together, and I will turn their mourning into joy, and will console them, and will make them joyful from their grief. And I will inebriate the soul of the priests with fatness (or of the sons of Levi), and my people shall be filled with my good things, says the Lord. Clearly the vocation of the nations is demonstrated, the Scripture saying: "Hear the word of the Lord, O nations, and announce it in the islands that are afar off, and say." What do they announce to the islands which are situated afar off? That the Lord, who dispersed Israel, He Himself shall gather him. Therefore, that they were dispersed was by no means of the power of the adversaries, but of the Lord's will. "And he shall keep him as a shepherd does his flock." For the good shepherd lays down his life for his sheep (John 10). "Because the Lord has redeemed Jacob," by the price of His blood, "and has liberated him from the hand of one stronger than he," or "a more powerful one." Through which are shown the adversary powers stronger than the nature of human frailty. And as much as there is of strength in both, those are stronger by nature, but we are stronger by faith, if only we deserve to be liberated by Him who can bind the strong man and plunder his house. "And they shall come," he says, no doubt being liberated from the hand of the powerful, "and shall praise" their liberator "in mount Zion," that is, in the Church, "and shall flow together to the good things of the Lord," an abundance of all things, which is perceived not in the fruits and foods of this flesh, but in the variety of virtues. "Over the corn," he says, "and wine, and oil," from which the bread of the Lord is made, and the type of His blood is fulfilled, and the chrism of the Lord's blessing is expressed.

(Verse 15.) Thus says the Lord: A voice was heard in the height of lamentation, of weeping and of mourning, of Rachel weeping for her sons, and she would not (Vulgate: unwilling) be consoled over her sons (Vulgate: them), because they are not. LXX: Thus says the Lord: A voice was heard in Rama, lamentation and weeping, and mourning, of Rachel weeping for her sons, and she would not rest, because they are not. Neither according to the Hebrew nor according to the Septuagint did Matthew take the testimony.

Legimus enim in eo post descriptionem infantium necis: Tunc impletum est, quod dictum est per Jeremiam prophetam dicentem: Vox in Rama audita est, ploratus et ululatus multus: Rachel, flentis [Al. plorans] filios suos, et noluit consolari, quia non sunt (Matth. II, 17, 18). Ex quo perspicuum est, Evangelistas et Apostolos, nequaquam ex Hebraeo interpretationem alicujus secutos; sed quasi Hebraeos ex Hebraeis, quod legebant Hebraice, suis sermonibus expressisse. Rachel mater Joseph, cum veniret Bethleem, subito partus dolore correpta, peperit filium, quem obstetrix, quia moriebatur pariens, vocavit Benoni, hoc est, filius doloris mei. Pater autem Jacob mutavit vocabulum, et appellavit eum Benjamin, hoc est, filius dextrae (Gen. XXXV, 18). Quaeritur itaque, quomodo Matthaeus evangelista testimonium Prophetae ad interfectionem transtulerit parvulorum: cum perspicue de decem tribubus scriptum sit, quarum princeps non fuit Ephratha, et nequaquam sit in tribu Ephraim, sed in tribu Juda: ipsa est enim, et Bethleem *δωνύμως*. Unde et nomina utriusque concordant. Bethleem vocatur domus panis. Ephrata, *καρποφορία*, quam nos ubertatem possumus dicere. Quia igitur Rachel in Ephrata, hoc est, in Bethleem condita est, sicut et Scriptura sancta, et titulus sepulcri ejus hodieque testantur, flere dicitur pueros, qui juxta se, et in suis regionibus interfecti sunt. Quid Judaeorum hunc locum sic interpretantur, quod capta Jerusalem sub Vespasiano, per hanc viam Gazam, et Alexandriam infinita millia captivorum Romam directa sint.

(Vers. 16, 17.) Haec dicit Dominus: Quiescat vox tua a ploratu, et oculi tui a lacrymis: quia est merces operi tuo, ait Dominus. Et revertentur de terra inimici (sive inimicorum) et erit [Vulg. est] spes novissimis tuis, ait Dominus: et revertentur filii ad terminos suos. Hoc juxta litteram necdum factum est, neque enim decem tribus, quae in civitatibus Medorum exsulant, atque Persarum, reversas in terram Judaeam legimus: sed juxta spiritum, et in passione Domini completum est, et hucusque completur: quando de toto orbe salvatur Israel, et Rachel dicitur: Quiescat vox tua a ploratu, et oculi tui a lacrymis. Et est sensus: Plorare desiste, priora enim opera tua respexit Dominus: Et revertentur filii tui de terra inimici, ne praesenti dolore tenearis. Est enim spes novissimis tuis, ait Dominus.

For we read in him after the description of the slaughter of the infants: "Then was fulfilled that which was said through Jeremiah the prophet, saying: A voice was heard in Rama, weeping and much wailing: Rachel, of one weeping (Al. weeping) for her sons, and she would not be consoled, because they are not" (Matth. 2:17, 18). From which it is clear that the Evangelists and Apostles by no means followed anyone's interpretation from the Hebrew; but as Hebrews from Hebrews, they expressed in their own words what they were reading in Hebrew. Rachel the mother of Joseph, when she was coming to Bethlehem, suddenly seized by the pain of childbirth, brought forth a son, whom the midwife, because she was dying in giving birth, called Benoni, that is, "son of my grief." The father Jacob, however, changed the name and called him Benjamin, that is, "son of the right hand" (Gen. 35:18). It is asked, therefore, how Matthew the evangelist transferred the testimony of the Prophet to the slaughter of the little ones: since it was clearly written concerning the ten tribes, of which the prince was not Ephratha, and by no means is it in the tribe of Ephraim, but in the tribe of Judah: for she is herself and Bethlehem double-named. Whence also the names of both agree. Bethlehem is called "house of bread." Ephrata, *karpophoria*, which we can call "fruitfulness." Because therefore Rachel was buried in Ephrata, that is, in Bethlehem, as both the holy Scripture and the title of her sepulcher even today testify, she is said to weep for the boys who were killed near her and in her regions. Some of the Jews interpret this place thus, that Jerusalem being captured under Vespasian, through this way to Gaza and Alexandria infinite thousands of captives were directed to Rome.

(Verses 16, 17.) Thus says the Lord: Let your voice rest from weeping, and your eyes from tears: because there is a reward for your work, says the Lord. And they shall return from the land of the enemy (or of the enemies) and there shall be (Vulgate: is) hope for your last things, says the Lord: and the children shall return to their borders. This according to the letter has not yet been done, for we do not read that the ten tribes, which are in exile in the cities of the Medes and Persians, have returned into the land of Judea: but according to the spirit and in the passion of the Lord it was fulfilled, and is fulfilled even until now: when Israel is saved from the whole world, and it is said to Rachel: "Let your voice rest from weeping, and your eyes from tears." And the sense is: Cease to weep, for the Lord has regarded your former works: "And your children shall return from the land of the enemy," lest you be held by present grief. "For there is hope for your last things," says the Lord.

Et revertentur filii tui ad terminos suos, quos habuerunt patres eorum Abraham, Isaac, et Jacob. Melius autem de parvulis intelligimus, quod mercedem habeant effusi sanguinis pro Christo: et pro terra Herodis inimici, teneant regna coelorum: et reversuri sint in sedem pristinam, quando pro corpore humilitatis, corpus receperint gloriosum. Ista est spes novissima, quando justii fulgebunt sicut sol (Sap. III), et infantes quondam parvuli, atque lactentes, absque aetatum incremento, et injuriis ac labore corporeo resurgent in virum perfectum, in mensuram plenitudinis Christi (Ephes. IV).

(Vers. 18, 19.) Audiens audiivi Ephraim transmigrantem (sive lamentantem); castigasti me, et eruditus sum sicut juvenus indomitus (sive sicut vitulus, et non didici); converte me, et convertar; quia tu Dominus Deus meus. Postquam enim convertisti me (sive captus sum) egi poenitentiam. Et postquam cognovi (sive ostendisti mihi), percussi femur meum (sive ingemui), confusus sum, et erubui (sive ex die confusionis, et ostendi te), quoniam sustinui opprobrium adolescentiae meae.

Loquitur Deus, quod Ephraim dicentem audierit, et lamentantem. Nulli autem dubium, quin decem tribus significet, quibus primus imperavit Jeroboam filius Nabath, qui et vitulos aureos fecit in Dan et Bethel, ut hoc populus errore seductus, Deum Israel colere et adorare desisteret.

Castigasti me, inquit, et castigatus sum. Omnis correptio proficit in salutem, quae ad praesens videtur esse tristitiae; et postea fructus affert pacificos.

Quodque ait: Quasi juvenus indomitus, sive sicut vitulus, et non didici, hoc significat, quod multo labore atque verberibus eruditus sit, ut ad poenitentiam converteretur, et non profecerit.

Converte, inquit, me, et convertar. Ergo idipsum quod agimus poenitentiam, nisi Dei nitamur auxilio, implere non possumus. Postquam enim converteris me, et ad te conversus fuero, tunc cognoscam, quia tu Dominus Deus meus es, et nequaquam errores mei atque peccata interficient me.

Et postquam convertisti me, egi poenitentiam. Vide quantum sit auxilium Dei, et quam fragilis humana conditio: ut hoc ipsum, quod agimus poenitentiam, nisi nos Dominus ante converterit, nequaquam implere valeamus.

Et postquam, inquit, ostendisti mihi, vel ipsam poenitentiam, vel tui notitiam, sive cognovi te, percussi femur meum. Quod dolentis et plangentis, et super errore pristino plorantis indicium est, ut femur manu percutiat, et stultum se ante fuisse fateatur.

Confusus, inquit, sum, et erubui, sive ex die confusionis. Quod enim tempus non est confusionis nostrae, si recordemur antiqua peccata, et omnium, quae male egimus capiamus memoriam?

And your children shall return to their borders, which their fathers Abraham, Isaac, and Jacob held. Moreover, we better understand concerning the little ones, that they have a reward for their shed blood for Christ: and instead of the land of Herod the enemy, they hold the kingdoms of heaven: and they are to return into their original seat, when instead of the body of humility they shall have received a glorious body. This is the last hope, when the just shall shine as the sun (Wisd. 3), and those once little infants and sucklings, without increment of ages and injuries and bodily labor, shall rise again into a perfect man, unto the measure of the fullness of Christ (Ephes. 4).

(Vers. 18, 19.) Hearing I have heard Ephraim transmigrating (or lamenting): "You have chastised me, and I was instructed like an untamed bullock (or like a calf, and I did not learn); convert me, and I shall be converted; because You are the Lord my God. For after You converted me (or I was taken captive) I did penance. And after I knew (or You showed to me), I struck my thigh (or I groaned), I was confounded, and I blushed (or from the day of confusion, and I showed You), because I have sustained the reproach of my youth."

God speaks, that He has heard Ephraim speaking and lamenting. Moreover, let there be no doubt that this signifies the ten tribes, over which Jeroboam the son of Nebat first reigned, who also made golden calves in Dan and Bethel, so that this people, seduced by error, might cease to worship and adore the God of Israel.

"You have chastised me," he says, "and I was chastised." All correction profits unto salvation, which at present seems to be of sadness; and afterwards it brings forth peaceful fruits.

And that which he says: "As an untamed bullock," or "like a calf, and I did not learn," this signifies that he was instructed with much labor and with stripes, so that he might be converted to penance, and yet he did not profit.

"Convert me," he says, "and I shall be converted." Therefore, this very thing that we do penance, we cannot fulfill unless we rely on the help of God. For after You shall have converted me, and I shall have been converted to You, then I shall know that You are the Lord my God, and by no means shall my errors and sins kill me.

"And after You converted me, I did penance." See how great is the help of God, and how fragile the human condition: so that this very thing, that we do penance, we can by no means fulfill unless the Lord has converted us beforehand.

"And after," he says, "You showed to me," either penance itself, or knowledge of You, or "I knew You," "I struck my thigh." Which is a sign of one grieving and mourning, and weeping over a former error, so that he strikes his thigh with his hand, and confesses that he was foolish before.

"I was confounded," he says, "and I blushed," or "from the day of confusion." For what time is not of our confusion, if we remember ancient sins, and take up the memory of all the things we have done wrongly?

Quodque dixere LXX, et ostendi te, significat, quod postquam ingemuit, et sua delicta cognovit, tunc in tantum profectum venerit, ut etiam aliis ignorantibus Deum ostenderit, juxta id quod David poenitens loquitur: Docebo iniquos vias tuas, et impii ad te convertentur (Psal. L, 15).

Et quod dicit: Quoniam sustinui opprobrium adolescentiae meae, per aetatis ignorantiam peccasse se dicit, ut facilius veniam consequatur, juxta illud quod David canit: Delicta juventutis meae, et ignorantias meas ne memineris (Psal. XXIV, 7).

Unde et in consequentibus Deus parvulum eum vocat et deliciis affluentem. Hoc autem dicit propter divitiarum magnitudinem et terrae fertilitatem, qua Ephraim tribus usque hodie luxuriat.

(Vers. 20.) Si filius honorabilis (sive dilectus) mihi Ephraim: si puer delicatus, quia ex quo locutus sum de eo (sive verba mea in eo), recordans recordabor ejus adhuc: idcirco conturbata sunt viscera mea super eo: miserans miserebor ejus, ait Dominus.

Poenitentiam agente Ephraim, et dicente: In principio erudisti me, et eruditus sum quasi juvenis indomitus; et in fine: Quoniam sustinuisti opprobrium adolescentiae meae; respondit Dominus, et plena ad se mente conversum, tali sustentat oraculo: Filius dilectus mihi Ephraim (Genes. XLVIII), quem in tantum dilexi ab initio, ut fratri praeferrem Manasse.

Filius honorabilis, qui contra naturae ordinem, honorem primogeniti Domini dignatione suscepit.

Puer delicatus, de quo scribitur: Filii Ephraim intendentes et mittentes arcum, conversi sunt in die belli (Psal. LXXVII, 9). Contra quem et ad quem, totus Osee liber est prophetae, cui benedixit Jacob.

Delicias autem in hoc loco juxta illud accipiamus, quod in psalmo dicitur: Delectare in Domino, et dabit tibi petitiones cordis tui (Psal. XXXVI, 4). Pro quo in Graeco, et in Hebraico habetur, deliciis afflue. Unde et paradus in Eden, deliciarum paradus appellatur.

Quia, inquit, fuerunt verba mea in eo, recordatione memor ero ejus adhuc. Ne putaretur gratuita benedictio, et ex indulgentia potius largitoris, quam merito ejus, in quem conferebatur, esse collata, ideo ait: Recordabor ejus, quia verba mea fuerunt in eo. Non in ore ejus, non in labiis, sed in imo cordis affectu.

And that which the LXX have said, "and I showed You," signifies that after he groaned and knew his own offenses, then he came to such great progress that he even showed God to others who were ignorant, according to that which David the penitent speaks: "I will teach the unjust Your ways, and the impious shall be converted to You" (Psal. 50:15).

And that which he says: "Because I have sustained the reproach of my youth," he says that he has sinned through the ignorance of age, so that he may more easily obtain pardon, according to that which David sings: "The sins of my youth and my ignorances do not remember" (Psal. 24:7).

Whence also in the following things God calls him a little one and abounding in delights. Moreover, He says this because of the magnitude of riches and the fertility of the land, in which the tribe of Ephraim luxuriates even until today.

(Vers. 20.) Is Ephraim an honorable (or beloved) son to Me? Is he a delicate child? For from the time I spoke of him (or My words were in him), remembering I will remember him still: therefore My bowels are troubled over him: pitying I will have pity on him, says the Lord.

Ephraim doing penance, and saying: "In the beginning You instructed me, and I was instructed like an untamed bullock"; and in the end: "Because You have sustained the reproach of my youth"; the Lord responded, and supports him who has turned to Him with a full mind, with such an oracle: "Ephraim is a beloved son to Me" (Gen. 48), whom I loved so much from the beginning, that I preferred him to his brother Manasseh.

"An honorable son," who against the order of nature, received the honor of the firstborn by the condescension of the Lord.

"A delicate child," of whom it is written: "The children of Ephraim, bending and shooting the bow, were turned back in the day of battle" (Psal. 77:9). Against whom and for whom, the whole book of the prophet Hosea is written, whom Jacob blessed.

Moreover, let us take "delights" in this place according to that which is said in the psalm: "Delight in the Lord, and He will give you the petitions of your heart" (Psal. 36:4). For which in Greek and in Hebrew it is had: "Abound in delights." Whence also the paradise in Eden is called the paradise of delights.

"Because," He says, "My words were in him, in record I will remember him still." Lest the blessing should be thought gratuitous, and conferred from the indulgence of the giver rather than by the merit of him upon whom it was bestowed, therefore He says: "I will remember him, because My words were in him." Not in his mouth, not on his lips, but in the innermost affection of his heart.

Propter quam causam et conturbata sunt viscera mea super eo. Cui loquitur et per Osee: Quid tibi faciam, Ephraim? quid tibi faciam, Israel? quasi Adamam ponam te, et quasi Seboim (Ose. VI, 4; XI, 8). Conversum est in me cor meum: conturbata sunt viscera mea. Non faciam furorem irae meae, et non disperdam Ephraim.

Miserans miserebor ejus, ait Dominus. Fuerunt quidem sermones mei in eo, et omnia mandata mea avido suscepit animo, et in suo corde servavit: sed tamen miserans miserebor ejus, ait Dominus, ut ostenderet omnem hominum justitiam indigere misericordia Dei.

(Vers. 21, 22.) Statue tibi speculas, pone tibi amaritudines: dirige cor tuum in viam directam in qua ambulasti. Revertere, virgo Israel, revertere ad civitates tuas istas. Usquequo deliciis dissolveris, filia vaga? quia creavit Dominus novum super terram: femina circumdabit virum.

LXX: Statue tibi speculatores: fac poenam: da cor tuum in humeros tuos: viam in qua ambulasti. Revertere, virgo Israel, revertere in civitates tuas lugens. Usquequo converteris, filia despecta? quoniam creavit te Dominus salute in plantationem novam: in salute tua circuibunt homines.

Ubi nos diximus, usquequo deliciis dissolveris, Symmachus posuit, Usquequo demergeris in profundum? Utramque autem editionem ex toto posui, ut caput obscurissimum, et Ecclesiae continens sacramenta, a Septuaginta (sive quis alius hunc prophetam interpretatus est) aut ignoratum, aut omissum ostenderem.

Verbum Hebraicum SIONIM (), vel in speculatores, vel in speculas vertitur; ut Aquila, et Symmachus interpretati sunt. Unde miror, quid sibi voluerit Vulgata editio, ut pro SIONIM, hoc est, pro speculatoribus, Sion poneret, turbaretque lectoris intelligentiam, quo putaret post Ephraim ad Sion, et ad tribum Juda repente Dei factum esse sermonem, cum perpetua oratio sit Ephraim, cui supra locutus est: Audiens audiavi Ephraim. Et: Filius honorabilis mihi Ephraim, sive puer delicatus, cui et nunc loquitur: Statue tibi speculas, sive speculatores, qui tibi praenuntient advenire tantam rerum omnium felicitatem.

Quodque sequitur, amaritudines, quae Hebraice dicuntur THEMRURIM (), pro quibus Symmachus interpretatus est, transmutationes, hoc indicat, quod flere debeat vel antiqua peccata, vel gaudii magnitudine, et tota ad Dominum mente converti, et ponere, sive dirigere cor suum in viam, per quam profecta est, inde enim illam esse redituram.

For which cause also My bowels are troubled over him. To whom He speaks also through Hosea: "What shall I do to you, Ephraim? what shall I do to you, Israel? Shall I make you as Adama, and as Seboim?" (Hos. 6:4; 11:8). My heart is turned within Me: My bowels are troubled. I will not execute the fury of My wrath, and I will not destroy Ephraim.

"Pitying I will have pity on him, says the Lord." Indeed My speeches were in him, and he received all My commandments with an eager mind, and kept them in his heart: but yet "pitying I will have pity on him, says the Lord," so that He might show that all the justice of men stands in need of the mercy of God.

(Vers. 21, 22.) "Set up watchtowers for yourself, place bitterness for yourself: direct your heart into the straight way in which you walked. Return, O virgin of Israel, return to these your cities. How long will you be dissolved in delights, O wandering daughter? For the Lord has created a new thing upon the earth: a woman shall encompass a man."

LXX: "Set up scouts for yourself: perform punishment: give your heart upon your shoulders: the way in which you walked. Return, O virgin of Israel, return into your cities mourning. How long will you be turned away, O despised daughter? Since the Lord has created you by salvation into a new planting: in your salvation men shall go about."

Where we said, "how long will you be dissolved in delights," Symmachus put, "How long will you be submerged into the deep?" Moreover, I have set down both editions in full, so that I might show that a most obscure chapter, and one containing the sacraments of the Church, was either unknown or omitted by the Seventy (or whoever else interpreted this prophet).

The Hebrew word SIONIM is turned either into "scouts" (*speculatores*) or into "watchtowers" (*speculas*); as Aquila and Symmachus have interpreted. Whence I wonder what the Vulgate edition intended for itself, that instead of SIONIM, that is, instead of "scouts," it should put "Sion," and trouble the understanding of the reader, whereby he might think that after Ephraim, the speech of God was suddenly made to Sion and to the tribe of Judah, when it is a continuous discourse to Ephraim, to whom He spoke above: "Hearing I have heard Ephraim." And: "Ephraim is an honorable son to Me, or a delicate child," to whom also He now speaks: "Set up watchtowers for yourself," or "scouts," who may announce to you that such great happiness of all things is arriving.

And that which follows, "bitterness" (*amaritudines*), which in Hebrew are called THEMRURIM, for which Symmachus interpreted "transmutations," this indicates that he ought to weep either for ancient sins, or for the magnitude of joy, and be converted with his whole mind to the Lord, and place or direct his heart into the way through which he set out, for from there he is to return.

Quodque pro hoc dixere Septuaginta: Da cor tuum in humeros, illud significat, quod cogitationes debeat operibus jungere, sive humeros contemplari portantium se, de captivitate reducentium. Quod Isaias plenius exsequitur in camelis, et curribus ac basternis eos asserens reducendos (Isai. LX).

Revertere, inquit, virgo Israel, revertere ad civitates tuas, quas captivus deseruisti: usquequo negligentia dissolveris, et profundo errore vagaberis? Respice quid dicturus sum, et unde tibi tanta beatitudo exspectanda [Al. speranda] sit, diligenter attende. Audi quod numquam ante cognoveras. Novam rem creavit Dominus super terram.

Absque viri semine, absque ullo coitu atque conceptu, femina circumdabit virum gremio uteri sui, qui juxta incrementa quidem aetatis per vagitus, et infantiam proficere videbitur sapientia et aetate; sed perfectus vir in ventre femineo solitis mensibus continebitur. Unde Symmachus et Aquila juxta nostram editionem interpretati sunt.

Quid sibi autem in loco hoc voluerit editio Vulgata, possem dicere, et sensum aliquem reperire, nisi de verbis Dei humano sensu argumentari esset sacrilegum; Theodotio autem, et ipse Vulgatae editioni consentiens, interpretatus est: Creavit Dominus salutem novam, in salute circuibit homo, singulare ponens pro plurali. Simulque et hoc notandum, quod nativitas Salvatoris, atque conceptus Dei, creatio nuncupetur.

(Vers. 23, 24.) Haec dicit Dominus exercituum, Deus Israel: Adhuc dicent verbum istud in terra Juda, et in urbibus ejus, cum convertero captivitatem eorum: benedicat tibi Dominus, pulchritudo justitiae, mons sanctus. Et habitabunt in eo Judas, et omnes civitates ejus simul, agricolae et minantes greges.

LXX: Sic dixit Dominus virtutum, Deus Israel: Adhuc dicent sermonem istum in terra Juda, et in urbibus ejus, quando reduxero transmigrationem ejus: benedictus Dominus super justum montem sanctum ejus, et qui habitant in terra Judaea, et in omni civitate ejus, cum agricola, et elevabitur in grege.

Juxta Hebraicum manifestum est, quod in reditu Israel, et in terram suam captivitate conversa, habitent urbes Juda, et dicatur eis per singula: Benedicat tibi Dominus, qui est vere pulchritudo justitiae, et mons sanctus, in quo qui habitaverit, nullas timebit insidias. Et habitabit absque iniquitate Judas in civitatibus suis: eruntque agricolae, et pecorum multitudo, quod ex parte videtur sub Zorobabel et Ezra esse completum.

And that which the Seventy said for this: "Give your heart upon your shoulders," that signifies that he ought to join thoughts to works, or to contemplate the shoulders of those carrying him, of those leading him back from captivity. Which Isaiah follows out more fully in the camels and chariots and litters, asserting that they are to be led back (Isa. 60).

"Return," He says, "O virgin of Israel, return to your cities," which as a captive you deserted: "how long will you be dissolved by negligence, and wander in deep error?" Behold what I am about to say, and from whence such great blessedness is to be expected by you, attend diligently. Hear what you had never known before. "The Lord has created a new thing upon the earth."

Without the seed of a man, without any coitus and conception, a woman shall encompass a man in the bosom of her womb, who according to the increments of age indeed will seem to profit by wailing and infancy in wisdom and age; but a perfect man will be contained in the feminine belly for the usual months. Whence Symmachus and Aquila have interpreted according to our edition.

Moreover, what the Vulgate edition intended for itself in this place, I could say, and find some sense, were it not sacrilegious to argue concerning the words of God with human sense; but Theodotion, himself also agreeing with the Vulgate edition, interpreted: "The Lord has created a new salvation, in salvation man shall go about," putting the singular for the plural. And at the same time this is also to be noted, that the birth of the Savior and the conception of God is called a "creation."

(Verses 23, 24) "Thus says the Lord of hosts, the God of Israel: They shall still say this word in the land of Judah and in its cities, when I shall have converted their captivity: The Lord bless you, O beauty of justice, O holy mountain." "And Judah and all its cities shall dwell in it together, husbandmen and those who lead flocks."

LXX: "Thus said the Lord of powers, the God of Israel: Still shall they say this word in the land of Judah, and in its cities, when I shall have brought back its transmigration: the Lord is blessed upon His just holy mountain, and those who dwell in the land of Judea, and in every city of it, with the husbandman, and he shall be lifted up in the flock."

According to the Hebrew, it is manifest that in the return of Israel, and with the captivity turned back into their own land, they shall inhabit the cities of Judah, and it shall be said to them individually: "The Lord bless you, who is truly the beauty of justice, and the holy mountain," in which whoever dwells shall fear no snares. And Judah shall dwell without iniquity in its cities: and there shall be husbandmen, and a multitude of cattle, which in part seems to have been completed under Zerubbabel and Ezra.

Plenitudo autem vaticinii ad Christi tempora referatur: vel in primo adventu, quando spiritualiter haec facta sunt; vel in secundo universa complentur, juxta nos spiritualiter, juxta Judaeos et nostros judaizantes carnaliter.

Porro juxta Septuaginta hic sensus est: Adhuc sermo iste dicitur in terra Juda, et in civitatibus ejus, quando convertero captivitatem ejus. Quid dicitur? Benedictus Dominus super justum montem sanctum ejus. Mons qui justitiae, et sanctitatis mereatur significationem accipere, nullus est alius, nisi Salvator. Caeterum stultum est, irrationalem et insensibilem montem errore Judaico justum et sanctum credere. Ipse est, de quo et in consequentibus scribitur: Et in omni civitate ejus, subauditur Salvatoris: cum agricola, non dubium quin Dominum significet, de quo in Evangelio scriptum est: Ego sum vitis, vos palmites: Pater meus agricola (Joan. XV, 1). Unde et Apostolus loquitur: Dei agricultura estis: Dei aedificatio estis (I Cor. III, 9).

(Vers. 25, 26.) Quia inebriavi animam lassam (sive quia inebriavi omnem animam sitientem) et omnem animam esurientem saturavi (sive replevi): ideo expergefactus sum, et vidi: et somnus meus dulcis fuit mihi.

Mutatio personarum facit obscuram intelligentiam Prophetarum. Dixerat Dominus, Adhuc dicent verbum istud in terra Juda et in urbibus ejus, cum convertero captivitatem eorum. Quid autem dicent? haud dubium quin hoc quod sequitur: Benedicat tibi Dominus, pulchritudo justitiae, mons sanctus, etc. Rursumque illis ista dicentibus respondit Dominus: Quia inebriavi animam lassam, sive sitientem, et omnem animam esurientem saturavi. Illoque ista dicente, respondit populus, qui de captivitate venerat: Ideo expergefactus sum, et vidi, et somnus meus dulcis fuit mihi.

Quia Dominus inebriat animam lassam, sive sitientem, et dicit in Evangelio: Qui sitit, veniat ad me, et bibat (Joan. VII, 37). Et: Qui credit in me, sicut dicit Scriptura, flumina de ventre ejus fluent aquae vitae (Ibid., 38). Et omnem animam esurientem satiat, atque sitientem. De qua siti et esurie idem in Evangelio testatur: Beati qui esuriunt et sitiunt justitiam: quoniam ipsi saturabuntur (Matth. V, 6). Notandumque, quod ebrietas in hoc loco in bonam partem ponatur, de qua in Cantico dicitur: Comedite, amici, bibite, et inebriamini, charissimi (Cant. V, 1).

But the fullness of the prophecy is to be referred to the times of Christ: either in the first advent, when these things were done spiritually; or in the second all things are completed—according to us spiritually, according to the Jews and our judaizers carnally.

Furthermore, according to the Seventy this is the sense: "This word shall still be said in the land of Judah, and in its cities, when I shall have converted its captivity." What shall be said? "The Lord is blessed upon His just holy mountain." The mountain which deserves to receive the significance of justice and holiness is no other than the Savior. Otherwise it is foolish to believe, by Jewish error, that an irrational and insensible mountain is just and holy. He is the one of whom it is also written in the consequences: "And in every city of it," the Savior's is understood: "with the husbandman," no doubt signifying the Lord, of whom it is written in the Gospel: "I am the vine, you are the branches: My Father is the husbandman" (John 15:1). Whence also the Apostle speaks: "You are God's husbandry: you are God's building" (1 Cor. 3:9).

(Verses 25, 26) "For I have inebriated the weary soul (or because I have inebriated every thirsty soul) and every hungry soul I have satiated (or filled): therefore I was awakened, and I saw: and my sleep was sweet to me."

The change of persons makes the understanding of the Prophets obscure. The Lord had said: "They shall still say this word in the land of Judah and in its cities, when I shall have converted their captivity." But what will they say? Doubtless that which follows: "The Lord bless you, O beauty of justice, O holy mountain," etc. And again, as they were saying those things, the Lord responded: "Because I have inebriated the weary or thirsty soul, and have satisfied every hungry soul." And while He was saying those things, the people who had come from captivity responded: "Therefore I was awakened, and I saw, and my sleep was sweet to me."

For the Lord inebriates the weary or thirsty soul, and says in the Gospel: "He who thirsts, let him come to Me and drink" (John 7:37). And: "He who believes in Me, as the Scripture says, rivers of living water shall flow from his belly" (Ibid., 38). And He satisfies every hungry and thirsty soul. Concerning which thirst and hunger the same one testifies in the Gospel: "Blessed are they who hunger and thirst for justice: for they shall be satisfied" (Matt. 5:6). And it is to be noted that drunkenness in this place is put in a good part, of which it is said in the Song: "Eat, O friends, drink, and be inebriated, O most dear" (Cant. 5:1).

Qua ebrietate et Joseph inebriatus est cum fratribus suis in meridie (Gen. XLIII). Inebriati autem, atque saturati hi, qui lassi fuerant, atque esurierant, agunt gratias, respondentes: Expergefactus sum, et vidi Dominum, scilicet suscitantem atque dicentem: Surge, qui dormis, et elevare a mortuis, et illuminabit te Christus (Ephes. V, 14). Et somnus, inquit, meus dulcis fuit mihi, ut imitarer Domini mei verba dicentis: Ego dormivi, et soporatus sum, et exsurrexi, quoniam Dominus suscepit (Psal. III, 6).

(Vers. 27 seqq.) Ecce dies veniunt, dicit Dominus, et seminabo domum Israel, et domum Juda semine hominum [Vulg. hominis], et semine jumentorum. Et sicut vigilavi super eos, ut evellerem, et demolirer, et dissiparem, et disperderem, et affligerem: sic vigilabo super eos, ut aedificem et plantem, ait Dominus. In diebus illis non dicent ultra, Patres comederunt uvam acerbam, et dentes filiorum obstupescent, sed unusquisque in iniquitate sua morietur. Omnis homo qui comederit uvam acerbam, obstupescent dentes ejus.

Domum et domum, id est, domum Israel, et domum Juda, in Septuaginta non habetur: sed tantum Israel et Judam, ut sit: et seminabo Israel et Judam. Quodque intulit: Semine hominum et jumentorum, ad rationales et simplices referre debemus. Et sicut in principio Jeremiae dictum est ad eum: Ecce constitui te hodie super gentes, et super regna, ut evellas, et destruas, et disperdas, et dissipes, et aedifices, et plantes; et vigilavi super eos ut facerem quod minatus sum: sic, inquit, vigilabo nunc super eos, ut aedificem et plantem. Dei enim agricultura, Dei aedificatio estis (I Cor. III, 9).

Omnes hujusmodi repromissiones juxta Judaeos et nostros Judaizantes, in mille annorum regno putantur esse complendae. Nos autem, dicente Apostolo: Ego plantavi, Apollo rigavit, sed Deus incrementum dedit (Ibid., 6): et Isaia propheta, quod Salvator aedificator sepium, et domorum esse memoretur (Isai. LVIII), in primo adventu Christi spiritualiter impleta defendimus, et impleta ex parte, non ex toto: quia nunc in speculo videmus, et in aenigmate, et nescimus sicut oportet nos scire (I Cor. XIII). Cum autem quod perfectum est venerit, tunc quod ex parte est destruetur. Aut certe in secundo complenda credimus, quando in sua majestate Dominus apparebit, et subintraverit plenitudo gentium, ut omnis Israel salvus fiat, et nequaquam ex parte per singulos, sed sit Deus omnia in omnibus (Rom. XI, et I Cor. XV).

With which drunkenness also Joseph was inebriated with his brothers at noon (Gen. 43). Moreover, having been inebriated and satisfied, those who had been weary and had hungered give thanks, responding: "I was awakened, and I saw the Lord," namely, raising me up and saying: "Rise, you who sleep, and arise from the dead, and Christ shall illuminate you" (Eph. 5:14). "And my sleep," he says, "was sweet to me," so that I might imitate the words of my Lord saying: "I slept, and took my rest, and I rose up, because the Lord has sustained me" (Psalm 3:6).

(Verses 27 ff.) "Behold, the days are coming, says the Lord, and I will sow the house of Israel and the house of Judah with the seed of men [Vulgate: of man] and with the seed of beasts." "And as I have watched over them to pluck up, and to pull down, and to scatter, and to destroy, and to afflict: so will I watch over them to build and to plant, says the Lord." "In those days they shall say no more: The fathers have eaten a sour grape, and the teeth of the children shall be set on edge; but everyone shall die in his own iniquity." "Every man who eats a sour grape, his teeth shall be set on edge."

"House and house"—that is, "house of Israel, and house of Judah"—is not held in the Seventy: but only "Israel and Judah," so that it is: "and I will sow Israel and Judah." And that which he added: "With the seed of men and of beasts," we ought to refer to the rational and the simple. And as in the beginning of Jeremiah it was said to him: "Behold, I have set you this day over nations and over kingdoms, that you may root up, and pull down, and destroy, and scatter, and build, and plant"; and I watched over them to do what I threatened: "so," He says, "I will now watch over them, that I may build and plant." "For you are God's husbandry, God's building" (1 Cor. 3:9).

All promises of this kind, according to the Jews and our judaizers, are thought to be fulfilled in a kingdom of a thousand years. But we, since the Apostle says: "I have planted, Apollos watered, but God gave the increase" (1 Cor. 3:6); and Isaiah the prophet mentions that the Savior is the builder of hedges and of houses (Isa. 58), defend that these things were spiritually fulfilled in the first advent of Christ, and fulfilled in part, not in whole: because now we see through a glass, and in an enigma, and we do not know as we ought to know (1 Cor. 13). But when that which is perfect has come, then that which is in part shall be destroyed. Or certainly we believe they are to be completed in the second advent, when the Lord shall appear in His majesty, and the fullness of the Gentiles shall have entered in, so that all Israel may be saved, and not in part through individuals, but that God may be all in all (Rom. 11, and 1 Cor. 15).

(Vers. 31, 32.) Ecce dies veniunt [Vulg. venient], dicit Dominus, et feriam (sive disponam) domui Israel, et domui Juda, pactum (sive testamentum) novum, non secundum pactum (sive testamentum) quod pepigi cum patribus vestris in die qua apprehendi manum eorum, ut educerem eos de terra Aegypti. Pactum (sive testamentum) quod irritum fecerunt, et ego dominatus sum eorum (sive ego neglexi eos) dicit Dominus. Et [Vulg. sed] hoc erit pactum (sive testamentum) quod feriam cum domo Israel post dies illos, dicit Dominus: Dabo legem meam in visceribus (sive in mente) eorum, et in corde eorum scribam eam, et ero eis in Deum, et ipsi erunt mihi in populum. Et non docebunt ultra unusquisque [Vulg. vir et vir] proximum suum, et unusquisque fratrem suum, dicens: Cognoscite Dominum, quia omnes scient me a minimo eorum usque ad maximum, ait Dominus, quia propiliabor iniquitati eorum, et peccati eorum non ero memor amplius.

Hoc testimonio apostolus Paulus, sive quis alius scripsit Epistolam, usus est ad Hebraeos, omnesque deinceps Ecclesiastici viri in primo Salvatoris adventu dicunt universa completa, et novum Testamentum, hoc est Evangelium, successisse veteri Testamento, a quo legem litterae, lege 1073 spiritus commutatam, ut omnia quoque sacrificia, et circumcisio, et sabbatum spiritualiter complerentur.

Quod autem pactum pro Testamento ponimus, Hebraicae veritatis est, licet Testamentum recte pactum appelletur; quia voluntas in eo atque testatio eorum, qui pactum ineunt, continetur. Quando eductus est Israel de terra Aegypti, tanta Dei in illo populo familiaritas fuit, ut manum eorum apprehendisse dicatur, et dedisse pactum, quod illi fecerunt irritum, et propterea Dominus neglexit eos.

Nunc autem in Evangelio post crucem, resurrectionem, et ascensionem, dare se pactum, non in tabulis lapideis, sed in tabulis cordis carnalibus pollicetur. Cumque scriptum fuerit Domini Testamentum in mente credentium, ipsum esse eis in Deum, et illos esse in populum, ut nequaquam Judaicos quaerant magistros, et traditiones, et mandata hominum, sed doceantur a Spiritu sancto, si tamen audire mereantur: Templum Dei estis, et spiritus Dei habitat in vobis (I Cor. III, 19).

Spiritus autem spirat ubi vult, et diversas habet gratias. Notitiaque unius Dei, omnium virtutum possessio est. Et hoc, inquit, fiet, quia propitius ero iniquitati eorum; et peccati eorum non recordabor amplius.

(Verses 31, 32.) "Behold the days come [Vulgate: shall come], says the Lord, and I will strike (or dispose) for the house of Israel, and for the house of Judah, a new covenant (or testament), not according to the covenant (or testament) that I bargained with your fathers in the day in which I apprehended their hand, that I might lead them out of the land of Egypt." "The covenant (or testament) which they made void, and I was lord over them (or I neglected them), says the Lord." "And [Vulgate: but] this shall be the covenant (or testament) which I will strike with the house of Israel after those days, says the Lord: I will give my law in their bowels (or in their mind), and in their heart I will write it, and I will be to them for a God, and they themselves shall be to me for a people." "And they shall not teach further each one [Vulgate: man and man] his neighbor, and each one his brother, saying: Know the Lord, because all shall know me from the least of them even to the greatest, says the Lord, because I will be propitious to their iniquity, and of their sin I will be mindful no more."

This testimony the apostle Paul, or whoever else wrote the Epistle, used to the Hebrews, and all the Ecclesiastical men thereafter say that all things were completed in the first advent of the Savior, and the new Testament, that is the Gospel, succeeded the old Testament, by which the law of the letter was exchanged [1073] for the law of the spirit, so that all sacrifices also, and circumcision, and the sabbath might be spiritually completed.

Moreover, that we put "covenant" for "Testament" is of the Hebrew truth, although Testament is rightly called a covenant; because the will and attestation of those who enter a covenant is contained in it. When Israel was led out of the land of Egypt, such was the familiarity of God with that people, that He is said to have apprehended their hand, and to have given a covenant, which they made void, and therefore the Lord neglected them.

Now however in the Gospel after the cross, the resurrection, and the ascension, He promises to give His covenant, not on tablets of stone, but on the fleshy tablets of the heart. And since the Testament of the Lord will have been written in the mind of believers, He Himself is to them for a God, and they are to Him for a people, so that they by no means seek Jewish teachers, and traditions, and mandates of men, but are taught by the Holy Spirit, if however they deserve to hear: "You are the temple of God, and the spirit of God dwells in you" (1 Cor. 3:19).

But the Spirit breathes where He wills, and has diverse graces. And the knowledge of the one God is the possession of all virtues. "And this," He says, "shall be done, because I will be propitious to their iniquity; and of their sin I will remember no more."

Ex quo perspicuum est secundum hujus περικοπήs intelligentiam, superiora in primo intelligenda Salvatoris adventu, quando uterque populus sibi Israel et Juda copulatus est. Si cui autem scrupulum facit, quare dixerit: Disponam domui Israel et domui Juda pactum, sive Testamentum novum, non secundum pactum, quod pepigi cum patribus vestris, intelligat primum Ecclesiam Christi ex Judaeis, et ad illos venisse Dominum Salvatorem atque dixisse: Non veni nisi ad oves perditas domus Israel (Matth. XV, 24); et id ipsum Apostolos confirmasse: Vobis quidem primum oportebat loqui verbum Dei; quoniam repellitis illud, et indignos vos judicatis aeternae vitae, ecce convertimur ad gentes (Act. XIII, 46). Non enim oportebat panem filiorum dare canibus, sed quia filii patrem in sua venientem suscipere noluerunt, dedit omnibus potestatem, ut qui receperint eum, fiant filii Dei (Matth. XV; Joan. I).

(Vers. 35, 36.) Haec dicit Dominus, qui dat solem in lumine diei, ordinem lunae et stellarum in lumine noctis, qui turbat mare et sonant fluctus ejus: Dominus exercituum nomen illi. Si cessaverint leges istae (sive statuta haec) coram me, dicit Dominus, tunc et semen Israel deficiet, ut non sit gens coram me cunctis diebus.

Et in Genesis principio legimus solem in coelo positum in lumine diei, lunam quoque et stellas in lumine noctis (Gen. I). Et in psalmo: Dies diei annuntiat verbum, et nox nocti indicat scientiam (Psal. XVIII, 2), quod invicem sibi nox diesque succedant. Quomodo, inquit, rerum et maxime coelestium astrorum non potest ordo mutari, et sonantis maris fluctus volvuntur ad littora, fragorque gurgitum et undarum intumescens terribilis auditur, nec potest ultra procedere, quam Dei jussione praeceptum est, juxta illud: Terminum posuisti quem non transibunt, neque convertentur operire terram (Psal. CIII, 9): sic, inquit, semen et genus Israel, Domini erit voluntate perpetuum, nec aliquando deficiet.

Leges autem hic, Mosaicae non sunt intelligendae, sed constitutio et ordo naturae. Interrogemus Judaeos, si coeli peribunt, et omnes quasi vestimentum veterascent; et ad Dominum dicitur: Tu autem idem ipse es, et anni tui non deficient (Psal. CI, 28), quomodo semen Israel potest esse perpetuum? Aut enim pereuntibus coelis, peribit et semen Israel; aut si fuerit perpetuum, ergo nec coeli peribunt. Quod si Scriptura mentiri non potest, et perituri sunt coeli, peribit igitur et semen Israel, maxime cum et Jacob loquatur ad filios: Venite, et annuntiabo vobis quid futurum sit in novissimis diebus (Gen. XLIX, 1). Quando autem dicitur, in novissimis diebus, ergo mundus esse cessabit, et alia fiet rerum dispositio [Al. dispensatio]. Hoc adversum illos.

From which it is clear, according to the understanding of this *pericope*, that the former things are to be understood in the first advent of the Savior, when both peoples, Israel and Judah, were coupled to Him. If however any one has a scruple as to why he said: "I will dispose for the house of Israel and for the house of Judah a new covenant, or Testament, not according to the covenant which I bargained with your fathers," let him understand that first the Church of Christ was from the Jews, and that the Lord Savior came to them and said: "I was not sent but to the lost sheep of the house of Israel" (Matt. 15:24); and that the Apostles confirmed this very thing: "To you indeed it behooved us first to speak the word of God; since you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles" (Acts 13:46). For it did not behoove us to give the bread of the children to the dogs, but because the children were unwilling to receive the Father coming into His own, He gave power to all, that as many as received Him, should become children of God (Matt. 15; John 1).

(Verses 35, 36) "Thus says the Lord, who gives the sun for a light by day, the order of the moon and of the stars for a light by night, who stirs up the sea and its waves roar: The Lord of hosts is His name." "If these laws (or these statutes) fail before Me, says the Lord, then the seed of Israel also shall fail, so that it may not be a nation before Me all the days."

And in the beginning of Genesis we read that the sun was placed in the heaven for the light of day, and also the moon and stars for the light of night (Gen. 1). And in the psalm: "Day to day announces the word, and night to night indicates knowledge" (Psalm 18:2), because night and day succeed one another in turn. How, He says, the order of things and especially of the celestial stars cannot be changed, and the waves of the sounding sea are rolled to the shores, and the terrible crash of the whirlpools and the swelling waves is heard, nor can it proceed further than has been commanded by God's bidding, according to that: "You have set a boundary which they shall not pass, nor return to cover the earth" (Psalm 103:9): so, He says, the seed and the race of Israel shall be perpetual by the Lord's will, nor shall it ever fail.

Moreover, the laws here are not to be understood as Mosaic, but as the constitution and order of nature. Let us ask the Jews, if the heavens shall perish, and all shall grow old like a garment; and it is said to the Lord: "But You are the same, and Your years shall not fail" (Psalm 101:28), how can the seed of Israel be perpetual? For either with the heavens perishing, the seed of Israel will also perish; or if it shall be perpetual, therefore the heavens also shall not perish. But if the Scripture cannot lie, and the heavens are to perish, therefore the seed of Israel will also perish, especially since Jacob also speaks to his sons: "Come, and I will announce to you what is to be in the last days" (Gen. 49:1). Moreover, when it is said, "in the last days," therefore the world shall cease to be, and another disposition [or dispensation] of things shall be made. This is against them.

Caeterum nostris mundum istum non esse perpetuum, etiam Evangelium demonstrat, dicens: Coelum et terra transibunt (Matth. XXIV, 35). Et: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi (Matt. XXVIII, 20).

(Vers. 37). Haec dicit Dominus: Si mensurari potuerint coeli sursum, et investigari fundamenta terrae deorsum, et ego abjiciam universum semen Israel, propter omnia quae fecerunt, dicit Dominus. LXX: Haec dicit Dominus: Si elevatum fuerit coelum sublimius, et si humiliatum pavementum terrae deorsum, et ego non reprobabo genus Israel, dicit Dominus, pro omnibus quae fecerunt.

Multum in hoc loco distat Hebraicum ab editione Vulgata. Dicamus primum juxta Hebraicum: Si mensurari potuerint coeli sursum, et eorum altitudo cognosci, vel investigari fundamenta terrae, et extrema eorum ratione comprehendi, et ego, inquit, abjiciam universum semen Israel, propter omnia quae fecerunt, dicit Dominus. Quomodo 1075 autem illud impossibile est, ut coelorum summitatem et terrae fundamenta noscamus, sic et hoc impossibile erit, ut abjiciam universum semen Israel. Sin autem abjecero universum semen Israel, ergo mensurabitur coelorum summitas, et extrema terrarum.

Hic syllogismus et in Evangelio textitur: quando impossibile impossibili comparatur: Facilius camelus intrabit per foramen acus, quam dives intrare possit in regna coelorum (Matth. XIX). Quomodo enim illud [Al. impossibile] fieri non potest, sic nec hoc fieri poterit; quod si hoc factum fuerit, ergo fiet illud, quod impossibile putabatur. Errant ergo qui hunc locum aliter edisserunt, ponentes et illud testimonium, quod potuerit petere Patrem Filius, et duodecim legiones Angelorum adducere in suum auxilium.

Huic sensui Septuaginta contrarium transtulerunt, dicentes: Si exaltatum fuerit coelum sublimius, et humiliatum pavementum terrae deorsum; et ego, inquit, non reprobabo semen Israel, dicit Dominus, propter omnia quae fecerunt. Quod si ita est, reprobanditur genus Israel. Quomodo enim coelum non potest eo quod est, esse sublimius, nec terra humilior esse eo quod est: sic et genus Israel nequaquam poterit reprobari.

Si viderimus Judaeos juxta Hebraicum hoc testimonio gloriari, assentiamur eis quod non sit abjectum universum semen Israel. Non enim omnes abjecti sunt, sed hi tantum, qui fuerunt increduli.

(Vers. 38). Ecce dies veniunt, dicit Dominus, et aedificabitur civitas Domino, a turre Ananeel [Al. Anamehel] usque ad portam anguli; et exibit ultra norma (sive juxta Symmachum) funiculus mensurae ejus contra eam super collem Gareb, et circumibit Goatha (sive juxta Septuaginta, de electis lapidibus).

Furthermore, that this world is not perpetual, even the Gospel demonstrates, saying: "Heaven and earth shall pass away" (Matt. 24:35). And: "Behold, I am with you all days even to the consummation of the age" (Matt. 28:20).

(Verse 37). "Thus says the Lord: If the heavens above can be measured, and the foundations of the earth below searched out, I also will cast off all the seed of Israel for all that they have done, says the Lord." LXX: "Thus says the Lord: If the heaven should be lifted up higher, and if the pavement of the earth below should be brought lower, I also will not reprobate the race of Israel, says the Lord, for all that they have done."

In this place the Hebrew differs much from the Vulgate edition. Let us speak first according to the Hebrew: "If the heavens above can be measured," and their height be known, "or the foundations of the earth searched out," and their extremities be comprehended by reason, "I also," He says, "will cast off all the seed of Israel, for all that they have done, says the Lord." But [1075] just as that is impossible, for us to know the summit of the heavens and the foundations of the earth, so also this will be impossible, that I should cast off all the seed of Israel. But if I should cast off all the seed of Israel, then the summit of the heavens and the extremities of the lands shall be measured.

This syllogism is also woven in the Gospel, when an impossibility is compared to an impossibility: "It is easier for a camel to enter through the eye of a needle, than for a rich man to be able to enter into the kingdoms of heaven" (Matt. 19). For just as that [Al. impossibility] cannot be done, so neither can this be done; but if this should be done, then that will be done which was thought impossible. They err, therefore, who expound this place otherwise, putting also that testimony, that the Son could have asked the Father and brought twelve legions of Angels to His aid.

To this sense the Seventy translated the contrary, saying: "If the heaven should be exalted higher, and the pavement of the earth below should be brought lower; I also," He says, "will not reprobate the seed of Israel, says the Lord, for all that they have done." But if it is so, the race of Israel shall be reprobated. For just as the heaven cannot be higher than it is, nor the earth lower than it is: so also the race of Israel can by no means be reprobated.

If we see the Jews glorying in this testimony according to the Hebrew, let us agree with them that all the seed of Israel has not been cast off. For not all have been cast off, but only those who were unbelieving.

(Verse 38) "Behold, the days are coming, says the Lord, and the city shall be built to the Lord, from the Tower of Hananeel even to the Corner Gate; and the measuring line (or according to Symmachus, the measuring cord) shall go out further over against it upon the hill Gareb, and shall go around Goatha (or according to the Seventy, from chosen stones)."

Et omnem vallem ruinarum (pro quibus Theodotio ipsum verbum Hebraicum posuit PHAGARIM (), et cineres et omnem Asaremoth (quod melius legimus ASADEMOTH (), pro quo Aquila suburbana interpretatus est) usque ad torrentem Cedron, usque ad angulum portae equorum Orientalis, sanctum Domini non evelletur et non destruetur usque in perpetuum.

Qui mille annorum in terra Judaea regnum Christi recipiunt, Judaei videlicet et nostri judaizantes, conantur ostendere turrem Ananeel et portam anguli, et collem Gareb, et Goatha, et vallem Phagarim, et omnem Asademoth, et torrentem Cedron, et locum anguli portae equorum orientalis: et ibi dicunt sanctuarium Domini, id est, templum esse condendum, mansurumque in perpetuum. Quod quia post captivitatem temporibus Zorobabel et Ezrae non possunt monstrare completum, transeunt ad Christi tempora, quem in consummatione mundi dicunt esse venturum, ut aurea atque gemmata juxta Apocalypsim Joannis descendat Jerusalem, et hoc terrae spatio, id est, ab illo loco usque ad illum locum aedificetur per circuitum (Apoc. XXI). Suspicionisque suae hanc aurulam capiunt, quod a turre Anathoth, quae hodie appellatur Jeremiae, tribus a Jerusalem millibus separata, usque ad torrentem Cedron, qui scribitur in Evangelio (Joan. XVIII), et est in valle Josaphat, ubi hortus erat, in quo et Judas proditor tradidit Salvatorem, civitatis fundamenta jacentur. Lecturi, inquit, sumus in consequentibus Anameel filium Sallum patruelem fuisse Jeremiae, cujus emit agrum, et haec est turris Ananeel, ignorantes Hebraicam veritatem. Hic enim juxta Hebraicum scribitur, a turre ANANEEL () per NUN videlicet mediam litteram; ibi autem: Ecce ANAMEEL () filius Sallum patruelis tuus veniet ad te, per mediam MEM litteram.

Invocantes igitur Dominum Salvatorem, qui habet clavem David, qui aperit, et nemo claudit; qui claudit, et nemo aperit; qui signatum quoque Isaiae librum et omnium Prophetarum aperuit (Isai. XXII); et adoraverunt viginti quatuor seniores tenentes citharas (Apoc. III), quod solus potuerit divina reserare mysteria, aggrediamur aedificium civitatis ad quam propheticus sermo dirigitur: Gloriosa dicta sunt de te, civitas Dei (Psal. LXXXV, 2); et: Fluminis impetus laetificat civitatem Dei (Psal. XLV, 4). Aedificatur itaque Ecclesia a turre obedientiae, sive gratiae, et donorum Dei (hoc enim interpretatur Ananeel), usque ad portam anguli, quae licet videatur initium habere sublime, quamdiu in ista carne subsistimus, rectam veritatis lineam non possumus possidere: sed in angulo stamus et fractis lineis, exitque ultra funiculus mensurae contra eam, id est, portam anguli, super collem Gareb, qui in lingua nostra vertitur aut incolatus, aut scabies: ut doceat nos advenas esse atque peregrinos, et non auribus prurientes, et ad novitatem dogmatum pessimorum facile non praebere consensum.

"And all the valley of dead bodies (for which Theodotion put the Hebrew word itself, PHAGARIM), and the ashes, and all Asaremoth (which we better read as ASADEMOTH, for which Aquila interpreted 'suburbs') even to the brook Kidron, even to the corner of the Horse Gate toward the East, shall be holy to the Lord; it shall not be plucked up and it shall not be destroyed forever."

Those who receive a kingdom of Christ for a thousand years in the land of Judea—namely, the Jews and our judaizers—attempt to show the Tower of Hananeel, and the Corner Gate, and the Hill of Gareb, and Goatha, and the Valley of Phagarim (dead bodies), and all Asademoth, and the brook Kidron, and the place of the corner of the Horse Gate toward the East: and there they say the sanctuary of the Lord, that is, the temple, is to be built, to remain forever. Because they cannot show this completed after the captivity in the times of Zerubbabel and Ezra, they pass to the times of Christ, whom they say is to come at the consummation of the world, so that a golden and jeweled Jerusalem may descend according to the Apocalypse of John, and be built in a circuit in this space of land, that is, from that place to that place (Apoc. 21). And they catch this breeze of their suspicion, that from the Tower of Anathoth, which today is called of Jeremiah, separated by three miles from Jerusalem, even to the brook Kidron, which is written in the Gospel (John 18), and is in the Valley of Jehoshaphat where there was a garden in which also Judas the traitor delivered the Savior, the foundations of the city are laid. They say: we are going to read in the consequences that Hanameel the son of Shallum was the paternal uncle of Jeremiah, whose field he bought, and this is the Tower of Hananeel, being ignorant of the Hebrew truth. For here according to the Hebrew it is written: from the Tower of ANANEEL (חננאל) with NUN as the middle letter; but there: "Behold, ANAMEEL (חנמאל) the son of Shallum your cousin shall come to you," with MEM as the middle letter.

Invoking, therefore, the Lord Savior, who has the key of David, who opens and no one shuts, who shuts and no one opens; who also opened the sealed book of Isaiah and of all the Prophets (Isa. 22); and the twenty-four elders holding harps worshipped (Apoc. 3), because He alone could unlock divine mysteries, let us approach the building of the city to which the prophetic word is directed: "Glorious things are spoken of you, O city of God" (Ps. 85:2); and: "The rush of the river makes glad the city of God" (Ps. 45:4). Thus the Church is built from the tower of obedience, or grace, and gifts of God (for this is what Hananeel means), even to the Corner Gate; which, although it may seem to have a sublime beginning, as long as we subsist in this flesh, we cannot possess the straight line of truth: but we stand in a corner and with broken lines, and the measuring line goes out further over against it, that is, the Corner Gate, upon the hill Gareb, which in our language is turned either into habitation or scabies: that it may teach us that we are sojourners and pilgrims, and not having itching ears, and not easily offering consent to the novelty of worst dogmas.

Et circuibit, inquit, Goatha, pro quo interpretati sunt LXX per gyrum, electis lapidibus, qui volvuntur super faciem terrae, et angulari lapide constringuntur, dicente apostolo Petro: Et ipsi tamquam lapides vivi superaedificamini domus spiritualis, sacerdotium sanctum, offerentes spirituales hostias et acceptabiles Deo per Jesum Christum (I Petr. II, 5). Et omnem, inquit, vallem Phagarim, quod interpretatur ruinarum; et cineres, subauditur circuibit, ut quamquam nobis videamur in collibus: tamen semper timeamus ruinas et consideremus cineres; et poenitentes dicamus cum David: Quia cinerem quasi panem manducavi, et poculum meum cum fletu miscebam (Psal. CI, 10). Unde et jacentibus dicitur: Numquid qui cadit non resurgit? dicit Dominus (Jerem. VIII, 4). Et universam, inquit, sademoth, quod nos vertimus in regionem mortis: unum nomen in duo verba dividentes; SADE (), quod dicitur regio, et MOTH (), quod interpretatur mortis: pro quo Aquila vertit suburbana, sive arva, et rura. Regio autem mortis regio peccatorum est; et suburbana regio voluptatum, quae pergit usque ad torrentem Cedron, ubi traditus est Dominus, qui interpretatur tenebrae (Joan. XVIII). Vide quanta habeat loca Ecclesia, et quomodo illud Apostolicum: Ut sit sine macula et ruga (Ephes. V, 27), in futuro et in coelestibus servetur. Audis angulos, audis scabiem, audis ruinas et cineres, et regionem mortis, et tenebras, et de tua virtute et impeccantia gloriaris. Denique sequitur: et usque ad angulum portae. Et hic angulus, ne ulla vera justitia, ne certa victoria in isto saeculo demonstretur. Ipse quoque angulus portae quamquam sit Orientalis, unde lumen egreditur; tamen equorum appellatur: ut indigere nos doceat cursu atque certamine, et tandem cum Domino audire mereamur: Ascendisti equos tuos, et equitatio tua salus (Abac. III, 8). In porta Orientali, in porta quadrigarum, sanctificatio Domini est. Et [Al. Ut] tunc nos perfectos arbitremur, quando dixerimus ad Dominum: Currus Dei decem millium multiplex millia laetantium: Dominus in eis in Sina in sancto (Psal. LXVII, 18). Istiusmodi aedificatio, quae super fundamentum Christi posita est, de qua loquitur et Apostolus: Ut sapiens architectus fundamentum posui (I Cor. III, 10), numquam destruetur, sed permanebit in perpetuum. Obscura et difficilia latius disserenda sunt, ut manifesta brevius percurramus.

(Cap. XXXII.---Vers. 1 seqq.) Verbum quod dictum est ad Jeremiam a Domino in anno decimo Sedeciae regis Juda, ipse est annus octavus decimus Nabuchodonosor. Tunc exercitus regis Babylonis obsidebat Jerusalem, et Jeremias Propheta clausus erat in atrio carceris, qui erat in domo regis Juda. Clauserat enim eum Sedecias rex Juda, dicens: Quare vaticinaris, dicens: Haec dicit Dominus.

"And it shall go around," he says, "Goatha," for which the Seventy interpreted by a circuit, with chosen stones, which are rolled upon the face of the earth and are bound together by the cornerstone, as the apostle Peter says: "And you yourselves, as living stones, be built up into a spiritual house, a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet. 2:5). "And all," he says, "the valley of Phagarim," which is interpreted of ruins; "and the ashes," it is understood it shall go around, so that although we may seem to ourselves to be on the hills, yet we should always fear ruins and consider the ashes; and being penitent, let us say with David: "For I have eaten ashes like bread, and mingled my drink with weeping" (Ps. 101:10). Whence also it is said to those lying down: "Does he who falls not rise again? says the Lord" (Jer. 8:4). "And all," he says, "Sademoth," which we turn into region of death: dividing one name into two words; SADE, which is called region, and MOTH, which is interpreted of death: for which Aquila turns suburbs, or fields, and countryside. Now the region of death is the region of sinners; and the suburb is the region of pleasures, which goes as far as the brook Kidron, where the Lord was betrayed, which is interpreted darkness (John 18). See how many places the Church has, and how that Apostolic word: "That she might be without spot or wrinkle" (Eph. 5:27), is preserved in the future and in the celestial realms. You hear of corners, you hear of scabies, you hear of ruins and ashes, and the region of death, and darkness, and you glory in your virtue and impeccability. Finally it follows: "and even to the corner of the gate." And this corner, lest any true justice or certain victory be shown in this world. The corner of the gate itself also, although it be the Eastern one, from where the light comes forth, yet it is called of horses: to teach us that we need running and struggle, and at length we may deserve to hear with the Lord: "You have ascended upon your horses, and your riding is salvation" (Hab. 3:8). In the Eastern gate, in the gate of chariots, is the sanctification of the Lord. And then let us think ourselves perfect, when we shall have said to the Lord: "The chariots of God are ten thousand-fold, thousands of those rejoicing: the Lord is among them in Sinai, in the holy place" (Ps. 67:18). This kind of building, which is placed upon the foundation of Christ, of which the Apostle also speaks: "As a wise architect I have laid the foundation" (1 Cor. 3:10), shall never be destroyed, but shall remain forever. Obscure and difficult things are to be discussed more at length, that we may run through manifest things more briefly.

(Chapter 32 — Verse 1 ff.) "The word that was spoken to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, the same is the eighteenth year of Nebuchadnezzar." "Then the army of the king of Babylon was besieging Jerusalem, and Jeremiah the Prophet was shut up in the court of the prison, which was in the house of the king of Judah." "For Zedekiah king of Judah had shut him up, saying: Why do you prophesy, saying: Thus says the Lord."

Non solum verba et opera Prophetarum nobis exemplo sunt ad virtutem. Poterat Jeremias prospera nuntiare, et regis Sedeciae frui amicitia; sed malebat Deo magis obedire quam hominibus (Act. V), et ei qui potest et animam et corpus perdere in gehennam, quam illi qui tantum in corpus habere poterat potestatem (Matth. X). Et hoc considerandum, quod decimus annus erat regni Sedeciae, obsessa jam Jerusalem, et gladio, fame et peste consumpta, et captivitate vicina, et tamen Sedecias perstat in sententia, et ex parte aliqua illius clementia demonstratur, quod nequaquam eum in carcere, sed in vestibulo recludi jusserit carceris: libera videlicet custodia, ne posset effugere, quasi non omnis Jerusalem clausa munitionibus communis carcer fuerit habitantium. Ipse annus est duodevigesimus regni Nabuchodonosor, qui quarto anno regis Joacim cepit imperium. Omnis autem causa irae regis ista est, cur loquatur ex Dei nomine, quae ei fuerant imperata:

(Vers. 4, 5.) Ecce ego dabo civitatem istam in manu regis Babylonis, et capiet eam. Et Sedecias rex Juda non effugiet de manu Chaldaeorum, sed tradetur in manu regis Babylonis, et loquetur os ejus cum ore illius, et oculi ejus oculos illius videbunt. Et in Babylonem ducet Sedeciam, et ibi erit donec visitem eum, dicit Dominus. Quod si pugnaveritis contra Chaldaeos, nihil prosperum habebitis.

Haec erat causa irae regiae, quare praeferret mendacio veritatem, et tam urbem Jerusalem, quam Sedeciam regem diceret esse capiendum: quodque gravius est, visurum eum ora regis Babylonii, et locuturum humilem atque captivum cum potentissimi regis insania. Gravior enim terror est, videre quem timeas, et ante increpationem verborum, quam poenarum sustinere cruciatum. Et in Babylonem, inquit, ducet Sedeciam, et ibi erit. Pro quo LXX transtulerunt, et Babylonem ingreditur; quorum alterum invitum trahi, alterum voluntate pergere significat. Et ibi, inquit, erit. Verbum ponit ambiguum, ne videatur cruciatus et miseriae prophetare. Quodque sequitur: Donec visitem eum, ait Dominus: et si pugnaveritis adversum Chaldaeos, nihil prosperum habebitis, in LXX non habetur. Prudenterque sententiam temperavit, quae ad bonam et ad malam partem referri potest. Visitatio enim, ut saepe dixi, et consolationem significat, et supplicium.

Not only the words but also the works of the Prophets are examples to us for virtue. Jeremiah could have announced prosperous things and enjoyed the friendship of King Zedekiah; but he preferred to obey God rather than men (Acts 5), and Him who can destroy both soul and body in Gehenna, rather than him who could only have power over the body (Matt. 10). And this is to be considered, that it was the tenth year of the reign of Zedekiah, Jerusalem already being besieged and consumed by sword, famine, and pestilence, and captivity being near; and yet Zedekiah persists in his opinion, and in some part his clemency is demonstrated, because he by no means ordered him to be confined in the prison, but in the vestibule of the prison: namely, in free custody, lest he might flee, as if all Jerusalem, shut up by fortifications, were not a common prison for the inhabitants. It is the eighteenth year of the reign of Nebuchadnezzar, who began his empire in the fourth year of King Jehoiakim. Moreover, the whole cause of the king's anger is this: why he should speak in the name of God what had been commanded him:

(Verses 4, 5) "Behold, I will give this city into the hand of the king of Babylon, and he shall take it." "And Zedekiah king of Judah shall not escape from the hand of the Chaldeans, but shall be delivered into the hand of the king of Babylon, and his mouth shall speak with his mouth, and his eyes shall see his eyes." "And he shall lead Zedekiah into Babylon, and there he shall be until I visit him, says the Lord. But if you fight against the Chaldeans, you shall have nothing prosperous."

This was the cause of the royal anger, why he preferred truth to a lie, and said both that the city of Jerusalem and King Zedekiah were to be taken: and what is more grave, that he would see the face of the Babylonian king, and as a humble captive would speak with the madness of a most powerful king. For it is a more serious terror to see whom you fear, and to sustain the torture of punishments before the rebuke of words. "And he shall lead Zedekiah into Babylon," he says, "and there he shall be." For which the Seventy translated: "and he shall enter Babylon"; of which one signifies being dragged unwillingly, the other proceeding by will. "And there," he says, "he shall be." He uses an ambiguous word, lest he seem to prophesy tortures and miseries. And what follows: "Until I visit him, says the Lord: and if you fight against the Chaldeans, you shall have nothing prosperous," is not found in the Seventy. And he prudently tempered the sentence, which can be referred both to a good and to a bad part. For visitation, as I have often said, signifies both consolation and punishment.

(Vers. 6, 7.) Et dixit Jeremias: factum est verbum Domini ad me dicens: Ecce Anameel [Vulg. Anemeel] filius Sellum (sive Sallom) patruelis tuus (quod Hebraice dicitur DODACH) venit [Vulg. veniet] ad te dicens: Eme tibi agrum meum, qui est in Anathoth, tibi enim competit ex propinquitate emptio [Vulg. ut emas]. Occultum ad Jeremiam Dei factum esse sermonem, nemo scire poterat, nisi ipso indicante, ad quem factus fuerat: et praedicatur ei quod venturus sit ad eum Anameel patruelis suus, et possessionem agri qui suus fuerat delaturus; esse autem ipsum locum in Anathoth, de suburbanis quae sacerdotibus per singulas tribus et civitates dabantur ex lege: nec licitum erat possessionem de tribu transire ad tribum, nec de familia ad aliam familiam (unde et filiae Salphaad accipiunt sortem inter fratres suos), praecipueque suburbana sacerdotum nulli alii poterant venundari usque ad annum remissionis (Num. XXVII), nisi ei quem propinquitatis sanguinis expetebat (Levit. XXV). Venit ergo ad eum patruelis frater [Al. fratrueis et pater] suus, et offert emptionem, quae illi ex propinquitate debetur. Helcias et Sellum fratres fuere germani. Helciae filius, Jeremias: Sellum, Anameel. Helcias interpretatur, pars Domini: Jeremias, sublimitas Domini. Recteque altitudo Domini de parte Domini nascitur. Sellum vero in linguam nostram vertitur pax, sive pacificus. Anameel, donum, vel gratia Dei. Nec mirabimur, quod sibi pax jungatur et gratia, cum etiam Epistolarum Apostolicarum hoc principium sit: Gratia vobis et pax (Rom. I, 7). Primum ergo pacem mereamur Dei, et post pacem nobis gratia nascitur, quae non in possidentis, sed in arbitrio donantis est. Defert autem emptionem gratia Dei illi, qui in sublimibus collocatus est, ut quamvis videatur excelsus, tamen gratia Dei indigeat. Illud quod in Cantico saepe cantatur a sponsa: Fratrueis meus, id est, ὁ ἀδελφιδούς μου, in Hebraico DODI (דודי) dicitur; ergo non fratrueis, sed πατράδελφος, id est, patruelis dicendus est.

(Vers. 8.) Et venit ad me Anameel filius patrum mei, secundum Verbum Domini, ad vestibulum (sive atrium) carceris, et ait ad me: Posside (sive eme) agrum meum, qui est in Anathoth in terra Benjamin, quia tibi competit haereditas, et tu es propinquus ut possideas (sive emas). Quod futurum Prophetiae verbum Domini nuntiabat, statim opere completum est. Venit, inquit, ad me Anameel, gratia Dei, filius patrum mei, hoc est, filius pacis. Venit autem in vestibulo carceris, dixitque ad me ea, quae Dominus ab eo dicenda praedixerat.

(Verses 6, 7) "And Jeremiah said: The word of the Lord came to me, saying: Behold, Hanameel [Vulgate: Anemeel] the son of Shallum [or Sallom] your paternal uncle (which in Hebrew is called DODACH) comes [Vulgate: shall come] to you, saying: Buy for yourself my field which is in Anathoth, for the right of purchase belongs to you by kinship [Vulgate: that you may buy it]." That the word of God was made as a secret to Jeremiah, no one could know except the one to whom it had been made, indicating it himself: and it is foretold to him that Hanameel his paternal uncle is to come to him, and to bring the possession of the field which had been his; moreover, that the place itself is in Anathoth, from the suburbs which were given to the priests throughout the individual tribes and cities by the law: nor was it lawful for a possession to pass from tribe to tribe, nor from one family to another family (whence also the daughters of Zelophehad receive a lot among their brothers), and especially the suburbs of the priests could be sold to no other until the year of remission (Num. 27), except to him whom proximity of blood sought out (Lev. 25). Therefore his paternal uncle's brother [Al. cousin and father] came to him and offered the purchase which was owed to him by kinship. Hilkiah and Shallum were full brothers. The son of Hilkiah was Jeremiah; of Shallum, Hanameel. Hilkiah is interpreted, portion of the Lord: Jeremiah, sublimity of the Lord. And rightly the height of the Lord is born from the portion of the Lord. But Shallum is turned in our language into peace, or peaceful. Hanameel, gift, or grace of God. Nor shall we wonder that peace and grace are joined together, since this is also the beginning of the Apostolic Epistles: "Grace to you and peace" (Rom. 1:7). Therefore let us first deserve the peace of God, and after peace grace is born to us, which is not in the will of the possessor but of the giver. Moreover, the grace of God brings the purchase to him who is placed in sublime things, so that although he may seem exalted, yet he may need the grace of God. That which is often sung in the Canticle by the bride: "My cousin," that is, ho adelphidous mou, in Hebrew is called DODI; therefore he is not to be called cousin, but patradelphos, that is, paternal uncle.

(Verse 8) "And Hanameel the son of my uncle came to me, according to the word of the Lord, to the vestibule (or court) of the prison, and said to me: Possess (or buy) my field which is in Anathoth in the land of Benjamin, because the inheritance belongs to you, and you are the next of kin to possess (or buy) it." That which the word of the Lord had announced to the Prophet would happen was immediately fulfilled in deed. "Hanameel," he says, "the grace of God, the son of my uncle, that is, the son of peace, came to me." Moreover, he came into the vestibule of the prison, and said to me those things which the Lord had foretold were to be said by him.

Ager autem iste sacerdotalis, cujus emptio atque possessio Jeremiae deferebatur, in Anathoth est, in terra Benjamin, quorum prius obedientiam, secundum filium dexterae sonat. Et consequenter ejus appetit emptionem, in quo obedientia et virtus Domini versabantur. Pro quo LXX *πρεσβύτερον*, id est, seniore interpretati sunt, quod loco huic non convenit.

(Vers. 9 seqq.) Intellexi autem, quod verbum Domini esset, et emi agrum ab Anameel filio patru mei, qui est in Anathoth, et appendi ei argentum, stateres septem, et decem argenteos. Et scripsi in libro, et signavi, et adhibui testes, et appendi argentum in statera. Et accepi librum possessionis signatum, stipulationes, et rata [Al. stipulatione rata], et signa forinsecus.

Durum quidem erat et prope inconsequens, risuque dignum, eum qui jam jamque capiendam prophetabat Jerusalem, et omnes ducendos esse captivos, vel gladio, fame et peste perituros, agrum in Anathoth emere, quem non erat possessurus. Sed intellexi, inquit, verbum Domini esse, et emptionem meam argumento et vaticinio Domini coaptandam: et ideo acquievi praecepto ejus ut emerem; nec frustra ad me super hujusmodi re Dei factum esse sermonem: et appendi argenti decem et septem siclos, quos nos in stateres vertimus. Siclus autem viginti habet obolos, ut in Ezechielis extremo volumine scribitur (Ezech. XLV). Emitque Propheta decem et septem siclis, in quo numero cantavit puer Domini David, in die qua eruit eum Dominus de manu omnium inimicorum ejus, et de manu Saul, et dixit: Diligam te, Domine fortitudo mea; Dominus firmamentum meum, et refugium meum, et liberator meus. Deus meus, adjutor meus, et sperabo in eum: protector meus, et cornu salutis meae (Psal. XVII, 1). Denarium esse mysticum numerum, ostendit Decalogus qui scriptus fuit in tabulis lapideis digito Dei, et dies jejunii et propitiationis mensis septimi (Exod. XIII). Septem quoque, in quo verus est sabbatismus et requies, esse sanctum, multis Scripturarum testimoniis comprobamus, de quibus saltem pauca posuissem, nisi otiosum esset docere quae nota sunt. In hoc igitur numero a propheta et sacerdote emitur possessio, scribiturque in libro atque signatur, et adhibentur testes, argentumque diligenter appenditur, ut omnia venditionis et emptionis jura servantur, et sit certa possessio, stipulationibus et sponsionibus roborata. Vel hoc audi...

Now this priestly field, the purchase and possession of which was brought to Jeremiah, is in Anathoth, in the land of Benjamin; the first of which sounds as obedience, the second as son of the right hand. And consequently he seeks the purchase of that in which the obedience and strength of the Lord were engaged. For which the Seventy interpreted presbyteron, that is, elder, which does not fit this place.

(Verse 9 ff.) "And I understood that it was the word of the Lord, and I bought the field from Hanameel the son of my uncle, which is in Anathoth, and I weighed out to him the money, seven staters and ten pieces of silver." "And I wrote in the book, and sealed it, and applied witnesses, and weighed out the money in the balance." "And I took the sealed book of possession, the stipulations, and the ratified things [Al. by ratified stipulation], and the signs on the outside."

It was indeed hard and almost inconsistent, and worthy of laughter, that he who was prophesying that Jerusalem was just now to be taken, and that all were to be led captive, or were to perish by sword, famine, and pestilence, should buy a field in Anathoth, which he was not going to possess. "But I understood," he says, "that it was the word of the Lord," and that my purchase was to be adapted to the argument and prophecy of the Lord: and therefore I acquiesced in His precept to buy; nor was the word of God made to me concerning such a matter in vain: and I weighed out seventeen shekels of silver, which we turn into staters. Now a shekel has twenty obols, as is written in the last volume of Ezekiel (Ezek. 45). And the Prophet bought for seventeen shekels, in which number the servant of the Lord, David, sang, on the day when the Lord delivered him from the hand of all his enemies and from the hand of Saul, and said: "I will love you, O Lord my strength; the Lord is my firmament, and my refuge, and my deliverer. My God, my helper, and I will hope in him: my protector, and the horn of my salvation" (Ps. 17:1). That ten is a mystical number, the Decalogue shows, which was written on stone tablets by the finger of God, and the day of fasting and propitiation of the seventh month (Exod. 13). That seven also, in which there is true sabbatism and rest, is holy, we prove by many testimonies of the Scriptures, of which I would have placed at least a few, unless it were idle to teach what is known. In this number, therefore, the possession is bought by the prophet and priest, and it is written in a book and sealed, and witnesses are applied, and the silver is carefully weighed, so that all the laws of selling and buying are preserved, and there may be a certain possession, strengthened by stipulations and promises. Or hear this...

(Vers. 12.) Et dedi librum possessionis Baruch filio Neriae [Vulg. Neri] filii Maasiae in oculis Anameel patruelis mei, et in oculis testium, qui erant scripti in libro emptio- nis; in oculis omnium Judaeorum, qui sedebant in atrio carceris. Quamquam statim esset possessio reliquenda, immo emenda posteris, et ab eo emenda qui filios non habebat (neque enim uxorem acceperat) tamen obediens imperio Domini, omnia rite celebrat: signatumque librum possessionis dat Baruch filio Neri filii Maasiae. Baruch in lingua nostra benedictus dicitur; qui erat filius Neri, qui interpretatur lucerna mea, dicente Propheta: Lucerna pedibus meis verbum tuum, et lumen semitis meis ardens (Psal. CXVIII, 105). Neri quoque pater Baruch filius Maasiae, id est, facturae et operis Domini. Animadvertamus ergo, quantis virtutum privilegiis discipulus Baruch Jeremiae ministraverit, dicente David: Ambulans in via immaculata hic mihi ministrabat (Psal. CVIII, 6). Unde et Eliseus minister Eliae in tantum placuit Deo, ut post translationem magistri etiam duplicem spiritum mereretur accipere (IV Reg. II). Hoc dico ad commonitionem eorum, qui malorum hominum abutuntur ministeriis, et non audent abjicere eos, quos malae conscientiae norunt sibi glutino copulatos. Traditur autem liber Baruch tanto et tali viro, vidente Anameel, qui vendiderat, et testibus qui subscripserant, et quorum nomina in emptionis volumine tenebantur. Et, In conspectu, inquit, omnium Judaeorum, qui sedebant in atrio carceris: qui videlicet vel ad Prophetam venerant consolandum, vel studio timoris Dei, Domini verba audire cupiebant.

(Vers. 13 seqq.) Et praecepi Baruch coram eis, dicens: Haec dicit Dominus exer- cituum, Deus Israel: Sume libros istos, librum emptionis hunc signatum, et librum hunc qui apertus est, et pone illos in vase fictili, ut permanere possint diebus multis. Haec enim dicit Dominus exercituum, Deus Israel: Adhuc possidebuntur domus et agri et vineae in terra hac.

Cunctis quos praeteritus sermo narravit praesentibus et videntibus, Baruch mini- stro praecipitur et discipulo, non sermonibus praeceptoris, sed Dei jubentis imperio, ut assumat libros, unum signatum, alterum apertum, quae emptionum consuetudo huc usque servatur, ut quod intrinsecus clausum signacula continent, hoc legere cu- pientibus apertum volumen exhibeat: utrumque in vase fictili, ut permanere possint diebus multis.

(Verse 12) "And I gave the book of possession to Baruch the son of Neriah [Vulgate: Neri] the son of Maaseiah in the eyes of Hanameel my paternal uncle, and in the eyes of the witnesses who were written in the book of purchase; in the eyes of all the Jews who sat in the court of the prison." Although the possession was immediately to be left behind, rather to be bought for posterity, and bought by him who had no children (for he had not taken a wife), yet obedient to the command of the Lord, he celebrates all things duly: and he gives the sealed book of possession to Baruch the son of Neri the son of Maaseiah. Baruch is called blessed in our language; who was the son of Neri, which is interpreted my lamp, the Prophet saying: "Your word is a lamp to my feet, and a burning light to my paths" (Ps. 118:105). Also Neri the father of Baruch was the son of Maaseiah, that is, making and work of the Lord. Let us observe, therefore, with how many privileges of virtues the disciple Baruch ministered to Jeremiah, David saying: "He that walks in the immaculate way, he ministered to me" (Ps. 108:6). Whence also Elisha, the minister of Elijah, so pleased God that after the translation of his master he even deserved to receive a double spirit (4 Kings 2). I say this for the admonition of those who abuse the ministries of evil men, and do not dare to cast off those whom they know by evil conscience to be joined to themselves by glue. Moreover, the book is delivered to Baruch, so great and such a man, in the sight of Hanameel who had sold it, and the witnesses who had subscribed, and whose names were held in the volume of purchase. And "In the sight," he says, "of all the Jews who sat in the court of the prison": who namely had either come to console the Prophet, or out of zeal for the fear of God, desired to hear the words of the Lord.

(Verse 13 ff.) "And I charged Baruch before them, saying: Thus says the Lord of hosts, the God of Israel: Take these books, this sealed book of purchase, and this book which is open, and put them in an earthen vessel, that they may remain for many days." "For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall yet be possessed in this land."

With all those whom the past discourse narrated present and seeing, the minister and disciple Baruch is commanded, not by the words of his teacher, but by the command of God ordering, that he take the books—one sealed, the other open—which custom of purchases is preserved even until now, so that what the seals contain closed within, the open volume may exhibit to those desiring to read: both in an earthen vessel, that they may remain for many days.

Firma igitur erat et longo post tempore futura possessio, quae tanta custodia servabatur, ne vel foris emptionis libri positi, paterent rapinae, vel humo conditi, humore terrae solverentur. Hoc autem totum fit ut intelligant qui videbant, rursus habitandam Jerusalem, et possidendos agros, quod licet absque sermone Jeremiae debuerant per se intelligere, tamen Domini sermonibus commonentur, et dicitur ad eos: Haec dicit Dominus exercituum, Deus Israel: adhuc possidebuntur domus et agri et vineae in terra ista. Hoc est illud quod Jeremias dudum dixerat: Intellexi verbum esse Domini; et idcirco emit agrum, quem possessurus non erat.

(Vers. 16 seqq.) Et oravi ad Dominum postquam tradidi librum possessionis Baruch filio Neriae, dicens: Heu, heu, heu, Domine Deus (sive qui es, Domine Deus). Ecce tu fecisti coelum et terram in fortitudine tua magna, et in brachio tuo extento (sive excelso) non erit tibi difficile (sive impossibile) omne verbum (vel juxta LXX, Nihil apud te est absconditum). Qui facis misericordiam in millibus, et reddis iniquitatem patrum in sinu filiorum eorum post eos, fortissime, magne, potens (quod Hebraice dicitur) GIBBOR: Dominus exercituum (sive virtutum) nomen tibi. Magnus consilio et incomprehensibilis cogitatu. Cujus oculi aperti sunt super omnes vias filiorum Adam (sive hominum) ut reddas unicuique secundum vias suas, et secundum fructum adinventionum suarum [Vulg. ejus].

Post emptionem agri jure celebratam, et post sententiam Domini, qua pollicitus est domos, agros, et vineas deinceps possidendas, orat Propheta ad Dominum, et dolorem cordis gemitibus exprimit, dicens: Heu, heu, heu, Domine Deus: pro quo LXX transtulerunt, $\delta \omega \nu$, id est, qui es, Domine Deus, juxta illud quod Moysi dicitur: Vade, dic populo Israel: Qui est, misit me ad vos (Exod. III, 14). Non quo non sint alii; sed aliud est Creatoris esse beneficio, quod subsistat; aliud, aeternitate naturae. Laudat Dominum, et ex creaturis praedicat Creatorem. Primumque potentiam ejus et misericordiam, atque justitiam in omne hominum genus elevat vocibus: deinde transit ad Israel, et quanta ei praestiterit, celebri [Al. celeri] sermone describit. Et post tanta beneficia dicit eos immemores bonorum illius, clementiam in amaritudinem provocasse, ita ut obsideatur civitas, et antequam hostium in eam fiat irruptio, fame, et gladio, et peste consumpta sit. Haec autem universa praemisit, ut consequenter illud inferret, quod in reprehensionem divinae sententiae facere videbatur.

Therefore the possession was firm and to be in a long time afterward, which was preserved with such custody, lest either the books of purchase placed outside should lie open to plunder, or buried in the ground, they should be dissolved by the moisture of the earth. Moreover, all this is done so that those who saw might understand that Jerusalem was to be inhabited again, and fields possessed; which, although they ought to have understood by themselves without the word of Jeremiah, yet they are admonished by the words of the Lord, and it is said to them: "Thus says the Lord of hosts, the God of Israel: houses and fields and vineyards shall yet be possessed in this land." This is that which Jeremiah had said a little while ago: "I understood that it was the word of the Lord"; and for that reason he bought the field which he was not going to possess.

(Verses 16 ff.) "And I prayed to the Lord after I had delivered the book of possession to Baruch the son of Neriah, saying: Alas, alas, alas, O Lord God (or: You who are, O Lord God). Behold, You have made heaven and earth in Your great strength, and in Your outstretched (or: high) arm nothing shall be difficult (or: impossible) for You, every word (or according to the LXX: Nothing is hidden from You). You who show mercy to thousands, and repay the iniquity of the fathers into the bosom of their children after them, most strong, great, powerful (which is said in Hebrew) GIBBOR: the Lord of hosts (or: of virtues) is Your name. Great in counsel and incomprehensible in thought. Whose eyes are open upon all the ways of the sons of Adam (or: of men), to repay each one according to his ways, and according to the fruit of his (Vulgate: his) inventions."

After the purchase of the field was celebrated according to law, and after the sentence of the Lord, by which He promised that houses, fields, and vineyards were henceforth to be possessed, the Prophet prays to the Lord, and expresses the grief of his heart with groans, saying: "Alas, alas, alas, O Lord God": for which the LXX translated, *ho on*, that is, "He who is," O Lord God, according to that which is said to Moses: "Go, say to the people of Israel: He who is, has sent me to you" (Exod. III, 14). Not that others "are" not; but it is one thing for a creature to be by the benefit of the Creator, because it subsists; it is another thing to be by the eternity of nature. He praises the Lord, and proclaims the Creator from the creatures. And first he exalts His power and mercy, and justice toward all the human race with his voice: then he passes to Israel, and describes with celebrated (Al. swift) speech how great things He has provided for them. And after such great benefits, he says that they, unmindful of His good things, provoked His clemency to bitterness, so that the city is besieged, and before the irruption of the enemies into it, it is consumed by famine, and by sword, and by pestilence. Moreover, he has premised all these things, so that he might consequently bring in that which seemed to work toward a reproach of the divine sentence.

Et tu dicis mihi, Domine Deus, eme agrum argento, et adhibe testes, cum urbs data sit in manus Chaldaeorum? Haec interim tota loci istius contextio est.

(Vers. 20 seqq.) Qui posuisti signa et portenta in terra Aegypti usque ad diem hanc, et in Israel et in hominibus (sive terrigenis) et fecisti tibi nomen sicut est dies haec, et eduxisti populum tuum Israel de terra Aegypti, in signis et in portentis, et in manu robusta, et brachio extento, et in terrore magno. Et dedisti eis terram hanc, quam jurasti patribus eorum, ut dares eis terram fluentem lacte et melle. Et ingressi sunt, et possederunt eam, et non obedierunt voci tuae, et in lege tua non ambulaverunt; omnia quae mandasti eis ut facerent, non fecerunt, et evenerunt eis universa mala haec.

De generali transit ad speciale, et quid proprie praestiterit Israeli, brevi sermone percurrit. Qui posuisti, ait, signa et portenta in terra Aegypti, quibus afflicta est Aegyptus usque ad diem hanc, et in Israel et in hominibus sive terrigenis. Hoc quod dicitur, usque ad diem hanc, posterioribus copulandum est, ut legamus, et in Israel, et in cunctis mortalibus quotidie tua signa complentur. Sive aliter, signa atque portenta non solum in Aegypto perpetrasti, sed usque hodie eadem tuae misericordiae fortitudo salvavit populum tuum, et universo generi humano Creatoris subvenis potestate. Et hoc notandum, quod Israel ab hominibus separat atque terrigenis, juxta illud: Filius meus primogenitus Israel. Et fecisti tibi nomen sicut dies haec (Exod. IV, 22). Laudes, inquit, tuae totius orbis sermone celebrantur. Et eduxisti populum tuum Israel de terra Aegypti. Pulchre dixit, populum tuum, eo enim tempore quo eductus est, Domini imperio serviebat. Eduxisti autem in signis et portentis, quibus percutiebatur Aegyptus, et in manu robusta, et in brachio extento, et in terrore magno: quando mare Rubrum transeunti populo Israel viam praebuit [Al. prae buisti], et Aegyptium oppressit [Al. oppressisti] exercitum: Et dedisti eis terram hanc, quam jurasti patribus eorum ut dares eis: Abraham videlicet, Isaac et Jacob. Ergo non suo merito terram repromissionis, sed patrum acceperunt virtute.

(Vers. 24, 25.) Ecce munitiones exstructae sunt adversus civitatem, ut capiatur: et urbs data est in manus Chaldaeorum, qui praeliantur adversus eam a facie gladii, et famis, et pestilentiae. Et quaecumque locutus es, acciderunt, ut ipse tu cernis: et tu dicis mihi, Domine Deus, eme agrum argento, et adhibe testes, cum urbs data sit in manus Chaldaeorum?

"And You say to me, O Lord God: Buy the field for silver, and call witnesses, when the city is given into the hands of the Chaldeans?" This is meanwhile the whole context of this place.

(Verses 20 ff.) "You who have set signs and wonders in the land of Egypt even to this day, and in Israel and among men (or: earth-born), and have made for Yourself a name as it is this day, and have brought Your people Israel out of the land of Egypt with signs and with wonders, and with a strong hand, and with an outstretched arm, and with great terror. And You gave them this land, which You swore to their fathers to give them, a land flowing with milk and honey. And they entered and possessed it, and they did not obey Your voice, and did not walk in Your law; all that You commanded them to do, they did not do, and all these evils have come upon them."

He passes from the general to the special, and runs through in a brief discourse what He specifically provided for Israel. "You who have set," he says, "signs and wonders in the land of Egypt," by which Egypt was afflicted "even to this day, and in Israel and among men or earth-born." This which is said, "even to this day," is to be joined to the subsequent things, so that we may read: "and in Israel, and in all mortals Your signs are fulfilled daily." Or otherwise: You have performed signs and wonders not only in Egypt, but even until today that same strength of Your mercy has saved Your people, and You help all the human race by the power of the Creator. And this is to be noted, that he separates Israel from men and the earth-born, according to that: "Israel is My firstborn son." "And You have made for Yourself a name as it is this day" (Exod. IV, 22). Your praises, he says, are celebrated by the speech of the whole world. "And You brought Your people Israel out of the land of Egypt." He said beautifully, "Your people," for at that time when they were brought out, they served the command of the Lord. Moreover, "You brought them out with signs and wonders," by which Egypt was struck, "and with a strong hand, and with an outstretched arm, and with great terror": when the Red Sea provided a way for the people of Israel as they passed through, and overwhelmed the Egyptian army. "And You gave them this land, which You swore to their fathers to give them": to Abraham namely, Isaac, and Jacob. Therefore, they received the land of promise not by their own merit, but by the virtue of their fathers.

(Verses 24, 25.) "Behold, the siege-works are built up against the city, that it may be taken: and the city is given into the hands of the Chaldeans, who fight against it because of the sword, and of famine, and of pestilence. And whatever You have spoken has happened, as You Yourself see: and You say to me, O Lord God: Buy the field for silver, and call witnesses, when the city is given into the hands of the Chaldeans?"

Decimus annus erat regis Sedeciae, ita enim scriptum est: Verbum quod factum est ad Jeremiam a Domino anno decimo Sedeciae regis Juda: tunc exercitus regis Babylonis obsidebat Jerusalem, et Jeremias propheta clausus erat in atrio carceris. Recteque nunc dicitur: Ecce munitiones sunt exstructae adversus civitatem, ut capiat: et urbs tradita est in manus Chaldaeorum; nec habent quos vincant, aut [Al. sed] quos capiant. Jam enim gladio, fame, peste consumpti sunt: et quaecumque dixisti, videmus esse completa; quomodo ergo mihi dicis, Domine: Eme agrum argento, et adhibe testes; cum urbs data sit in manu Chaldaeorum? Igitur non reprehendit, sed interrogat: nec tam sibi, quam aliis vult discere, qui sedebant in atrio carceris; et forsitan taciti reprehendebant, quomodo idem propheta, quem verum nuntiare credebant, et urbem dicat esse capiendam et agrum emat quasi possessurus.

(Vers. 26 seqq.) Et factum est verbum Domini ad Jeremiam, dicens: Ecce ego Dominus Deus universae carnis. Numquid mihi difficile (sive impossibile) erit: aut abscondetur a me omne verbum? Propterea haec dicit Lord: Ecce ego tradam civitatem istam in manum Chaldaeorum, et in manu regis Babylonis, et capiet eam. Et venient Chaldaei (sive ingredientur) praeliantes: venient Chaldaei adversus urbem hanc, et succendent eam igni, et comburent eam, et domos, in quarum domatibus sacrificabant Baal, et libabant diis alienis libamina ad irritandum me.

Tristibus laeta subjungit, et post eversionem Jerusalem, captivo populo reditum pollicetur. Primumque causas exponit offensae et justi furoris Dei, ut quanto major culpa peccantium, tanto amplior in peccatores clementia Creatoris. Ego, inquit, Dominus Deus universae carnis. Nequaquam cunctarum gentium, nec populi Israel, aut certe, ut de sanctis crebro dicere solet, Deus Abraham, Deus Isaac, Deus Jacob: sed Deus dixit universae carnis, ut et rationalia et bruta animantia ipse fecisse credatur. Sunt enim qui providentiam Creatoris usque ad rationalia confiteantur: bruta autem fortuitis casibus asserant vel perire, vel vivere. Propheticusque sermo declarat, nihil esse quod fugiat providentiam et scientiam Dei; quia alia propter se, alia in usum hominum sunt creata. Numquid mihi difficile aut impossibile: aut certe abscondetur a me omne verbum? et supra diximus: Quae apud homines impossibilia, apud Deumabilia sunt. Verbum autem hic et in multis aliis locis pro rebus debemus accipere. Quid est, ait, quod factum est verbum? Propterea haec dicit Dominus.

It was the tenth year of King Zedekiah, for thus it is written: "The word that came to Jeremiah from the Lord in the tenth year of Zedekiah the king of Judah: then the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was shut up in the court of the prison." And it is rightly said now: "Behold, the siege-works are built up against the city, that it may be taken: and the city is delivered into the hands of the Chaldeans"; they do not have those whom they might conquer, but (Al. but) those whom they might take. For already they have been consumed by sword, famine, and pestilence: and whatever You have said, we see to be fulfilled; how therefore do You say to me, Lord: "Buy the field for silver, and call witnesses; when the city is given into the hand of the Chaldeans?" Therefore he does not reproach, but he interrogates: nor does he wish to learn so much for himself as for others, who were sitting in the court of the prison; and perhaps they silently reproached how the same prophet, whom they believed to announce the truth, both says the city is to be taken and buys a field as if he were going to possess it.

(Verses 26 ff.) "And the word of the Lord came to Jeremiah, saying: Behold, I am the Lord, the God of all flesh. Shall anything be difficult (or: impossible) for Me: or shall every word be hidden from Me? Therefore thus says the Lord: Behold, I will deliver this city into the hand of the Chaldeans, and into the hand of the king of Babylon, and he shall take it. And the Chaldeans who fight against it shall come (or: enter): the Chaldeans shall come against this city, and they shall set it on fire, and burn it, and the houses on whose roofs they sacrificed to Baal, and poured out libations to strange gods to provoke Me."

To the sad things He joins joyful ones, and after the overthrow of Jerusalem, He promises a return to the captive people. And first He explains the causes of the offense and of the just fury of God, so that the greater the fault of the sinners, the more abundant may be the clemency of the Creator toward the sinners. "I," He says, "am the Lord, the God of all flesh." By no means only of all nations, nor of the people of Israel, or certainly, as He is often accustomed to say of the saints, "the God of Abraham, the God of Isaac, the God of Jacob": but God said "of all flesh," so that He Himself may be believed to have made both rational and brute animals. For there are those who confess the providence of the Creator as far as rational beings: but assert that brute animals either perish or live by fortuitous chances. And the prophetic speech declares that there is nothing that escapes the providence and knowledge of God; because some things were created for themselves, others for the use of men. "Shall anything be difficult or impossible for Me: or shall every word certainly be hidden from Me?" And as we said above: "Things which are impossible with men, are possible with God." Moreover, we ought to take "word" here and in many other places for "things." For what is it, He says, "the word has come"? "Therefore thus says the Lord."

Quid enim praecesserat, ut causalem conjunctionem poneret, dicens: Propterea haec dicit Dominus. Quia, inquit, curae meae est omnia regere, universa disponere, et reddere singulis juxta vias suas: idcirco ego tradam civitatem istam in manu Chaldaeorum, et in manu regis Babylonis, et capiet eam.

(Vers. 30.) Erant enim filii Juda, et filii Israel jugiter (sive soli) facientes mala in oculis meis ab adolescentia sua. Verbum Hebraicum ACH (), Aquila interpretatus est *πλῆν*, quod conjunctionem significat, verumtamen. Symmachi prima editio, et Septuaginta, et Theodotio, solos interpretati sunt. Secunda quippe Symmachi vertit *διόλον*, quem et nos in praesentiarum secuti sumus, ut diceremus jugiter.

Dicamus igitur primum juxta Hebraicum, filii Israel, et filii Juda facientes jugiter malum. Et decem, inquit, et duae tribus malum sine cessatione fecerunt, et jugis fuit eis in pessimis operibus perseverantia. Si autem jugis et semper in toto populo, ubi est justitia sempiterna? Porro juxta LXX, qui dixerunt: Soli facientes malum, oritur quaestio: Num et aliae gentes eo tempore quo Israel Judasque peccabant, malum non fecerunt? Quod sic solvitur: Qui habet notitiam Dei et recedit ab eo, solus peccat in oculis Dei; qui vero increduli permanserint, quasi illo non vidente et negligente, delinquant. Unde et David vir sanctus, quia corruerat in peccatum uxoris Uriae, Bethsabee, agens postea poenitentiam (II Reg. XII), loquitur: Tibi soli peccavi, et malum coram te feci (Ps. L, 6), id est in conspectu tuo. Denique jungitur: Soli facientes malum in oculis [Al. addit meis], in conspectu meo ab adolescentia sua. Quodque sequitur: Filii Israel qui usque nunc exacerbant me in opere manuum suarum, dicit Dominus, in LXX non habetur, et de Hebraico additum est. Quia autem ab adolescentia sua usque ad praesentem diem jugiter deliquerunt, ideo justa sententia Dei est, et merito Scriptura contexit:

(Vers. 31.) In furore et in indignatione mea facta est mihi civitas haec a die qua aedificaverunt eam usque ad diem istam, qua aufertur de conspectu meo. Si ex eo tempore quo civitatis jacta sunt fundamenta, usque ad hanc diem, quando capta est, atque succensa, et sublata de conspectu Domini, fuit semper in vitio, et indignationem contra se Domini provocavit: ubi est (ut saepe jam diximus) peccatorum quies?

(Vers. 32.) Propter malitiam, inquit, filiorum Israel, et filiorum Judae, quam fecerunt, ad iracundiam me provocantes, ipsi et reges eorum, et principes eorum, sacerdotes eorum, et prophetae eorum, viri Juda et habitatores Jerusalem.

For what had preceded, that He should put a causal conjunction, saying: "Therefore thus says the Lord"? Because, He says, it is My care to rule all things, to dispose all things, and to repay individuals according to their ways: "therefore I will deliver this city into the hand of the Chaldeans, and into the hand of the king of Babylon, and they shall take it."

(Verse 30.) "For the children of Judah and the children of Israel were continually (or: alone) doing evil in My eyes from their youth." The Hebrew word ACH, Aquila interpreted as *plen*, which signifies the conjunction "nevertheless." Symmachus's first edition, and the Septuagint, and Theodotion, interpreted it as "alone." Indeed, the second edition of Symmachus translated it as *di'olou*, which we also have followed for the present, so that we might say "continually."

Let us say, therefore, first according to the Hebrew: the children of Israel and the children of Judah doing evil continually. Both the ten and the two tribes, he says, did evil without cessation, and their perseverance in the worst works was continual. But if it was continual and always in all the people, where is the everlasting justice? Furthermore, according to the LXX, who said: "Alone doing evil," a question arises: Did not other nations also do evil at that time when Israel and Judah were sinning? Which is solved thus: He who has knowledge of God and recedes from Him, alone sins in the eyes of God; but those who have remained in unbelief, as if He were not seeing and were neglecting them, they delinquent. Whence also David, a holy man, because he had fallen into the sin of the wife of Uriah, Bathsheba, later doing penance (2 Sam. 12), speaks: "To You alone have I sinned, and done evil before You" (Ps. 50:6), that is, in Your sight. Finally, it is joined: "Alone doing evil in My (Al. adds My) eyes, in My sight from their youth." And that which follows: "The children of Israel who even until now provoke Me in the work of their hands, says the Lord," is not found in the LXX, and was added from the Hebrew. Moreover, because they have sinned continually from their youth even to the present day, therefore the sentence of God is just, and the Scripture rightly connects:

(Verse 31.) "In My fury and in My indignation this city has been made for Me from the day they built it even to this day, when it is taken away from My sight." If from that time when the foundations of the city were laid even to this day, when it is taken and burned and removed from the sight of the Lord, it was always in vice, and provoked the indignation of the Lord against itself: where is (as we have already said often) the rest from sins?

(Verse 32.) "On account of the malice," he says, "of the children of Israel and of the children of Judah, which they have done, provoking Me to wrath, they and their kings, and their princes, their priests, and their prophets, the men of Judah and the inhabitants of Jerusalem."

Quia supra dixerat: In furore et in indignatione mea facta est mihi civitas haec, a die qua aedificaverunt eam usque ad diem istam, qua auferetur de conspectu meo; et nullum generaliter absque peccato fuisse monstraverat, nunc per partes enumerat, et reges, et principes, et sacerdotes, et prophetas eorum, et cuncta uno sermone comprehendens: Viri, inquit, Juda, et habitatores Jerusalem. Pulchreque non dixit: Reges mei, et principes mei, et sacerdotes mei, et prophetae mei: sed quia peccaverunt reges eorum, et principes eorum, et sacerdotes eorum, et prophetae eorum. Et verterunt ad me terga, et non facies. Juxta illud quod alibi scriptum est: Et verterunt contra me scapulam recedentem (Zach. VII, 11). Qui enim precatur, inclinata cervice in terram pronus funditur: qui vero tergum vertit, ipso gestu corporis indicat negligere se comminantem. Et hoc, ait, faciebant.

(Vers. 33.) Cum docerem eos diluculo, et erudirem, et nollent audire, ut acciperent disciplinam. Fugatis erroris tenebris, et omni idolorum cultu, mea sententia confutata, quotidie corda eorum illuminare cupiebam, et docere quae recta sunt. Et ut liberum servaret arbitrium, jungit et dicit: Et nollent audire ut acciperent disciplinam. Sequitur:

(Vers. 34.) Et posuerunt idola sua in domo, in qua invocatum est nomen meum, ut polluerent eam. Non solum eo tempore Judas posuit in Templo Dei statuum idoli, quam in Ezechielis principio legimus (Ezech. VIII): sed usque hodie in domo Dei, quae interpretatur Ecclesia, sive in corde animaue credentium ponitur idolum, quando novum dogma constituitur, et juxta Deuteronomium adoratur in abscondito (Deut. IV). Nescitis, inquit, quia templum Dei estis, et Spiritus Dei habitat in vobis (I Cor. III, 16).

(Vers. 35.) Et aedificaverunt excelsa (sive aras) Baal: quae sunt in valle filii Ennom: ut initiarent filios suos, et filias suas idolo Moloch. Pro initiarent, in Hebraico scriptum est EBIR (), quod Aquila et Symmachus, transducerent; Septuaginta et Theodotio interpretati sunt, offerrent. De valle filiorum Ennom, quae Hebraice dicitur GEENNOM (), supra plenius diximus: quod subjaceat Siloe fontibus, et amoenitate sui, quia locus irriguus est, populum [Al. addit Israel] provocaverit ad luxuriam, quam idolorum cultus sequitur. Notandum quoque quod arae et excelsa, Hebraico sermone appellantur BAMOTH (), propter eos qui in Samuelis et Regum volumine quid significet hoc verbum dubitant. Moloch idolum Ammonitarum est, quod in regem vertitur. Significat autem Scriptura divina, quod non solum Baal idolo, sed et Moloch cunctisque daemonibus in ipso loco populus servierit.

Because he had said above: "In My fury and in My indignation this city has been made for Me from the day they built it even to this day, when it is taken away from My sight"; and he had shown that no one generally was without sin, now he enumerates by parts—both kings, and princes, and priests, and their prophets—and comprehending all in one speech: "Men," he says, "of Judah, and inhabitants of Jerusalem." And beautifully he did not say: "My kings, and My princes, and My priests, and My prophets": but because they sinned, "their kings, and their princes, and their priests, and their prophets." "And they turned their backs to Me, and not their faces." According to that which is written elsewhere: "And they turned against Me a receding shoulder" (Zech. 7:11). For he who prays, with neck inclined, is poured out prone on the ground: but he who turns his back, indicates by that very gesture of the body that he neglects the one threatening. And this, he says, they were doing.

(Verse 33.) "When I taught them early, and instructed them, and they would not hear, to receive discipline." The darkness of error having been put to flight, and all worship of idols, My sentence having been confuted, I desired daily to illuminate their hearts and to teach what things are right. And that he might preserve free will, he joins and says: "And they would not hear to receive discipline." It follows:

(Verse 34.) "And they placed their idols in the house in which My name is invoked, that they might defile it." Not only at that time did Judah place in the Temple of God the statue of an idol, which we read in the beginning of Ezekiel (Ezek. 8): but even until today in the house of God, which is interpreted as the Church, or in the heart and soul of believers, an idol is placed when a new dogma is established, and according to Deuteronomy is adored in secret (Deut. 4). "Do you not know," he says, "that you are the temple of God, and the Spirit of God dwells in you?" (1 Cor. 3:16).

(Verse 35.) "And they built high places (or: altars) to Baal, which are in the valley of the son of Ennom, to initiate their sons and their daughters to the idol Moloch." Instead of "initiate," in Hebrew it is written EBIR, which Aquila and Symmachus interpreted as "to lead through"; the Septuagint and Theodotion interpreted it as "to offer." Concerning the valley of the sons of Ennom, which in Hebrew is called GEEN-NOM, we have spoken more fully above: that it lies below the springs of Siloam, and by its pleasantness, because it is a well-watered place, it provoked the people (Al. adds of Israel) to luxury, which the worship of idols follows. It is also to be noted that altars and high places are called BAMOTH in the Hebrew speech, because of those who in the volumes of Samuel and Kings doubt what this word signifies. Moloch is the idol of the Ammonites, which is translated as "king." Moreover, the divine Scripture signifies that the people served in that very place not only the idol Baal, but also Moloch and all the demons.

Quod non mandavi eis: nec ascendit in cor meum, ut facerent abominationem hanc, et in peccatum deducerent Judam. Proprie tribus Juda et Benjamin in fano Baalis et Moloch, daemonum simulacra veneratae sunt (III Reg. XII). Vitulos aureos in Bethel et Dan, et decem tribus, quae appellantur Samaria, Joseph et Ephraim, incoluisse [Al. voluisse] perspicuum est. Tantumque mali fuit quod a populo factum est, ut testetur Deus se numquam cogitasse, nec ascendisse in cor suum, quae illi facturi fuerint. Omnia autem haec ἀνθρωποπάθως.

Et nunc propter ista, haec dicit Dominus, Deus Israel, ad civitatem hanc, de qua vos dicitis, quod tradatur in manu regis Babylonis in gladio, et in fame, et in peste. Sicut sperantibus auxilium, et in murorum firmitate fidentibus, prophetatur quod subvertenda sit Jerusalem, et populus jam jamque capiendus, et ante captivitatem gladio, fame et peste periturus: sic desperantibus, et post subversionem urbis nullam salutem exspectantibus, suum auxilium pollicetur, ut et confidentia atque superbia, justam sententiam; et desperatio, atque humilitas Dei mereatur auxilium.

(Vers. 37 seqq.) Ecce ego congregabo eos de universis terris ad quas ejeci in furore meo, et in ira mea, et in indignatione grandi, et reducam eos ad locum istum, et habitare eos faciam confider. Et erunt mihi in populum, et ego ero eis in Deum. Et dabo eis cor unum, et viam unam, ut timeant me universis diebus, et bene sit eis et filiis eorum post eos. Et feriam eis pactum sempiternum (sive disponam testamentum aeternum), et non desinam eis benefacere, et timorem meum n dabo in corde eorum, ut non recedant a me. Et laetabor super eis, cum eis benefecero (sive et visitabo eos, ut eis benefaciam). Et plantabo eos in terra ista in veritate (sive in fide), in toto corde meo, et in tota anima mea.

Multi hoc putant tempore Zorobabel filii Salathiel, et Jesu filii Josedec sacerdotis magni, quando Aggaeus et Zacharias prophetaverunt sub Ezra sacerdote completum, quando aedificatum est Templum, et sub Neemia exstructi muri per circuitum: ut quos ante dejecerat in furore, et in ira, et in indignatione grandi de Jerusalem, et in toto orbe disperserat; postea reductos habitare fecerit confider, et fuisse eos in populum Dei; et Dominum fuisse in Deum eorum, et caetera quae Scriptura contexit.

"Which I did not command them: nor did it ascend into My heart, that they should do this abomination, and lead Judah into sin." Properly the tribes of Judah and Benjamin venerated the images of demons in the temple of Baal and Moloch (1 Kings 12). Moreover, it is clear that the ten tribes, which are called Samaria, Joseph, and Ephraim, cultivated the golden calves in Bethel and Dan. And so great was the evil that was done by the people, that God testifies He never thought of, nor did it ascend into His heart, what they were going to do. Moreover, all these things are spoken anthropopathically (anthropopathos).

"And now on account of these things, thus says the Lord, the God of Israel, to this city, of which you say that it is delivered into the hand of the king of Babylon by the sword, and by famine, and by pestilence." Just as Jerusalem is prophesied to be overthrown to those hoping for help and trusting in the firmness of the walls, and the people already about to be taken, and to perish before captivity by sword, famine, and pestilence: so He promises His help to those despairing and expecting no safety after the overthrow of the city, so that both confidence and pride might deserve a just sentence, and despair and humility might deserve the help of God.

(Verses 37 ff.) "Behold I will gather them out of all the lands to which I have cast them out in My fury, and in My wrath, and in great indignation, and I will bring them back to this place, and I will make them dwell confidently." "And they shall be to Me for a people, and I will be to them for a God." "And I will give them one heart, and one way, that they may fear Me all days, and it may be well with them and with their children after them." "And I will strike with them an everlasting covenant (or I will dispose an eternal testament), and I will not cease to do them good, and I will give My fear in their heart, that they may not withdraw from Me." "And I will rejoice over them, when I shall have done them good (or and I will visit them, that I may do them good)." "And I will plant them in this land in truth (or in faith), in My whole heart, and in My whole soul."

Many think this was completed in the time of Zerubbabel son of Shealtiel, and of Jeshua son of Jozadak the high priest, when Haggai and Zechariah prophesied under Ezra the priest, when the Temple was built, and under Nehemiah the walls were constructed round about: so that those whom He had before cast down in fury, and in wrath, and in great indignation from Jerusalem, and had dispersed in the whole world; He afterwards, having brought them back, made them dwell confidently, and they were the people of God; and the Lord was their God, and the rest which the Scripture weaves together.

Sed quomodo hoc possit illi tempori coaptari: Habitare eos faciam confidenter, et feriam eis pactum sempiternum, sive disponam illis testamentum aeternum, penitus non potest approbari: quippe quos legerimus, et sacra narrat historia, non solum a vicinis gentibus, sed a Persis quoque et Macedonibus, et Aegyptiis Romanisque saepe captos, et hucusque servire.

1091 Omnia igitur ad adventum referenda sunt Salvatoris: quae nostro et fidei tempore videmus expleta, et electio juxta Apostolum reliquiarum salva facta est (Rom. IX). Et qui in Christo habitant confidenter, datum est illis cor unum juxta illud quod scriptum est: Multitudinis autem credentium erat cor unum et anima una (Act. IV, 32). Et viam, inquit, unam illum qui dicit: Ego sum via, veritas, et vita (Joan. XIV, 6). Et timeant me universis diebus. Principium enim sapientiae timor Domini (Prov. IX).

Universis ait diebus: quod si Judaeis non competit, de nostro populo accipiendum est: cui et bene fuit, et est, et erit, non solum ipsis, sed et filiis eorum post eos. Nobiscum enim pactum pepigit sempiternum: nec desinet nobis ultra benefacere. Quodque sequitur: Et timorem meum dabo in corde eorum, ut non recedant a me, sic liberum donat arbitrium, ut tamen ipse timor qui tribuitur, gratia permaneat largitoris.

Cumque, inquit, eis benefecero, laetabor. Gaudet quippe quia videt creaturam suam esse salvatam. Unde et gaudium Angelorum est in coelis super uno peccatore poenitentiam agente (Luc. XV). Et plantabo, inquit, eos in terra ista in veritate, sive (ut LXX transtulerunt) in fide, ut proprie significet populum Christianum cujus religio fides est.

In toto corde meo, et in tota anima mea. Si Domini verba sunt Salvatoris, recte cor et anima ejus creditur, qui dicit in Evangelio: Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi illam (Joan. X, 18). Sin autem ex persona Dei Patris accipimus, secundum illud intelligendum est: Neomenias vestras et sabbata, et dies festos odit anima mea.

(Vers. 41 seqq.) Quid haec dicit Dominus: sicut adduxi super populum istum omne malum hoc grande: sic adducam super eos omne bonum quod ego loquor ad eos. Et possidebuntur agri in terra ista, de qua vos dicitis quod deserta sit eo quod non remanserit homo, et jumentum 1092, et data sit in manum Chaldaeorum. Agri pecunia ementur, et scribentur in libro, et imprimetur signaculum, et testis adhibebitur in terra Benjamin, et in circuitu Jerusalem, in civitatibus Juda, et in civitatibus montanis, et in civitatibus campestribus (sive Sephela) et in civitatibus Nageb (hoc est quae ad austrum sunt), quia convertam captivitatem eorum, ait Dominus.

But how this can be fitted to that time: "I will make them dwell confidently, and I will strike with them an everlasting covenant, or I will dispose for them an eternal testament," can by no means be approved: since we read, and sacred history narrates, that they were often captured not only by neighboring nations, but also by the Persians and Macedonians, and Egyptians and Romans, and serve until now.

[1091] All things, therefore, are to be referred to the advent of the Savior: which things we see fulfilled in our time and the time of faith, and the election of the remnants according to the Apostle has been saved (Rom. 9). And to those who dwell confidently in Christ, there has been given one heart according to that which is written: "But of the multitude of believers there was one heart and one soul" (Acts 4:32). And "one way," He says, that one who says: "I am the way, the truth, and the life" (John 14:6). And "that they may fear Me all days." For the beginning of wisdom is the fear of the Lord (Prov. 9).

He says "all days": because if it does not apply to the Jews, it must be understood of our people: to whom it was well, and is, and shall be, not only to themselves, but also to their children after them. For with us He bargained an everlasting covenant: nor will He cease to do us good further. And that which follows: "And I will give My fear in their heart, that they may not withdraw from Me," so grants free will, that nevertheless the very fear which is bestowed remains the grace of the Giver.

"And when," He says, "I shall have done them good, I will rejoice." For He rejoices because He sees His creature saved. Whence also there is the joy of the Angels in the heavens over one sinner doing penance (Luke 15). "And I will plant them," He says, "in this land in truth," or (as the Seventy translated) "in faith," so that it properly signifies the Christian people whose religion is faith.

"In My whole heart, and in My whole soul." If they are the words of the Lord Savior, His heart and soul are rightly believed to be His who says in the Gospel: "I have power to lay down My soul, and I have power to take it up again" (John 10:18). But if we receive it from the person of God the Father, it is to be understood according to that: "My soul hates your new moons and sabbaths, and festival days."

(Verses 41 ff.) "For thus says the Lord: Just as I have brought upon this people all this great evil: so I will bring upon them all the good that I speak to them." "And fields shall be possessed in this land, of which you say that it is deserted because there has remained neither man nor beast [1092], and it has been given into the hand of the Chaldeans." "Fields shall be bought with money, and they shall be written in a book, and a seal shall be impressed, and a witness shall be added in the land of Benjamin, and in the circuit of Jerusalem, in the cities of Judah, and in the mountain cities, and in the cities of the plains (or Sephela), and in the cities of Nageb (that is, those which are to the south), because I will convert their captivity, says the Lord."

Haec juxta litteram, licet in typo praecesserint post reditum de Chaldaeis, quando ad Cyri regis imperium reversus est populus in Judaeam: tamen spiritualiter in Christo et Apostolis verius pleniusque complentur. Tunc et homines et jumenta reducti sunt in Ecclesiam juxta illud quod scriptum est: homines et jumenta salvos facies, Domine, rationales quique et simplices. Tunc agri empti sunt pecunia, ut faceremus nobis amicos de iniquo mammona, qui nos reciperent in aeterna tabernacula (Luc. XVI).

Et scripti in libro, haud dubium quin viventium. Et impressum est signum vexilli Dominicae crucis atque victoriae; et testes adhibiti sunt Martyres, et omnis sanctorum chorus.

In terra Benjamin, ubi est Domini fortitudo, et in circuitu Jerusalem, in qua est visio pacis, et aeterna securitas: in civitatibus Juda, in quibus est Christi vera confessio. Et in civitatibus montanis, de quibus una est, de qua dicitur: non potest civitas abscondi in monte posita (Matth. V). Et in civitatibus campestribus, quae Hebraice appellantur SEPHELA; ut de profundis atque depressis per camporum aequalitatem ad summa gradiamur. Et civitatibus quae ad austrum sunt: quod Nageb LXX translulerunt, ubi est meridies et plena lux veritatis.

Cum autem haec omnia facta fuerint, implebitur quod scriptum est: Convertam captivitatem eorum, ait Dominus, de quo scriptum est: ascendens in altum captivam duxit captivitatem (Psal. LXVII, 19). Accepit, sive (ut Apostolus ait) dedit dona hominibus (Ephes. IV, 8).

These things according to the letter, although they preceded in type after the return from the Chaldeans, when at the command of King Cyrus the people returned into Judea: nevertheless they are fulfilled more truly and fully spiritually in Christ and the Apostles. Then both men and beasts were brought back into the Church according to that which is written: "Men and beasts You shall save, O Lord," both the rational and the simple. Then fields were bought with money, that we might make for ourselves friends of the unjust mammon, who might receive us into eternal tabernacles (Luke 16).

And written in a book, no doubt of the living. And the sign of the banner of the Lord's cross and victory was impressed; and the Martyrs were added as witnesses, and the whole chorus of the saints.

In the land of Benjamin, where is the strength of the Lord, and in the circuit of Jerusalem, in which is the vision of peace, and eternal security: in the cities of Judah, in which is the true confession of Christ. And in the mountain cities, of which one is that of which it is said: "A city set on a mountain cannot be hid" (Matt. 5). And in the cities of the plains, which in Hebrew are called SEPHELA; that from the depths and the depressed we may step to the highest things through the equality of the fields. And the cities which are to the south: which the Seventy translated Nageb, where there is midday and the full light of truth.

But when all these things shall have been done, that which is written shall be fulfilled: "I will convert their captivity, says the Lord," of which it is written: "Ascending on high He led captivity captive" (Psalm 67:19). He received, or (as the Apostle says) gave gifts to men (Eph. 4:8).