

SAINT JEROME

COMMENTARY ON MICAH

Commentariorum in Michaeam

SABBATISMUS

Saint Jerome (347–420)
Commentariorum in Michaeam · Commentary on Micah

Latin text: public domain.
Translation, alignment and edition © 2026 Inversiones San Juan Diego (Sabbatismus). Creative Commons Attribution-ShareAlike 4.0 International license (CC BY-SA 4.0).

Facing-page bilingual edition: Latin on the left-hand pages, English on the right.
Sabbatismus is the imprint of the Inversiones San Juan Diego foundation, San Pedro Sula, Honduras.
Set in EB Garamond and Cinzel.
sabbatismus.com

CONTENTS	
SECOND BOOK.....	85

Michaeas, in quem nunc commentarios dictare cupio, in ordine duodecim prophetarum, secundum Septuaginta interpretes tertius est; secundum Hebraicum (Al. Hebraicam veritatem), sextus, et sequitur Jonam prophetam, qui succedit Abdiae, atque ita fit ut tertius sit Amos, et Joel secundus post Osee, qui apud omnes primus est. Ergo quasi in corde voluminis positus, debet profunda continere mysteria, et sermo Dei, qui semper descendit ad prophetas, descendit ad Michaeam quoque, qui interpretatur humilitas: ad Michaeam de Morasthi, qui usque hodie juxta Eleutheropolim urbem Palaestinae haud grandis est viculus. Morasthi autem in lingua nostra haeredem sonat. Pulchre igitur humilitas, quae inter virtutes vel praecipua est, spe haereditatis Dominicae nascitur. Humilitas autem non illa quae venit de conscientia peccatorum; sed quae inter virtutes ponitur, juxta quam dicitur: Humiliamini sub potenti manu Dei, ut vos exaltet in tempore visitationis (I Petr. V, 6). Et: Qui se humiliat, exaltabitur (Luc. XVIII, 14). Et: Ante contritionem elevatur cor viri, et ante gloriam humiliatur (Prov. XVI, 18). Unde et Dominus: Discite, inquit, a me, quia mitis sum et humilis corde (Mat. XI, 29). Quomodo ergo apud nos votiva, et quasi ob virtutis auspiciu ponuntur vocabula: verbi gratia: victoris, casti, pii, probi: et apud Graecos *σώφρων* vocatur, et *εὐσεβής*: et appellativa nomina vertuntur in propria: sic apud Hebraeos et Michaeas, et Abdias et Zacharias caeteraque his similia, ex virtutum vocabulo liberis a parentibus imponuntur.

Verbum Domini quod factum est ad Michaeam Morasthiten, in diebus Joatham, Achaz, et Ezechiae, regum Juda: Quod vidit super Samariam et Jerusalem, Sive juxta Septuaginta, de quibus vidit super Samariam et Jerusalem. Verbum igitur Domini factum est ad Michaeam, post Osee, Amos, et Isaiam, qui sub Ozia vaticinati sunt. Ex quo intelligimus, Michaeam Oziae temporibus non prophetasse; sed filii ejus Joatham, post quem regnavit Achaz, Ezechia in patris Achaz imperium succedente, sub quo decem tribus ab Assyriis in captivitatem ductae sunt (IV Reg. XVIII). Quantum ergo ad historiam pertinet secundum ordinem captivitatis (quia primum capta est Samaria metropolis Israel, postea Jerusalem urbs Judae) prophetiae titulus ponitur primum de Samaria, secundo de Jerusalem. Quantum vero ad mysticos intellectus, quia Samaria semper in haeresibus accipitur, Jerusalem in Ecclesia, dicimus verbum Domini fieri ad humilem (Al. Jerusalem) et ad cohaeredem Christi, de perversis dogmatibus, et de Ecclesia, si qua forte peccata commiserit, et totius voluminis ordinem contexere.

Micah, on whom I now desire to dictate commentaries, is third in the order of the twelve prophets according to the Septuagint interpreters; according to the Hebrew (or, the Hebrew truth), he is sixth, and follows the prophet Jonah, who succeeds Obadiah, and thus it happens that Amos is third, and Joel second after Hosea, who is first among all. Therefore, being placed as it were in the heart of the volume, he ought to contain profound mysteries, and the word of God, which always descends to the prophets, descended also to Micah, which is interpreted as **humility**: to Micah of Moresheth, which to this day is a small village near Eleutheropolis, a city of Palestine. Moresheth, however, in our language means "heir." Beautifully, therefore, does humility, which is chief among the virtues, arise from the hope of the Lord's inheritance. This humility, however, is not that which comes from the consciousness of sins, but that which is placed among the virtues, according to which it is said: "Humble yourselves under the mighty hand of God, that he may exalt you in the time of visitation" (1 Peter 5:6). And: "He who humbles himself will be exalted" (Luke 18:14). And: "Before destruction the heart of a man is lifted up, and before glory it is humbled" (Proverbs 16:18). Whence also the Lord says: "Learn from me, for I am gentle and humble in heart" (Matthew 11:29). Therefore, just as among us votive names are given, as if for an auspice of virtue—for example, Victor, Castus, Pius, Probus—and among the Greeks one is called **Sōphrōn** and **Eusebēs**, and common nouns (**appellativa nomina**) are turned into proper names: so also among the Hebrews, Micah, Obadiah, Zechariah, and other similar names are imposed on children by their parents from the vocabulary of the virtues.

The word of the Lord that came to Micah the Morasthite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah: which he saw concerning Samaria and Jerusalem. Or, according to the Septuagint, **of the things which** he saw concerning Samaria and Jerusalem. The word of the Lord, therefore, came to Micah after Hosea, Amos, and Isaiah, who prophesied under Uzziah. From this we understand that Micah did not prophesy in the time of Uzziah, but of his son Jotham, after whom Ahaz reigned, with Hezekiah succeeding to the rule of his father Ahaz, under whom the ten tribes were led into captivity by the Assyrians (4 Kings 18). Therefore, as far as history is concerned, according to the order of the captivity (because first Samaria, the metropolis of Israel, was captured, and afterwards Jerusalem, the city of Judah), the title of the prophecy is placed first concerning Samaria, and second concerning Jerusalem. But as for the mystical interpretations, because Samaria is always understood as heresies and Jerusalem as the Church, we say that the word of the Lord comes to the humble one (or, Jerusalem) and to the co-heir of Christ, concerning perverse dogmas and concerning the Church, if by chance it has committed any sins, and to weave together the order of the entire volume.

Quod autem Samaria et decem tribus, quae scissae sunt sub rege Jeroboam a stirpe David (III Reg. XII), accipiantur in persona haereticorum, et omnis quidem Scriptura testatur, sed maxime propheta Osee, et hic ipse liber, qui haereticos impios et Ecclesiasticos peccatores vocat. Statim enim sequitur: Quae est impietas Jacob? nonne Samaria? et quod est peccatum domus Juda? nonne Jerusalem? Hoc dumtaxat juxta Septuaginta translatore. Caeterum in Hebraico quomodo legatur, post paululum subjiciemus. Sed et illud quod haeretici semper in dogmatum suorum sibi quasi sublimitate confidunt, et Ecclesiae simplicitatem despiciant, in alio loco dicitur: Vae qui despiciunt Sion, et confidunt in monte Samariae (Amos VI, 1): de Sion enim egredietur lex, et verbum Domini de Jerusalem (Isai. II, 3). Porro Samaria fabricata est sibi de proprio sensu vitulos aureos, habentes quidem in superficie pulchritudinem; sed vitalem spiritum non habentes: et fabricata est in domo Dei, quod interpretatur Bethel. Nec enim recipere poterat populus Israel deos, nisi 434 qui de Scripturis, et in domo Dei fabricati sunt. Quamvis autem conciliabula sua vocent Bethel, tamen post fabricationem idolorum desiit esse Bethel, et vocatur Bethaven, quod dicitur domus idoli, pro quo Septuaginta transtulerunt domus Ὡν. Hoc de titulo: nunc veniamus ad exordium prophetiae, et Lernaia (Hydra) bestia saeviente, sancti Spiritus invocemus adventum. Vos, o Paula et Eustochium, ad Dominum Salvatorem fundite preces, ne mihi noceat invidia, sed ut mens libera id tantum cogitet quod nititur explanare, nec sentiat conviciorum alapas, quas Dominus in passione contempsit (Marc. XIV, et Joan. XVI, XVIII).

(Vers. 2.) Audite, populi omnes, et attendat terra et plenitudo ejus, et sit Dominus Deus vobis in testem, Dominus de templo sancto suo. LXX: Audite, populi omnes, et auscultet terra, et omnes qui sunt in ea, et sit Dominus Deus vobis in testimonium: Dominus ex domo sancta sua. Quia juxta historiam manifestus est sensus, lectoris prudentiae intelligentiam derelinquo. Juxta tropologiam autem convocat ad auditum populos, id est, totius orbis Ecclesias, et ad auscultandum terram, quia terrena in ea haereticorum exstructa sunt dogmata.

Moreover, that Samaria and the ten tribes, which were split off from the stock of David under King Jeroboam (3 Kings 12), are taken as representing the heretics, all of Scripture indeed testifies, but especially the prophet Hosea, and this very book, which calls the heretics impious and the churchmen sinners. For it immediately follows: What is the impiety of Jacob? Is it not Samaria? And what is the sin of the house of Judah? Is it not Jerusalem? This, at least, is according to the Septuagint translators. Moreover, how it reads in the Hebrew, we shall add a little later. But also that heretics always trust in the supposed sublimity of their own dogmas and despise the simplicity of the Church, is said in another place: "Woe to you who despise Zion, and trust in the mountain of Samaria" (Amos 6:1); "for the law shall go forth from Zion, and the word of the Lord from Jerusalem" (Isaiah 2:3). Furthermore, Samaria fashioned for herself from her own understanding golden calves, having indeed beauty on the surface, but not having a life-giving spirit; and she fashioned them in the house of God, which is interpreted as Bethel. For the people of Israel could not have accepted gods, unless they were fashioned from the Scriptures and in the house of God. Although they call their assemblies Bethel, nevertheless after the fashioning of the idols it ceased to be Bethel, and is called Bethaven, which means "house of the idol," for which the Septuagint translated "house of On." So much for the title: now let us come to the beginning of the prophecy, and with the Lernaean beast (the Hydra) raging, let us invoke the coming of the Holy Spirit. You, O Paula and Eustochium, pour out your prayers to the Lord Savior, that envy may not harm me, but that my free mind may think only on that which it strives to explain, and not feel the slaps of insults, which the Lord despised in His passion (Mark 14, and John 16, 18).

(Verse 2.) Hear, all you peoples, and let the earth and its fullness pay attention, and let the Lord God be a witness to you, the Lord from His holy temple. The Septuagint reads: Hear, all you peoples, and let the earth hearken, and all who are in it, and let the Lord God be a testimony to you: the Lord from His holy house. Since the sense according to the historical interpretation is manifest, I leave its understanding to the reader's prudence. According to the tropological sense, however, he calls the peoples to hear, that is, the Churches of the whole world, and the earth to hearken, because the earthly dogmas of the heretics are built up in it.

Quod autem haereses inter carnis opera numerentur, quae semper refertur ad terram, et Apostolus ad Galatas non tacet (Galat. V), et Dominus in Evangelio prudenti indicat auditori: Qui de terra est, de terra loquitur. Et ad distinctionem eorum rursus de Ecclesiasticis dicit: Qui autem de coelo venit, super omnes est (Joan. III, 31). Et: Quod vidit et audivit, hoc testatur. Si autem hoc quod ait: Audite, populi, propter illud Dominicum: Qui habet aures audiendi, audiat (Luc. VIII, 8), plus aliquid sonat, quam quod postea infertur: Attendat terra, aptabimus Ecclesiae, Audite, populi omnes. Haereticis vero qui terrenam susceperunt doctrinam: Attendat terra, et omnes qui in ea sunt: ut et isti si audierint, et illi si attenderint, non patiantur ea quae postea sermo Domini comminatur. Et sit eis Dominus in testimonium, sive ut in Hebraico legitur, in testem, vel ut apertius interpretatus est Symmachus, testificans, et testificans non aliunde, nisi de domo sua, quae est Ecclesia, aut 435 certe in Filio, id est, in Domino nostro Jesu Christo, qui vere templum est Patris: et de cujus ore loquitur Pater, viscera penetrans et medullas eorum, qui attendere voluerint et audire.

(Vers. 3 seq.) Quia ecce Dominus egredietur [Vulg. egreditur] de loco suo, et descendet et calcabit super excelsa terrae, et consumentur montes subtus eum, et valles scindentur sicut cera a facie ignis, sicut aquae quae decurrunt in praeceps: in scelere Jacob omne istud, et in peccatis domus Israel. Quod scelus Jacob? nonne Samaria? Et quae excelsa Judae? nonne Jerusalem? LXX: Ecce enim Dominus egredietur de loco suo, et descendet, et ascendet super excelsa terrae, et commovebuntur montes subter eum, et valles tabescent sicut cera a facie ignis, et sicut aqua profluens in descensum: propter impietatem Jacob, omnia haec, et propter peccatum domus Israel. Quae est impietas domus Jacob? nonne Samaria? Et quod est peccatum domus Juda? nonne Jerusalem? O Samaria et Jerusalem, audite, et diligenter attendite Dominum vobis de templo suo testificantem, et praedicentem quaecumque factururus est. Ecce egredietur Dominus de loco suo.

Moreover, that heresies are numbered among the works of the flesh, which is always referred to the earth, the Apostle to the Galatians does not fail to mention (Galatians 5), and the Lord in the Gospel indicates to the prudent hearer: "He who is of the earth, speaks of the earth." And to distinguish them, He says in turn of the members of the Church: "But he who comes from heaven is above all" (John 3:31). And: "What he has seen and heard, this he testifies." But if this which He says, "Hear, you peoples," on account of that saying of the Lord, "He who has ears to hear, let him hear" (Luke 8:8), has a deeper meaning than what is subsequently stated, "Let the earth pay attention," we will apply to the Church, "Hear, all you peoples." To the heretics, however, who have received an earthly doctrine: "Let the earth pay attention, and all who are in it," so that if the former hear and the latter pay attention, they may not suffer those things which the word of the Lord threatens afterwards. And let the Lord be a testimony to them, or as it is read in the Hebrew, "a witness," or as Symmachus has interpreted it more clearly, "testifying," and testifying not from elsewhere, but from His own house, which is the Church, or certainly in the Son, that is, in our Lord Jesus Christ, who is truly the temple of the Father: and from whose mouth the Father speaks, penetrating the inward parts and marrow of those who are willing to pay attention and to hear.

(Verses 3 ff.) For behold, the Lord will go forth [Vulgate: goes forth] from His place, and will come down and tread upon the high places of the earth, and the mountains shall be consumed under Him, and the valleys shall be cleft as wax before the face of the fire, as waters that run down a steep place: all this for the wickedness of Jacob, and for the sins of the house of Israel. What is the wickedness of Jacob? Is it not Samaria? And what are the high places of Judah? Is it not Jerusalem? Septuagint: For behold, the Lord will go forth from His place, and will come down, and will ascend upon the high places of the earth, and the mountains shall be shaken under Him, and the valleys shall melt as wax before the face of the fire, and as water flowing downwards: for the impiety of Jacob, all these things, and for the sin of the house of Israel. What is the impiety of the house of Jacob? Is it not Samaria? And what is the sin of the house of Judah? Is it not Jerusalem? O Samaria and Jerusalem, hear, and diligently attend to the Lord testifying to you from His temple, and proclaiming whatever He is about to do. Behold, the Lord will go forth from His place.

Qui enim mitis est et benignus, et cujus natura clementia est, vestri causa cogitur personam, quam non habet, crudelitatis assumere. Et descendet et calcabit super excelsa terrae. Descensio Dei est, et majestatis ejus ad inferiora decursus, calcare terram, et potentes quosque contere. Et consumentur, inquit, sive tabescent montes, et valles sub eo, quos principes intelligamus et populos. Et quomodo viciniam ignis cera non sustinet, et prono cursu aquae feruntur in praeceps: ita omnis impiorum superbia, Domino veniente, solvetur et defluet. Hoc autem totum fiet propter scelera decem tribuum, quas vocat Jacob et Israel, et propter praevaricationem Juda; quia in decem tribubus Samaria metropolis fuit, et in regno Judae Jerusalem excelsorum idola fabricata est: hoc juxta litteram. Tropologice autem egredietur Dominus de loco suo, quem vel Filium, vel omnes sanctos intelligere possumus. Ipse enim Filius ait: Ego in Patre, et Pater in me (Joan. XIV, 10). Et de sanctis: Habitabo et inambulabo in eis, et ero eorum Deus, et ipsi erunt mihi populus (Levit. XXVI, 12). 436 De his ergo egredietur, non quod derelinquat eos; nam et de apostolis egrediebatur sermo Domini ad audientes, et tamen non relinquebat eos: et hujusmodi loca, id est, ea quae Deum hospitem habere mereantur, quasi cum Christo resurgentia, et cum eo in coelestibus sedentia, sursum posita sunt. Unde et descendere dicitur ad eos qui doctrinam ejus in monte audire non possunt. Cumque descenderit, non ascendet in humilibus et in his, qui deorsum positi sunt; sed qui terrae vocantur excelsa, et qui intelligentes advenientis Domini majestatem, commovebuntur. Et quamvis montes sint, tamen ad talis aurigae et ascensoris pavebunt praesentiam. Valles autem, id est, animae χοῖκοίς [terrenis] insertae corporibus, nec cum coelesti homine resurgentes, praesentiam ejus ferre non poterunt; sed quidquid in eis durum fuerit, resolvetur, et ita fluent, quomodo si aquae plana non habeant, feranturque praecipites in profundum. Veniet ergo Dominus terribilis ad docendum, id est, ad movendos montes, et vallium humilia resolvenda, quia impietatem fecit Jacob, et peccatum Israel. Impietas enim Jacob conciliabula haereticorum sunt, quae vocantur Samaria. Et peccatum Juda, id est, ejus, qui Dominum confitetur, non est aliud nisi Jerusalem, in qua multa crimina reperiuntur. Quod autem domus Juda referatur ad Christum, cujus Ecclesia est, et saepe diximus, et illud ponamus ad praesens: Juda, te laudabunt fratres tui: manus tuae super dorsum inimicorum tuorum (Gen. XLIX, 8). Potest quoque et sic intelligi, quod propter impietates Samariae et scelera Judae, egressus sit Dominus de loco quondam suo, et dixerit ad Judaeos (Matth. XXIII, 38): Ecce relinquetur vobis domus vestra deserta (Luc. XIII, 35).

For He who is meek and kind, and whose nature is clemency, is compelled for your sake to assume a persona of cruelty, which He does not have. And He will come down and tread upon the high places of the earth. The descent of God, and the downward course of His majesty to lower things, is to tread upon the earth and to crush all the powerful. And the mountains, he says, shall be consumed, or shall melt, and the valleys under Him, which we may understand as the princes and the peoples. And just as wax cannot withstand the nearness of fire, and waters are carried headlong in a downward course, so all the pride of the impious, when the Lord comes, will be dissolved and flow away. Now all this will happen on account of the wicked deeds of the ten tribes, which he calls Jacob and Israel, and on account of the prevarication of Judah; because in the ten tribes Samaria was the metropolis, and in the kingdom of Judah Jerusalem was fashioned into idols of the high places: this according to the letter. Tropologically, however, the Lord will go forth from His place, which we can understand as either the Son or all the saints. For the Son Himself says: "I am in the Father, and the Father in me" (John 14:10). And of the saints: "I will dwell and walk among them, and I will be their God, and they shall be my people" (Leviticus 26:12). 436 From these, therefore, He will go forth, not that He abandons them; for the word of the Lord also went forth from the apostles to those who heard, and yet it did not leave them: and places of this kind, that is, those which deserve to have God as a guest, as if rising with Christ and sitting with Him in the heavenly places, are set on high. Whence He is also said to descend to those who cannot hear His doctrine on the mountain. And when He has descended, He will not ascend upon the humble and upon those who are placed below; but upon those who are called the high places of the earth, and who, understanding the majesty of the coming Lord, will be moved. And although they are mountains, yet they will tremble at the presence of such a charioteer and ascender. But the valleys, that is, souls inserted into earthly (χοϊκοῖς) bodies, not rising with the heavenly man, will not be able to bear His presence; but whatever in them was hard will be dissolved, and so they will flow, as if waters have no level ground and are carried headlong into the deep. Therefore, the Lord will come, terrible for teaching, that is, for moving the mountains and dissolving the humble things of the valleys, because Jacob has committed impiety, and Israel has sinned. For the impiety of Jacob are the conventicles of heretics, which are called Samaria. And the sin of Judah, that is, of him who confesses the Lord, is nothing other than Jerusalem, in which many crimes are found. Moreover, that the house of Judah refers to Christ, whose Church it is, we have both often said, and let us now set forth that passage: "Judah, your brothers shall praise you: your hands shall be on the back of your enemies" (Genesis 49:8). It can also be understood in this way: that on account of the impieties of Samaria and the wicked deeds of Judah, the Lord went forth from what was once His place, and said to the Jews (Matthew 23:38): "Behold, your house is left to you desolate" (Luke 13:35).

Et descenderit de coelis, et ascenderit super excelsa terrae, id est, super eos qui ex gentium humilitate credentes, excelsi esse meruerunt. Et commoti sunt montes, philosophorum dogmata, et regna sublimia, et hi qui humiles permanserunt, consumpti sunt et contriti Salvatoris adventu, et crescente Ecclesia, montibusque in sublime surgentibus, idola corruerunt in profundum. Egressus est ergo Dominus de loco suo, et de gentibus constructa Ecclesia est, ut 437 moverentur montes sub pedibus ejus, et profunda vallium solverentur, quia impie egit Jacob, et peccavit Israel, et omnes tribus Dominum negaverunt.

(Vers. 6 seq.): Et ponam Samariam quasi acervum lapidum in agro, cum plantatur vinea, et detraham in vallem lapides ejus, et fundamenta ejus revelabo, et omnia sculptilia ejus concidentur, et omnes mercedes [Al. merces] ejus comburentur igni, et omnia idola ejus ponam in perditionem, quia de mercedibus meretricis congregata sunt, et usque ad mercedem meretricis revertentur. Super hoc plangam et ululabo, vadam spoliatus et nudus, faciam planctum velut draconum, et luctum quasi struthionum, quia desperata est plaga ejus, quia venit usque ad Judam, tetigit portam populi mei usque ad Jerusalem.

LXX: Et ponam Samaria in pomorum custodiam in agro, et in plantationem vineae: et detraham in voraginem lapides ejus, et fundamenta ejus revelabo, et cuncta sculptilia ejus concident, et universae mercedes ejus comburentur igni, et cuncta idola ejus ponam in perditionem, quia ex mercedibus fornicationis congregavit, et ex mercedibus fornicationis destruxit. Propter hoc planget atque lugebit, ibit discalciata et nuda, faciet planctum quasi draconum, et luctum quasi filiae Sirenarum, quia obtinuit plaga ejus, quia venit usque ad Judam, et tetigit usque ad portam populi mei usque [Al. in] Jerusalem.

Secundum ordinem peccatorum, fit ordo poenarum. Primum peccavit Samaria, et fabricata est idola, et pro Domino vitulos adoravit: prima ergo et pereat. Destruam eam, venientibus Assyriis, et ponam quasi acervum lapidum cum plantatur vinea, ut [Al. et] redigatur in tumulos: Et detraham in vallem lapides ejus. Erat quippe in montibus sita, ubi nunc Sebaste est, in qua et sancti Joannis Baptistae ossa sunt condita. Et fundamenta ejus revelabo. Tanta quippe ruina erit, et tanta urbis subversio: ut non solum parietes et aedificia corruant; sed fundamenta quoque usque ad extremum lapidem revelentur.

And He descended from the heavens, and ascended upon the high places of the earth, that is, upon those who, believing from the humility of the Gentiles, merited to be exalted. And the mountains were moved—the dogmas of the philosophers and the sublime kingdoms—and those who remained humble were consumed and crushed by the Savior's advent; and as the Church grew and the mountains rose on high, the idols fell into the deep. Therefore, the Lord went forth from His place, and the Church was built from the Gentiles, so that 437 the mountains might be moved under His feet, and the depths of the valleys might be dissolved, because Jacob acted impiously, and Israel sinned, and all the tribes denied the Lord.

(Verses 6 ff.): And I will make Samaria as a heap of stones in the field, when a vineyard is planted, and I will drag her stones down into the valley, and I will lay bare her foundations, and all her carved images shall be dashed to pieces, and all her hires [*Al.* wares] shall be burned with fire, and I will lay all her idols to waste, because they were gathered from the hires of a harlot, and unto the hire of a harlot they shall return. Over this I will weep and wail, I will go stripped and naked, I will make a wailing like that of dragons, and a mourning like that of ostriches, because her plague is desperate, because it has come even to Judah, it has touched the gate of my people, even to Jerusalem.

LXX: And I will make Samaria into a watch-post for fruit in a field, and for the planting of a vineyard: and I will drag her stones down into a chasm, and I will lay bare her foundations, and all her carved images they shall dash to pieces, and all her hires shall be burned with fire, and all her idols I will lay to waste, because she gathered them from the hires of fornication, and from the hires of fornication she has destroyed them. For this she will weep and mourn, she will go barefoot and naked, she will make a wailing like that of dragons, and a mourning like that of the daughters of the Sirens, because her plague has prevailed, because it has come even to Judah, and has touched the gate of my people, even to [*Al.* in] Jerusalem.

According to the order of sins, so is the order of punishments. Samaria sinned first, and fashioned idols, and adored calves instead of the Lord: therefore, let her also be the first to perish. I will destroy her, when the Assyrians come, and I will make her like a heap of stones when a vineyard is planted, so that [*Al.* and] she may be reduced to mounds: And I will drag her stones down into the valley. For she was situated in the mountains, where Sebaste now is, in which the bones of Saint John the Baptist are also buried. And I will lay bare her foundations. For so great will be the ruin, and so great the subversion of the city, that not only will the walls and buildings fall, but the foundations also will be laid bare to the last stone.

Et omnia sculptilia ejus, cunctaeque divitiae, quas diversi reges in eam comportaverant, concidentur et comburentur igni, et ad nihilum rediguntur. Siquidem opes et multiplex suppellex, quae ex fornicatione (ut putabantur) idolorum fuerant congregata, ducentur ad aliam meretricem, id est, ad Ninive: ut quomodo in terra sua fornicati sunt cum idolis quae fecerunt, sic vadant ad aliam terram idolorum et fornicationis, id est, ad Assyrios. Hucusque de Samaria.

Et quia eadem plaga perventura sit ad Jerusalem (et ipsa enim simili errore peccavit, derelinquens Deum suum et idola fabricans) propterea propheta facit quasi *προσωποποιίαν* Dei, et sub persona sua inducit plangentis affectum: et dicit: Super hoc plangam et ululabo: vadam spoliatus et nudus (decem enim tribus perdidit) et faciam planctum velut draconum, et luctum quasi struthionum. Quomodo enim dracones terribili sibilo personant, juxta historias eorum, qui de physicis conscripserunt, eo tempore quo vincuntur ab elephantis: et sicut struthiones immemores sunt ovorum suorum, et quasi non pepererint, in arena calcandos pedibus bestiarum (Job XXXIX) fetus relinquunt, de quo in Job plenius scribitur: ita et ego sine filiis spoliatus et nudus incedam. Et hoc faciam, quia desperata est plaga ejus, id est, Samariae. Et idem peccatum, immo eadem poena peccati, quae evertit Samariam, veniet usque ad Judam, et usque ad portam urbis meae Jerusalem. Ut enim Samaria subversa est ab Assyriis: ita Juda et Jerusalem subvertentur a Chaldaeis.

Quia vero Samariam, haereticorum semel intelleximus Ecclesiam, quae separata a Deo, populi facta est conciliabulum, ipse Dominus comminatur positurum se eam in pomorum custodiam, in agrum et in plantationem vineae. Multo enim melius est subverti inutilem civitatem, et lapides ejus quibus exstructa fuerat, in praeceps detrahi, et praeparari eam in pomarium plantationemque vinearum, quam in aedificatione pessima permanere. Cum enim destructa fuerit, et revelata fuerint fundamenta ejus (quibus sua videbatur celare mysteria, et firma habere dogmata in quibus stabat, et omnia idola quae speciem videbantur habere, et pulchritudinem artificis sermone compositam, et a ministris Dei fuerint concisa, id est, a viris Ecclesiasticis) tunc in loco aedificationis pessimae, varia Ecclesiae poma nascentur, et non solum nascentur, verum etiam custodientur, et plantabitur vinea Sorec, de qua fiat vinum, quod se Dominus in regno Patris bibiturum esse promisit (Marc. XIV).

And all her carved images, and all the riches which various kings had brought into her, will be cut down and burned with fire, and reduced to nothing. Indeed, the wealth and manifold furnishings, which had been gathered from the fornication (as it was thought) of idols, will be taken to another harlot, that is, to Nineveh: so that just as they committed fornication in their own land with the idols they made, so they may go to another land of idols and fornication, that is, to the Assyrians. Thus far concerning Samaria.

And because this same plague is to come upon Jerusalem (for she too has sinned with a similar error, forsaking her God and making idols), the prophet therefore makes a kind of *prosopopoeia* (*προσωποποιῶν*) of God, and under His person introduces the emotion of one who laments, and says: Over this I will weep and wail: I will go stripped and naked (for I have lost ten tribes), and I will make a wailing like that of dragons, and a mourning like that of ostriches. For just as dragons sound with a terrible hissing, according to the histories of those who have written on natural things, at the time when they are overcome by elephants; and just as ostriches are unmindful of their eggs, and as if they had not laid them, leave their young in the sand to be trampled by the feet of beasts (Job 39), about which it is more fully written in Job: so I too will go about stripped and naked, without children. And I will do this because her plague, that is, Samaria's, is desperate. And the same sin, or rather the same punishment for sin, which overthrew Samaria, will come even to Judah, and even to the gate of my city Jerusalem. For as Samaria was overthrown by the Assyrians, so Judah and Jerusalem will be overthrown by the Chaldeans.

But since we have understood Samaria to be the Church of the heretics, which, separated from God, has become a conventicle of the people, the Lord Himself threatens that He will make it a watch-post for fruit, a field, and a place for planting a vineyard. For it is much better for a useless city to be overthrown, and for the stones with which it was built to be dragged down into the precipice, and for it to be prepared as an orchard and a plantation of vines, than for it to remain in its most wicked construction. For when it has been destroyed, and its foundations have been laid bare (by which it seemed to hide its mysteries and to have firm dogmas on which it stood), and all the idols which seemed to have an appearance and a beauty composed with artful speech have been cut down by the ministers of God, that is, by ecclesiastical men, then in the place of the most wicked edifice, various fruits of the Church will be born, and not only will they be born, but they will also be guarded, and the Sorek vineyard will be planted, from which wine may be made, which the Lord promised He would drink in the kingdom of His Father (Mark 14).

Non solum autem fundamenta ejus, quae prius terra premebantur, aperientur et proferentur in medium, et idola quae sibi finxerant, concidentur; sed gloria quoque et divitiae quas de fornicatione videbatur habere et errore suo, igne meo consumentur, de quo dixi in Evangelio: Ignem veni mittere super terram, et quam volo ut ardeat (Luc. XII, 49): atque comburentur, et redigentur ad nihilum, quia non de veritate contracta sunt dogmatum; sed de fornicatione animae, et errore hinc inde collecta sunt. Haeretici quippe non habent divitias de paterna haereditate venientes, sed quotidie quod colant reperiunt, et idola sibi artificii manu, et curiosa mente confingunt.

Propter hoc cum conversus fuerit ager eorum in pomorum custodiam, et praeparatus ad vineas, et lapides quibus aedificata erat civitas, detracti in profundum, et revelata fuerint fundamenta eorum, et omnia sculptilia concisa et incensa, et mercedes quas sibi vana spe pollicebantur, et quidquid velut Deum colere videbantur, redactum ad nihilum, quia de fornicatione animae, omne sibi pretium compararant: tunc intelligentes errorem pristinum, in semet reversi plangent, in quibus ante ridebant, et lugebunt, in quibus prius fornicantes quodammodo laetabantur. Deponentque de pedibus suis quidquid mortiferum habuerant, et erunt discalciati, quia terra in qua staturi sunt, locus est sanctus, et vestimenta fornicationis suae universa projicient; eruntque nudi, ut possint Christi indui vestimento, et facient planctum quasi draconum. Plancturi quippe sunt aliquando et dracones, quando viderint draconem maximum captum, et in hamo pendere piscantis, et mare desolatum. Et lugebunt quasi filiae Sirenarum, dulcia enim sunt haeticorum carmina, et suavi voce populos decipientia. Nec potest eorum cantica praeterire, nisi qui obturaverit aurem suam, et quasi surdus evaserit. Propterea autem haec istiusmodi Samaria planget atque lugebit, quoniam sagitta Domini vulnerata, et plagam sermonis accipiens, suum cognoscet errorem. Non solum autem ipsa peccavit, sed iniquitatem et errorem suum in Judae quoque portas voluit introducere. Unde dicitur de ea: Venit usque ad Judam, et tetigit usque ad portas populi mei, usque ad Jerusalem.

Not only, however, will its foundations, which were previously pressed down by the earth, be opened and brought forth into the open, and the idols which they had fashioned for themselves be cut down; but also the glory and riches which it seemed to have from fornication and its own error will be consumed by my fire, of which I said in the Gospel: 'I have come to cast fire upon the earth, and how I wish it were already kindled!' (Luke 12:49); and they will be burned and reduced to nothing, because they were not contracted from the truth of dogmas, but were collected from the fornication of the soul and from error here and there. For heretics do not have riches coming from a paternal inheritance, but daily find something to worship, and fashion idols for themselves with a skillful hand and a curious mind.

For this reason, when their field has been turned into a watch-post for fruit, and prepared for vineyards, and the stones with which the city was built have been dragged down into the deep, and their foundations have been laid bare, and all the carved images have been cut down and burned, and the wages which they promised themselves with vain hope, and whatever they seemed to worship as God, have been reduced to nothing, because they had procured for themselves every price from the fornication of the soul: then, understanding their former error, having returned to themselves, they will weep over those things in which they formerly laughed, and they will mourn over those things in which, fornicating, they formerly in a certain way rejoiced. And they will put off from their feet whatever deadly thing they had, and they will be barefoot, because the land on which they are to stand is a holy place, and they will cast off all the garments of their fornication; and they will be naked, so that they may be able to put on the garment of Christ, and they will make a wailing like that of dragons. For the dragons too will one day wail, when they see the greatest dragon captured, and hanging on the hook of the fisherman, and the sea desolate. And they will mourn like the daughters of the Sirens, for sweet are the songs of the heretics, deceiving the peoples with a pleasant voice. Nor can anyone pass by their songs, unless he has stopped his ear and escaped as if deaf. Therefore, however, this Samaria of such a kind will weep and mourn, because, wounded by the arrow of the Lord and receiving the blow of His word, it will recognize its error. But not only did it sin itself, but it also wished to introduce its iniquity and error into the gates of Judah. Whence it is said of it: 'It came even to Judah, and it touched the gates of my people, even to Jerusalem.'

Portas, inquit, tetigit quas aures intelligimus. Caeterum urbem mediam intrare non potuit: quod si intrasset, fecisset de Jerusalem Samariam. Quoties viderimus de Ecclesia aliquos ad haereticorum sermones scandalizari, et quaerere quomodo eorum respondeant quaestionibus, nec tamen recedere de Ecclesia, dicamus, venit Samaria, sive plaga Samariae usque ad populum confitentem, usque ad aures populi Dei, usque ad aures Jerusalem. Hoc enim quod dicitur tetigit usque ad portas populi mei, ἀπὸ κοίτης intelligendum est, ut subaudiatur, tetigit etiam usque ad portas Jerusalem. Hucusque contra Samariam et contra Jerusalem, videamus et caetera, quae sequuntur.

(Vers. 10 seq.) In Geth nolite annuntiare, lacrymis ne ploretis, in domo pulveris pulvere vos conspergite: transite vobis, habitatio Saphir [Vulg. pulchra] confusa ignominia, non est egressa quae habitat Sennan [Vulg. in exitu]. Planctum domus Asel [Vulg. vicinae] accipiet ex vobis: quae stetit sibimet, quia infirmata est in bono quae habitat in Maroth [Vulg. amaritudinibus]: quia descendit malum a Domino in portam Jerusalem. Tumultus quadrigae stuporis habitanti Lachis, principium peccati est filiae Sion: quia in te inventa sunt scelera Israel? Propterea dabit emissarios super haereditatem Geth: domos mendacii in deceptionem regibus Israel. Adhuc haeredem adducam tibi quae habitas in Maresa, usque Odollam veniet gloria Israel.

441 LXX: Qui in Geth, nolite magnificari, qui in Bachim, nolite raeaedificare ex domo derisum: terra aspergite derisum vestrum, quae habitas bene civitates ejus: non est egressa habitatrix Sennan. Plangite domum juxta eam: accipiet ex vobis plagam doloris, quis cepit in bonum, quae habitat in doloribus? quia descenderunt mala a Domino super portas Jerusalem. Sonitus curruum et equitum habitatio Lachis: princeps peccati est filiae Sion: quia in te inventae sunt iniquitates Israel. Ideo dabit emissarios usque ad haereditatem Geth: domos vanas: frustra fuerunt regibus Israel: donec haeredes adducam tibi, quae habitas Lachis, haereditas usque Odollam veniet.

Multum Hebraicum a LXX interpretatione discordat, et tantis tam mea, quam illorum translatio difficultatibus involuta est, ut si quando indiguimus spiritu Dei (semper autem in exponendis Scripturis sanctis illius indigemus adventu) nunc vel maxime eum adesse cupiamus, et quae in prophetis locutus est, pandere, ut de nobis quoque possit intelligi, quod ipse alibi polliceri dignatur: Aperi os tuum, et implebo illud (Ps. LXXX, 11).

'It touched the gates,' he says, which we understand to be the ears. However, it could not enter the middle of the city: for if it had entered, it would have made Jerusalem into Samaria. As often as we see some from the Church being scandalized by the words of heretics, and asking how to answer their questions, yet not departing from the Church, let us say: 'Samaria has come,' or 'the plague of Samaria has come even to the confessing people, even to the ears of the people of God, even to the ears of Jerusalem.' For this which is said, 'it touched the gates of my people,' is to be understood **apo koinou** (ἀπὸ κοινού), so that it is implied, 'it also touched the gates of Jerusalem.' Thus far against Samaria and against Jerusalem; let us see also the other things that follow.

(Vers. 10 seq.) In Gath do not announce it, weep not with tears, in the house of dust sprinkle yourselves with dust: pass over, you inhabitants of Saphir [Vulgate: beautiful], in shameful confusion; she who dwells in Zaanan [Vulgate: in the exit] has not come forth. The house of Azel [Vulgate: of the neighbor] shall receive from you a lamentation: she who stood for herself, because she who dwells in Maroth [Vulgate: in bitterness] is weakened in what is good: because evil has come down from the Lord to the gate of Jerusalem. A tumult of the chariot of astonishment to the inhabitant of Lachish, it is the beginning of sin to the daughter of Zion: for in you were found the crimes of Israel? Therefore he shall give emissaries over the inheritance of Gath: houses of deceit as a deception to the kings of Israel. I will yet bring an heir to you who dwell in Mareshah, the glory of Israel shall come even to Adullam.

441 LXX: You who are in Gath, do not be magnified; you who are in Bachim, do not rebuild from a house of derision: sprinkle your derision with earth, you who inhabit its cities well: the inhabitant of Zaanan has not come forth. Weep for the house next to it: it will receive from you a plague of sorrow, who has begun for good, who dwells in sorrows? because evils have descended from the Lord upon the gates of Jerusalem. The sound of chariots and horsemen is the habitation of Lachish: she is the prince of sin to the daughter of Zion: because in you the iniquities of Israel were found. Therefore he will send emissaries as far as the inheritance of Gath: vain houses: they were for naught to the kings of Israel: until I bring heirs to you, you who inhabit Lachish, the inheritance will come as far as Adullam.

Much does the Hebrew differ from the interpretation of the LXX, and both my translation and theirs is entangled in such great difficulties that if ever we have needed the Spirit of God (and we always need His coming in explaining the holy Scriptures), now most especially we desire Him to be present, and to unfold what He has spoken in the prophets, so that what He Himself deigns to promise elsewhere may also be understood of us: Open your mouth, and I will fill it (Ps. 80:11).

Geth, ut Regnorum quoque testatur historia (I Reg. XVII), una est de quinque urbibus Palaestinae, vicina Judaeae confinio, et de Eleutheropoli euntibus Gazam, nunc usque vicus vel maximus, unde fuit Goliath ille Gethaeus, quem David occidit in praelio. Quia igitur propheta, immo per prophetam Dominus dixerat: Plangam et ululabo, vadam spoliatus et nudus: faciam planctum velut draconum, et luctum quasi struthionum, quia desperata est et insanabilis plaga Samariae, et venit usque ad Judam, tetigitque portam populi mei Jerusalem, propterea flentis adhuc voce praecipio: Nolite annuntiare in Geth, ne audiant et laetentur inimici: lacrymis ne ploretis, id est, ne dolor quidem in singultus erumpat: dissimulate fletum, ne adversarii gratulentur [Al. laetentur], lacrymas ora non habeant, cum dolorem pectus habeat, nolite exire foras, sed in domo pulveris, et ruente cinere vos conspergite ruinarum. Transite [Al. Transiet e] vobis, habitatio SAPHIR () quod Syro Hebraeoque sermone dicitur pulchra. Samaria quippe in pulcherrimo Judaeae, et uberrimo sita loco, nunc quoque ostenditur. Dicitur ergo ad eam: O tu 442 quae habitas in regione uberrima, quia confusa es ignominia, sic transi, sic ad captivitatem deducere, ut prae malorum magnitudine, ne vicinus quidem Allophylus audiat vocem tuam.

Porro quod sequitur: Non est egressa quae habitat in Sennam, quae interpretatur exitus, sive ut Symmachus vertit, non est egressa habitatio abundans, de eadem Samaria dicitur quae in ipsis Assyriae captivitatis est foribus, et statim ut mota fuerit de finibus suis, hostilem terram ingreditur. Nam habitatio abundans, juxta illud accipiendum quod et supra jam diximus, habitatio pulchra. Non est igitur egressa quae habitat [Al. habitabat] in exitu vel abundantia propria voluntate, sed vi ducta est in Assyrios. Unde domus vicina et ex latere, quod interpretatur ASEL (), regnum videlicet Juda, planctum accipiet ex vobis, quae nunc interim, Samaria capta, substitit, et Deum habuit defensorem. Accepit autem planctum, et percussa formidine est, et infirmata bono suo, quae habitat in Maroth, [Al. Ramoth] id est, in amaritudinibus, sive ut Symmachus vertit, habitatio ad amaritudinem provocans, hoc est: ἡ κατοικία ἡ παραπικραίνουσα; quod Hebraice dicitur JOSEBETH MAROTH (), propter captivitatem vicinarum tribuum, quia descendit malum a Domino in portam Jerusalem, Assyrius quippe, vastata Samaria, venit etiam ad Jerusalem, eo tempore quo Rabsaces est missus insultans, de quo et Regnorum quartus liber (IV Reg. XVIII) et Isaïas (Isa. XXXVI) plenius scribunt. Ubi dicitur quod rex Assyrius de Lachis miserit Jerusalem, et postea, capta Lachis, ad oppugnandam transierit Lobnam.

Gath, as the history of the Kingdoms also testifies (1 Reg. XVII), is one of the five cities of Palestine, near the border of Judea, and for those going from Eleutheropolis to Gaza, it is to this day a very large village, whence came that Goliath the Gittite, whom David killed in battle. Therefore, because the prophet, or rather the Lord through the prophet, had said: I will mourn and howl, I will go stripped and naked: I will make a wailing like the dragons, and a mourning like the ostriches, because the plague of Samaria is desperate and incurable, and it has come even to Judah, and has touched the gate of my people, Jerusalem, for this reason, still with the voice of one weeping, I command: Do not announce it in Gath, lest the enemies hear and rejoice; weep not with tears, that is, let not even sorrow erupt into sobs: conceal your weeping, lest your adversaries be glad [alt. rejoice], let the face have no tears, though the heart has sorrow, do not go outside, but in the house of dust, and with falling ash sprinkle yourselves with the ruins. Pass over [alt. She will pass from] you, O habitation of SAPHIR, which in the Syriac and Hebrew language is called beautiful. For Samaria, situated in the most beautiful and fertile place of Judea, is still shown today. It is said to her, therefore: O you ⁴⁴² who dwell in a most fertile region, because you are confounded with ignominy, so pass by, so be led into captivity, that because of the magnitude of your evils, not even your Philistine neighbor may hear your voice.

Furthermore, what follows: She who dwells in Zaanan has not come forth, which is interpreted as exit, or as Symmachus translated, the abundant habitation has not come forth, is said of the same Samaria, which is at the very gates of the Assyrian captivity, and as soon as it is moved from its borders, it enters hostile land. For abundant habitation is to be understood in the same way as what we have already said above, a beautiful habitation. Therefore, she who dwells [alt. dwelt] in the exit or in abundance did not go forth of her own will, but was led by force to the Assyrians. Whence the neighboring house and the one at its side, which is interpreted as ASEL, namely the kingdom of Judah, will receive a lamentation from you, which for now, with Samaria captured, has stood firm and had God as its defender. But it received a lamentation, and was struck with terror, and was weakened in its good, she who dwells in Maroth [alt. Ramoth], that is, in bitterness, or as Symmachus translated, a habitation provoking to bitterness, that is: ἡ κατοικία ἡ παραπικραίνουσα; which in Hebrew is called JOSEBETH MAROTH, on account of the captivity of the neighboring tribes, because evil descended from the Lord to the gate of Jerusalem, for the Assyrian, having devastated Samaria, came also to Jerusalem, at the time when Rabshakeh was sent with insults, about which both the fourth book of Kings (4 Kings 18) and Isaiah (Isa. 36) write more fully. There it is said that the king of Assyria sent from Lachish to Jerusalem, and afterwards, having captured Lachish, he passed on to besiege Libnah.

Veniet igitur, o Lachis urbs idolis dedita, et ad te quadriga et equites Assyriorum, quia et in te inventa sunt scelera Israel, et tu fuisti principium idololatriae in Iuda: per te enim quasi per portam impietas decem tribuum migravit in Jerusalem. Non solum autem super Lachis tumultus veniet et quadrigae, sed et super Geth metropolim Palaestinae, de qua supra dixeram: In Geth nolite annuntiare: mittet enim Assyrius latrunculos suos, quos vocat emissarios, et possidebit domum idololatriae urbemque mendacii, quae in supplantatione fuit regibus Israel. Quod autem 443 sequitur: Adhuc haeredem adducam tibi, quae habitas in Maresa, pulchre alludit ad nomen: quia enim MARESA, haereditas dicitur, adventum in eam hostium pro haeredibus appellavit, et usque Odollam urbem Iudae veniet MARESA (), id est, haereditas: quae Odolla gloriosa est in urbibus suis Israel. Denique et Symmachus ita transtulit: Ἐτι κληρονόμον ἄξω καὶ σοι κατοικία Μαρέσα, ἕως Ὀδολλάμ. ἥξει τῆς δόξης Ἰσραὴλ, hoc est, adhuc haeredem adducam et tibi habitatio Maresa, usque Odollam veniet gloriae Israel, hoc est, quae gloriosa es in urbibus Israel. Et ubi dicitur gloriae, genitivus casus sit numeri singularis, huius gloriae, et non nominativus pluralis, hae gloriae. Vel certe ita intelligamus: Captivitas Israel quae venit in Lachis, et Geth, et Maresa, usque Odollam quoque veniet. Et pressius legendum gloriae Israel, ut κατὰ ἀντίφρασιν ignominia vel vastitas sentiatur. Porro quod supra urbem prophetae Morasthi haereditatem interpretati sumus, sciat lector in eodem versiculo quem posuimus: Propterea dabit emissarios super haereditatem Geth, in Hebraeo pro haereditate Geth, MARA-SETH GETH [Al. MORASSETH] positum.

Huc usque secundum Hebraicum ut potuimus, et ut nobis visum est, certe ut ab Hebraeis audivimus, quasi inter saxa et acutissimos scopulos naviculam nostram reximus, quae utrum intraverit portum, an adhuc in salo fluctuet, lectoris erit prudentiae iudicare. Nunc orationibus vestris pergamus ad alios fluctus, et imminente expositionis hinc inde naufragio, si possumus, evadamus.

GETH () interpretatur torcular, qui ergo in Geth, id est, in torculari sunt, putantes se vindemiasse fructum vitae, et calcasse botrum de vinea Sorec, extolluntur in superbiam, ignorantes quod botrus terrae Iudaeae in Allophylorum finibus non reperiatur. Nolite, inquit, extolli qui estis in torcularibus: Quia de vinea Sodomorum vinea vestra est, et propago vestra de Gomorrhis: et uva vestra amaritudinis, et botrus fellis vobis, et furor draconum vinum vestrum, furor aspidum insanabilis.

Therefore, O Lachish, a city given to idols, the chariot and horsemen of the Assyrians will come to you also, because in you too were found the crimes of Israel, and you were the beginning of idolatry in Judah: for through you, as through a gate, the impiety of the ten tribes migrated to Jerusalem. But not only upon Lachish will tumult and chariots come, but also upon Gath, the metropolis of Palestine, of which I said above: In Gath do not announce it: for the Assyrian will send his marauders, whom he calls emissaries, and will possess the house of idolatry and the city of falsehood, which was a stumbling block to the kings of Israel. As for what 443 follows: I will yet bring an heir to you, who dwell in Mareshah, he alluded beautifully to the name: for since MARESHAH is called inheritance, he called the arrival of enemies into it as heirs, and even to Adullam, a city of Judah, MARESHAH, that is, the inheritance, will come: which Adullam is glorious among the cities of Israel. Finally, Symmachus also translated it thus: Ἐτι κληρονόμον ἄξω καὶ σοι κατοικία Μαρέσα, ἕως Ὀδολλάμ ἥξει τῆς δόξης Ἰσραήλ, that is, I will yet bring an heir also to you, O habitation of Mareshah, the glory of Israel will come as far as Adullam, that is, you who are glorious among the cities of Israel. And where it says of glory (*gloriae*), it should be the genitive singular case, of this glory, and not the nominative plural, these glories. Or surely let us understand it thus: The captivity of Israel which came upon Lachish, and Gath, and Mareshah, will also come as far as Adullam. And of the glory of Israel should be read more emphatically, so that by antiphrasis (*κατὰ ἀντίφρασιν*) ignominy or devastation is understood. Furthermore, concerning what we interpreted above as the inheritance of the prophet of Moresheth, let the reader know that in the same verse we cited: Therefore he shall give emissaries over the inheritance of Gath, in the Hebrew, for inheritance of Gath, it has MARASETH GETH [alt. MORASSETH].

Thus far, according to the Hebrew, as we have been able, and as it has seemed right to us, certainly as we have heard from the Hebrews, we have steered our little boat as if between rocks and sharpest crags; whether it has entered the harbor or still tosses on the sea, it will be for the reader's prudence to judge. Now, with your prayers, let us proceed to other waves, and with the shipwreck of exposition threatening on this side and that, let us, if we can, escape.

GETH is interpreted as winepress (*torcular*); therefore, those who are in Gath, that is, in the winepress, thinking they have harvested the fruit of life and have trodden the cluster from the vine of Sorek, are lifted up in pride, not knowing that the cluster of the land of Judea is not found in the lands of the Philistines. Do not, he says, be lifted up, you who are in the winepresses: For their vine is of the vine of Sodom, and their branch is of Gomorrah: and their grape is of bitterness, and their cluster is of gall, and the fury of dragons is their wine, the incurable fury of asps.

Nam si etiam feceritis fructum (quoniam vindemia vestra non solum de Sodoma 444 et Gomorrha, sed de Aegypto quoque est et caeteris inimicis gentibus) dabit Dominus aerugini fructum vestrum, et labores vestros locustae, et occidet in grandine vineas vestras, et moros vestros in pruina. Non vos decipiat similitudo vini, nec dicatis amarum dulce: gustate diligenter vinum vestrum, et invenietis pro vino Sorec, furorem draconum et venenum aspidum. Unde nolite superbire, sed magis humiliamini sub potenti manu Domini, et ad illud transite torcular de quo ascendens ex Edom, et rubicundus ex Bosra [Al. Bosor], loquitur in Isaia propheta: Torcular calcavi solus, et de gentibus non est vir mecum.

Rursum quia sunt de alienigenis et alii (multas enim habet regiones et urbes Allophylorum provincia) qui per mala opera et sensus contrarios Deo loquuntur: Destructi sumus, sed revertentes aedificemus quae destructa sunt. Unde et vocantur termini impietatis, et populus cui iratus est Dominus. Dicitur ad eos: Qui in Bachim nolite aedificare de domo derisum. Bachim () in nostra lingua planctum et fletum sonat. Denique exceptis Septuaginta, omnes *κλαυθμόν*, id est fletum transtulerunt. Qui estis igitur in hujuscemodi operibus atque sentiis, quae fletu digna sunt, nolite aedificationem pessimam instaurare, nec sensum vestrum exstructionem Dei arbitremini, neque aedificetis super arenam (Matth. VII), ne cum tempestas venerit, domusque vestra conciderit, cassus labor risum videntibus praebeat. Quin potius intelligentes aedificationem vestram dignam esse derisu, ruinis ejus et pulvere conspergite capita vestra, et agite poenitentiam, quod absque consilio casuram domum aedificare voluistis.

Sequitur: Quae habitat bene in civitatibus suis, non est egressa habitans in Sennam. Quod mihi videtur hanc habere sententiam: Vos, qui superbitis in Geth, et in Bachim, frustra domum risu dignam aedificare conamini: aspergite vos pulvere, et agite poenitentiam, quia vinum detestabile premere, et aedificationem Deo contrariam construere voluistis. Ecclesiam autem Christi, quae habitat bene, et in toto orbe Ecclesias possidet, spiritus unitate conjuncta est, et habet 445 urbes Legis, prophetarum, Evangelii, et apostolorum, non est egressa de finibus suis, id est, de Scripturis sanctis; sed coeptam retinet possessionem; quia habitat in Sennan, quod interpretatus est, ut supra diximus, Symmachus abundantiam; habet enim Patrem, et Filium, et Spiritum sanctum, cum quibus omnes spirituales gratiae copiaeque virtutum sunt. Unde dicitur ad eam: Fiat pax in virtute tua, et abundantia in turribus tuis (Psal. CXXI, 7).

For even if you should produce fruit (since your vintage is not only from Sodom 444 and Gomorrah, but also from Egypt and the other enemy nations), the Lord will give your fruit to blight, and your labors to the locust, and He will kill your vines with hail, and your mulberry trees with frost. Let not the likeness of wine deceive you, nor say that bitter is sweet: taste your wine diligently, and you will find, instead of the wine of Sorec, the fury of dragons and the venom of asps. Therefore, do not be proud, but rather be humbled under the mighty hand of the Lord, and pass over to that winepress of which he who ascends from Edom, and is ruddy from Bozrah [alt. Bosor], speaks in the prophet Isaiah: I have trodden the winepress alone, and of the peoples there was no man with me.

Again, because there are others among the foreigners (for the province of the Philistines has many regions and cities) who, through evil works and senses contrary to God, say: We are destroyed, but returning, let us rebuild what has been destroyed. Whence they are also called the borders of impiety, and a people with whom the Lord is angry. It is said to them: You who are in Bachim, do not build from a house of derision. BACHIM in our language means lamentation and weeping. Indeed, with the exception of the Septuagint, all have translated it as *κλαυθμὸν*, that is, weeping. You, therefore, who are in such works and sentiments, which are worthy of weeping, do not restore a most wicked building, nor think your construction to be God's, nor build upon the sand (Matt. 7), lest when the storm comes and your house falls, your vain labor provide laughter to those who see it. Rather, understanding that your building is worthy of derision, sprinkle your heads with its ruins and dust, and do penance, because you wished to build a house destined to fall, without counsel.

It follows: She who dwells well in her cities, the inhabitant of Zaanan has not come forth. This seems to me to have this meaning: You who are proud in Gath, and in Bachim, you try in vain to build a house worthy of laughter: sprinkle yourselves with dust, and do penance, because you wished to press a detestable wine and to construct a building contrary to God. But the Church of Christ, which dwells well, and possesses Churches throughout the whole world, is joined in unity of spirit, and has 445 the cities of the Law, the prophets, the Gospel, and the apostles, has not gone out from her own borders, that is, from the holy Scriptures; but she retains the possession she began; because she dwells in Zaanan, which, as we said above, Symmachus interpreted as abundance; for she has the Father, and the Son, and the Holy Spirit, with whom are all spiritual graces and the fullness of virtues. Whence it is said to her: Let peace be in your strength, and abundance in your towers (Ps. 121:7).

Vos vero, qui habitatis juxta Sennan, id est, juxta abundantem Ecclesiam, o haeretici, o contraria dogmata, plangite vos, quia aedificastis vobis domum in derisum, et pressistis torcular in superbiam, nec in Scripturis, sed in vicinia Scripturarum domum vestram, jam non risu, sed planctu dignam, et lacrymis construxistis. Unde subjungitur, plangite domum quae est juxta eam, id est, juxta Sennan. Sed et hoc quod additur, accipiet ex vobis plagam doloris, ad eosdem haereticos dicitur, quibus imperatur ut plangent domum vicinam Ecclesiae, quod inimicus et ultor diabolus, cui tradendi sunt in supplicium, ipse eis inferat plagas, et extorqueat pro aedificatione pessima plagarum dolorem. Quae propterea inferuntur, ut sentientes peccata quae fecerant, agant poenitentiam, et dolorum habitatio sit eis bonorum occasio. Sive Ecclesiae indicatur dolor, quod plangat quondam filios suos, et ipsa sit causa salutis haereticorum, si ad lugentem matrem reverti voluerint.

Porro quod infertur: Quia descenderunt mala a Domino super portas Jerusalem: et Marcionitae ac Manichaei utuntur hoc scripto, eo quod Legis Deus malorum sit conditor. Sic dicamus mala a Domino descendisse, quomodo et Salvator loquitur in Evangelio: Videbam Satanam quasi fulgur de coelo cadentem (Luc. X, 18). Quomodo enim ibi cecidit, de coelo lucifer, qui mane oriebatur (Isai. XIV), et contritus est super terram, qui mittebat [Al. mittebatur] ad gentes: sic et haec mala quae a Domino ceciderunt, et venerunt ad portas Jerusalem, antequam caderent non erant mala; sed quia a Domino corruerunt, idcirco facta sunt mala. Et ut sciamus malorum insidias: venerunt, inquit, ad portas Jerusalem, quae quia firmae sunt, et adamantinae, clauduntur ab apostolis, quibus Jerusalem claves commissae sunt: ante eas versantur inimici, 446 et quos exire conspexerint, interficiunt.

Si quis igitur est de Jerusalem, quae habitat bene in civitatibus suis, non egreditur cum habitat in abundantia; sed semper intrinsecus manet, nec egreditur portas ejus, quas qui egressus fuerit occiditur: occiditur autem ab his qui se elevant in Geth, et habitant in Bachim, et aedificant domum in derisum. Denique mala quae descenderunt a Domino ad portas Jerusalem, strepitum tantum habent curruum et equorum tumultum, confusumque sonitum pro foribus Jerusalem, ut oris sui lancea quoscumque vagari viderint, interficient.

But you, who dwell near Zaanan, that is, near the abundant Church, O heretics, O contrary dogmas, mourn for yourselves, because you have built for yourselves a house for derision, and have pressed the winepress in pride, and not in the Scriptures, but in the vicinity of the Scriptures have you constructed your house, now worthy not of laughter, but of lamentation and tears. Whence it is added, weep for the house which is next to it, that is, next to Zaanan. But this which is also added, it will receive from you a plague of sorrow, is said to the same heretics, who are commanded to mourn for the house neighboring the Church, because the enemy and avenger, the devil, to whom they are to be handed over for punishment, will himself inflict plagues upon them, and will extort the pain of plagues for their wicked building. These are inflicted for this reason, that feeling the sins they had committed, they might do penance, and the dwelling of sorrows might be for them an occasion for good things. Or, sorrow is indicated for the Church, that she mourns her former sons, and she herself may be the cause of the heretics' salvation, if they should wish to return to their grieving mother.

Furthermore, as to what is stated: Because evils have descended from the Lord upon the gates of Jerusalem: both the Marcionites and the Manichaeans use this scripture, on the grounds that the God of the Law is the creator of evils. Let us say that evils descended from the Lord in the same way that the Savior speaks in the Gospel: I saw Satan as lightning falling from heaven (Luke 10:18). For just as Lucifer, who rose in the morning (Isa. 14), fell there from heaven, and he who was sent [alt. was being sent] to the nations was crushed upon the earth: so also these evils which fell from the Lord and came to the gates of Jerusalem, before they fell, were not evils; but because they fell away from the Lord, for that reason they became evils. And that we may know the snares of the evil ones: they came, he says, to the gates of Jerusalem, which, because they are firm and adamantine, are closed by the apostles, to whom the keys of Jerusalem have been entrusted: before them the enemies prowl, 446 and whomever they see go out, they kill.

If anyone, therefore, is of Jerusalem, which dwells well in its cities, he does not go out since he dwells in abundance; but he always remains within, nor does he go out of its gates, for whoever goes out of them is killed: and he is killed by those who exalt themselves in Gath, and dwell in Bachim, and build a house for derision. Finally, the evils that descended from the Lord to the gates of Jerusalem have only the clatter of chariots and the tumult of horses, and a confused sound before the gates of Jerusalem, so that with the lance of their mouth they may kill whomever they see wandering about.

Post haec scriptum est: Quae habitas Lachis: princeps peccati est filiae Sion. Lachis interpretatur πορεία ἐστίν, id est, ambulatio. Et hi igitur qui ascenderunt in curribus suis, et habuerunt equites, et strepitum tantum inanemque sonitum, quibus locuta est, quae habitat bene in civitatibus suis: isti in curribus et isti in equis: nos autem in nomine Domini Dei nostri invocabimus (Ps. XIX, 8); quia moverunt pedes suos, et circumlati sunt omni vento doctrinae falsae (Ephes. IV), et de Ecclesia exire voluerunt, quae interpretatur specula, id est, Sion, principes peccati fuere filiae Sion. Et in ipsa, hoc est, in Latinis, inventae sunt impietates Israel, quae a regno pristino Dei populum separaverunt. Princeps ergo peccati est filiae Sion, quae habitat in Lachis, id est, ambulatio pessima, gradu jugiter fluctuante, et impietas Israel in his est qui semper movent pedes suos, et habitare dicuntur in Lachis.

Dabuntur quoque emissarii usque ad haereditatem Geth: Geth pessimam, et torcular venenorum, quod aedificatur contra domum Dei, ubi sunt vanae domus, quae aedificatae sunt in derisum. Et istae vanae domus, in vanum factae sunt in regibus Israel. Quantum ad historiam pertinet, his regibus quorum peccata in Regnorum et Paralipomenon libris scripta sunt: quantum autem ad anagogen, principibus haereticorum, ducibusque perversorum dogmatum; his enim domus vanae sunt et frustra exstructae. Et tamdiu perseverantes, donec teneant eas haeredes qui a Domino adducendi sunt.

Post haec sequitur: Quae habitas Lachis, haereditas usque Odollam veniet. Odolla interpretatur testimonium haustus, vel hauritionis eorum, quod in Graeco significantius 447 dicitur μαρτυρία ἀντλήσεως αὐτῶν. Legimus in Proverbiis: Si malus fueris, solus hauries mala (Prov. IX, 21). Quae igitur habitat in Lachis, id est, in itinere pessimo, veniet usque ad testimonium exhaustionis suae, quod exhauriet atque ebibet juxta operum suorum mensuram. Vel certe ita distinguendum, ut hoc quod dicitur, quae habitas Lachis, ad superiora referatur, et sit ordo ac sensus: Adducam haeredes tibi de Ecclesia, quae habitas Lachis, quia de haereditate Domini et tu eris, cum hauseris, et receperis quae mereris.

Obsecro in capituli fine lectorem, ne necessitatem, voluntatem putet, et expositionem prolixam, verbositatem existimet, magisque miretur in locis tam asperis me aliquid invenire, quam quidquam eorum, quae dicenda sunt, non praetermittere.

After this it is written: You who dwell in Lachish: she is the prince of sin to the daughter of Zion. Lachish is interpreted as πορεία ἐστίν, that is, a walking or journey. And so these who have mounted their chariots, and had horsemen, and only a clamor and an empty sound, to whom she spoke, who dwells well in her cities: some trust in chariots and some in horses: but we will call upon the name of the Lord our God (Ps. 19:8); because they have moved their feet, and have been carried about by every wind of false doctrine (Eph. 4), and have wished to go out from the Church, which is interpreted as a watchtower, that is, Zion, they have been the princes of sin for the daughter of Zion. And in her, that is, among the Latins, were found the impieties of Israel, which separated the people from the pristine kingdom of God. The prince of sin for the daughter of Zion, therefore, is she who dwells in Lachish, that is, a most wicked journey, with a constantly wavering step, and the impiety of Israel is in those who are always moving their feet, and are said to dwell in Lachish.

Emissaries will also be given as far as the inheritance of Gath: that most wicked Gath, and the winepress of poisons, which is built against the house of God, where there are vain houses, which were built for derision. And these vain houses were made in vain for the kings of Israel. As far as it pertains to history, for those kings whose sins are written in the books of Kings and Chronicles: but as far as it pertains to the anagogical sense (anagogen), for the leaders of heretics and the chiefs of perverse dogmas; for to them the houses are vain and built for naught. And they persevere for so long, until the heirs who are to be brought by the Lord take possession of them.

After this it follows: You who dwell in Lachish, the inheritance will come as far as Adullam. Adullam is interpreted as testimony of the drawing, or of their drawing, which in Greek is more significantly 447 said as μαρτυρία ἀντλήσεως αὐτῶν. We read in Proverbs: If you are wicked, you alone will draw out evils (Prov. 9:21). Therefore, she who dwells in Lachish, that is, on a most wicked path, will come to the testimony of her own exhaustion, which she will exhaust and drink up according to the measure of her works. Or surely it must be distinguished thus, so that what is said, you who dwell in Lachish, refers to what came before, and the order and sense is: I will bring heirs to you from the Church, you who dwell in Lachish, because you too will be of the Lord's inheritance, when you have drawn and received what you deserve.

At the end of the chapter, I beseech the reader not to think necessity is will, nor to consider a lengthy exposition as verbosity, but rather to marvel that in such rough places I find anything at all, than that I should fail to omit none of those things which must be said.

(Vers. 16.) Decalvare et detondere super filios deliciarum tuarum, dilata calvitium tuum sicut aquila, quoniam captivi ducti sunt ex te. LXX: Gloria filiae Israel, decalvare et detondere super filios delicatos tuos: dilata calvitium tuum sicut aquila, quoniam captivi ducti sunt ex te. Hoc quod dictum est a Septuaginta, gloria filiae Israel, addentibus filiae, Hebraei in fine superioris capituli legunt. Nobis autem quae sic voluistis, et semel suscepimus, incumbit necessitas ita interpretari Scripturas, quomodo leguntur in Ecclesia, et nihilominus Hebraicam non omittere veritatem. Dicitur ergo ad Israel interim secundum litteram, ut vel decem tribus accipiamus in Samaria, vel in commune omnem Israel; quia captivus ductus est populus, et omnis Judaea ab Assyriis Babyloniisque vastata est, assumant planctum et plorent filios suos. Et quomodo aquila quae regina est avium certo tempore amittit pilos, et remanet implumis: sic etiam Israel deponat omnem gloriam suam, qua ante fuerat circumdatus, et plangat filios, hostium subditos potestati. Quod autem aquila certo tempore soleat amittere plumas, et in Psalterio scriptum est: Innovabitur ut aquilae senectus tua (Ps. CII, 5). Et Comicus in Heautontimorumenos: Visa est, inquit vere quod dici solet aquilae senectus (Terent. Act. III, sc. 2). Si autem voluerimus hoc ipsum et de praesenti tempore Judaicae eversionis accipere, videbimus omnem gratiam, qua quondam apud Deum floruit, ab eis penitus recessisse. Ubi est enim propheta? ubi doctor Legis? ubi Angelorum praesidia? ubi contra plures a paucis insperata [Al. sperata] victoria? Decalvata est Jerusalem quae omnem comam pristinae gloriae perdidit (Isai. XXXIII, 18; I Cor. I), et filii ejus qui clamaverunt contra Dominum, crucifige, crucifige eum (Joan. XIX, 6), in captivitatem ducti sunt. Legi in cujusdam Commentariis hoc quod dicitur, decalvare et detondere super filios deliciarum tuarum, de conditione humana posse accipi: ut Dei ad Adam, sive ad Jerusalem coelestem dirigatur eloquium. O anima humana! o urbs quondam sanctorum mater, quae prius eras in paradiso, et fruebaris deliciis arborum diversarum, et habebas speciosissimam comam: nunc quia projecta es de sublimibus et deducta in Babylonem, et venisti in locum captivitatis, et perdidisti comam tuam, radere et assume habitum poenitentis, et quae prius quasi aquila volabas in excelsis, plange filios, plange sobolem tuam, quae ex te ducta est captiva.

(Cap. II.---Vers. 1 seq.)

(Verse 16.) Make yourself bald and cut off your hair for the children of your delight; enlarge your baldness like the eagle, for they are led captive from you. Septuagint: Glory of the daughter of Israel, make yourself bald and cut off your hair for your delicate children: enlarge your baldness like the eagle, for they are led captive from you. This which is said by the Septuagint, 'glory of the daughter of Israel,' with the addition of 'daughter,' the Hebrews read at the end of the preceding chapter. But for us, who have willed it so, and have once undertaken it, the necessity is incumbent to interpret the Scriptures in the way they are read in the Church, and nevertheless not to omit the Hebrew truth. Therefore, it is said to Israel for the time being according to the letter, so that we may understand either the ten tribes in Samaria, or all of Israel in common; because the people have been led captive, and all of Judea has been devastated by the Assyrians and Babylonians, they should take up lamentation and weep for their sons. And just as the eagle, which is the queen of birds, at a certain time loses its feathers and remains featherless, so also should Israel lay aside all its glory, with which it was formerly surrounded, and mourn its sons, subjected to the power of the enemy. Moreover, that the eagle is accustomed to lose its feathers at a certain time is also written in the Psalter: 'Your youth shall be renewed like the eagle's' (Ps. 102:5). And the comic poet in his *Heautontimorumenos* says: 'It truly seemed what is commonly said, the old age of an eagle' (Terence, Act III, sc. 2). But if we wish to understand this very thing also concerning the present time of the Jewish overthrow, we will see that all the grace with which it once flourished before God has completely departed from them. For where is the prophet? Where the teacher of the Law? Where the protection of Angels? Where the unhoped-for [alternatively, hoped-for] victory of the few against the many? Jerusalem has been made bald, which has lost all the hair of its former glory (Isaiah 33:18; 1 Cor. 1), and her sons, who cried out against the Lord, 'Crucify, crucify him' (John 19:6), have been led into captivity. I have read in the commentaries of a certain author that this which is said, 'make yourself bald and cut off your hair for the children of your delight,' can be understood of the human condition: so that the speech of God is directed to Adam, or to the heavenly Jerusalem. O human soul! O city, once the mother of saints, who were formerly in paradise, and enjoyed the delights of diverse trees, and had most beautiful hair: now, because you have been cast down from the heights and led away to Babylon, and have come to a place of captivity, and have lost your hair, shave yourself and assume the habit of a penitent, and you who formerly flew like an eagle in the heights, mourn your sons, mourn your offspring, which has been led captive from you.

(Chapter II, Verse 1 seq.)

Vae qui cogitatis inutile, et operamini malum in cubilibus vestris: in luce matutina faciunt illud, quoniam contra Deum est manus eorum, et concupierunt agros, et violenter tulerunt, et domos rapuerunt, et calumniabantur virum, et domum ejus, virum et haereditatem ejus. Idcirco haec dicit Dominus: Ecce ego cogito super familiam istam malum, unde non auferetis colla vestra, et non ambulabitis superbi: quoniam tempus pessimum est. In die illa super vos sumetur parabola, et cantabitur canticum cum suavitate dicentium: Depopulatione vastati sumus: pars populi mei commutata est. Quomodo recedet a me, cum revertatur qui regiones nostras dividat? Propter hoc non erit tibi mittens funiculum sortis in coetu Domini.

LXX: Facti sunt cogitantes labores et operantes mala in cubilibus suis, et simul in die consummabunt ea: quia non levaverunt ad Deum manus suas, et desiderabant agros, et diripiebant pupillos, et domos opprimebant, et rapiebant virum et domum ejus, virum et haereditatem ejus. Propterea haec dicit Dominus: Ecce ego cogito super tribum istam mala, de quibus non auferetis colla vestra, ut non ambuletis recti ÷ subito ** quia tempus pessimum est. In die illa sumetur super vos parabola, et plangetur planctus in cantico dicentium: Miseria miseri facti sumus, pars populi mei dimensa est in funiculo, et non erat qui prohiberet eum, ut averteretur. Agri nostri divisi sunt: propter hoc non erit tibi mittens funiculum in haereditate.

Quod in fine capituli juxta Hebraicum posuimus, in coetu Domini, pro quo Septuaginta transtulerunt, in Ecclesia Domini; juxta editionem Vulgatam sequentis capituli principium est. Et ideo in illo si Dominus jusserit, disseremus. Vae igitur vobis, Judaeorum coetus, qui et cogitatis malum, et opere consummatis. Et cubilia ad quiescendum data stupris polluitis: et quidquid iniquitatis nocte tractatis, quasi differre non liceat, statim ut dies claruerit, festinatis implere: non considerantes quod adversum Dominum fortis est manus vestra. Et ut doceret Scriptura quid esset quod in nocte cogitarent, et in die facerent, exponit in partibus. Concupierunt, inquit, agros, et violenter tulerunt: et domos, subauditur, concupierunt, et quas concupierant, diripuerunt: et non solum calumniabantur homines, et domos eorum, sed posteros quoque qui misericordiam propter aetatem parvulam merebantur, rabido ore vastabant. Quia igitur ista fecistis, et cogitastis inutile, et ego Dominus cogitabo super familiam istam malum: non quod malum sit quod ego cogito; sed quod patientibus malum videatur quod irrogo: quod ita vos premet, ut colla vestra non possitis levare, nec ambuletis superbi, scilicet quos tempus captivitatis oppresserat.

Woe to you who devise what is useless, and work evil in your beds: in the morning light they do it, because their hand is against God, and they have coveted fields, and taken them by violence, and have seized houses, and they slandered a man and his house, a man and his inheritance. Therefore, thus says the Lord: Behold, I am devising an evil against this family, from which you will not remove your necks, and you will not walk proudly: for it is a most evil time. In that day a parable shall be taken up against you, and a song shall be sung with sweetness by those saying: We are utterly wasted by devastation: the portion of my people has been changed. How shall he depart from me, when he who is to divide our regions returns? Because of this, there will be for you no one to cast the measuring line of the lot in the assembly of the Lord.

LXX: They became thinkers of toils and workers of evils in their beds, and at the same time in the day they will accomplish them: because they did not lift their hands to God, and they desired fields, and plundered orphans, and oppressed houses, and seized a man and his house, a man and his inheritance. Therefore, thus says the Lord: Behold, I am devising evils against this tribe, from which you will not remove your necks, so that you may not walk upright; suddenly, for it is a most evil time. In that day a parable shall be taken up against you, and a lament shall be lamented in a song of those saying: We have been made wretched with misery, the portion of my people has been measured with a line, and there was no one to prevent him, that he might be turned away. Our fields have been divided: because of this, there will be for you no one casting a line in the inheritance.

What we have placed at the end of the chapter according to the Hebrew, "in the assembly of the Lord," for which the Seventy translated, "in the Church of the Lord," is, according to the Vulgate edition, the beginning of the following chapter. And therefore, we will discuss it in that one, if the Lord commands. Woe, therefore, to you, O assembly of the Jews, who both devise evil and accomplish it by deed. And you pollute with debaucheries the beds given for rest: and whatever iniquity you plot by night, as if it were not permissible to postpone it, you hasten to fulfill as soon as the day has dawned, not considering that your hand is strong against the Lord. And so that Scripture might teach what it was that they devised in the night and did in the day, it explains in parts. "They coveted," it says, "fields, and took them by violence": and "houses," it is understood, they coveted, and those which they had coveted, they plundered: and not only did they slander men and their houses, but they also devastated with rabid mouth their descendants, who deserved mercy on account of their tender age. Because, therefore, you have done these things, and have devised what is useless, I the Lord will also devise an evil upon this family: not that what I devise is evil, but that what I inflict seems evil to those who suffer it: which will so press upon you that you will not be able to lift your necks, nor walk proudly, namely you whom the time of captivity had oppressed.

Tunc [Al. tum] dicitur super vos parabola, et miseriae vestrae vertentur in canticum: Depopulatione vastati sumus, pars populi mei: Templum, inquit, meum quod solum inter gentes caeteras plus habebam, mutabitur in ruinam. Quomodo a me recedet Assyrius, cum revertatur ut agros meos sibi sorte distribuat? Propterea, o familia Israel, super quam ego malum cogito, non 450 habebis partem in haereditate justorum. Sed et de extrema captivitate hoc ipsum accipi potest, quod omnia eis evenerint quia Dominum crucifixerunt: ita tamen ut Septuaginta interpretum editio disseratur.

Gloria namque filiae Israel decalvata est, et attonsa super filiis quondam delicatissimis, et si quid deinceps renatum pilorum fuit, alia deinceps rasura et attonsione truncatum est. Tunc omnia consilia eorum versa sunt in laborem, et quae cogitaverunt, mente et anima dormiente, attulerunt eis labores: quaeque operati sunt, statim ut lux Christi et ultio apparuit, conturbata sunt. Cum enim legissent vicisse Israel, quando Moyses manus levavit ad Dominum, superatum esse ab Amalec, quando Moyses lassa brachia deponebat (Exod. XVII), non levaverunt ad Dominum manus suas, sed omnia in pauperes et plebem Domini scelera perpetrantes, desideraverunt agros, et pupillorum domos diripiebant, ac virum pariter et uxorem liberosque ejus et substantiam depopulabantur. Propterea cogitavit [Al. cogitabat] Dominus mala super tribum illam: nequaquam duodecim tribus, sed tribum malitia et scelerae foedatam, de quibus non potuerunt elevare cervicem, nec recte incedere. Denique usque ad praesentem diem subditi sunt Romano imperio, et premuntur captivitatis jugo, et colla non elevant.

Quod autem sequitur: *ἐξαίφνης*, id est, subito, in Hebraicis voluminibus non habetur, et tamen potest cum praesenti loco ita congruere, ut dicamus: Propterea haec dicit Dominus: Ecce ego cogito super tribum istam mala subito, de quibus non possint [Al. possunt] elevare cervices suas, et ob id elevare non poterunt, quia tempus malum est. Sicut enim mala operati sunt contra Dominum Jesum, sic mala captivitatis perpetuae sustinebunt, et in tantam venient angustiam, ut omnia eorum cantica, et psalmi vertantur in luctum. Nihilque aliud noverit populus loqui, nisi hoc: miseria miseri facti sumus.

Terra quippe repromissionis quae prius duabus et semis tribubus sorte divisa fuerat trans Jordanem, Moyse mittente funiculum, et postea ab Jesu Nave tribubus reliquis 451 dispertita, haec gentibus Romano mensore divisa est: et nemo fuit qui prohiberet, quin potius cum universas obtineat nationes, nullus est ex Judaeis qui antiquum pristina libertate possideat solum.

Then a parable shall be spoken over you, and your miseries shall be turned into a song: "We are laid waste by devastation, O part of my people! My temple," he says, "which alone among the other nations I possessed more greatly, will be changed into a ruin." How shall the Assyrian depart from me, when he returns to distribute my fields to himself by lot? Therefore, O family of Israel, upon whom I am devising evil, you shall have no part in the inheritance of the just. But this same thing can also be understood of the final captivity, that all these things happened to them because they crucified the Lord, yet in such a way that the edition of the Seventy interpreters may be discussed.

For the glory of the daughter of Israel has been made bald and shorn over her once most delicate sons, and if any hair grew back thereafter, it was cut off by another subsequent shaving and shearing. Then all their counsels were turned into toil, and the things they devised, while their mind and soul were sleeping, brought them labors; and whatever they wrought was thrown into confusion as soon as the light of Christ and His vengeance appeared. For although they had read that Israel was victorious when Moses lifted up his hands to the Lord, and was overcome by Amalek when Moses lowered his weary arms (Exodus 17), they did not lift up their hands to the Lord, but, perpetrating all crimes against the poor and the people of the Lord, they coveted fields, and plundered the houses of orphans, and despoiled a man along with his wife, his children, and his substance. Therefore the Lord devised (or, was devising) evils upon that tribe—not by any means the twelve tribes, but the tribe defiled by malice and wickedness—from which they could not lift up their neck, nor walk uprightly. Finally, to the present day they are subject to the Roman empire, and are pressed by the yoke of captivity, and do not lift up their necks.

However, what follows, ἐξαίφνης, that is, "suddenly," is not found in the Hebrew volumes, and yet it can so agree with the present passage that we may say: "Therefore thus says the Lord: Behold, I am devising evils suddenly upon that tribe, from which they cannot (or, are not able) to lift up their necks, and for that reason they will not be able to lift them up, because it is an evil time." For just as they wrought evils against the Lord Jesus, so they will endure the evils of a perpetual captivity, and they will come into such distress that all their songs and psalms will be turned into mourning. And the people will know to say nothing else but this: "We have been made wretched by misery."

For the land of promise, which had first been divided by lot across the Jordan for two and a half tribes, with Moses casting the measuring line, and afterwards was distributed by Joshua son of Nun to the remaining tribes, this land was divided among the gentiles by a Roman surveyor; and there was no one to forbid it, but rather, since he holds all nations, there is no one among the Jews who possesses the ancient soil with its former liberty.

Quod si tertiam expositionem sequi voluerimus, omnem, de qua supra dixeram, ad animam humanam sermonem dirigi, quae de paradiso corruens in captivitatem hujus mundi venerit: videbimus quod omnis cogitatio nostra labor et dolor sit, et cubilia nostra plena sint malis, et lux ipsa quae videtur, mixta sit tenebris: quaeque nocte tractemus, in caligine compleamus. Quis enim nostrum ad Deum sanctas elevat manus sine ira et cogitatione? Quis non desiderat villas istius saeculi, oblitus possessionum paradisi? Videas alios agros agris, et terminos jungere terminis, et parvo hominis corpusculo rura urbium non sufficere. Propterea cogitat Dominus super nos mala, de quibus nostras elevare nequeamus cervices, nec ambulare recti, quia tempus pessimum est, juxta Joannis verba, dicentis: Mundus in maligno positus est (I Joan. V, 19). Idipsum significat et illa in Evangelio filia Abraham nobilis anima, quam Satanas vinxerat et incurvaverat, et nisi ad adventum Domini in sublime erigi ante non potuit, nec suum suspicere [Al. suscipere] Creatorem. Unde Salvator ait: Hanc, inquit, filiam Abrahae quam alligaverat Satanas, non oportuit solvi de vinculo isto die sabbati (Luc. XIII, 16)? Quia ergo gloria nostra omnis attonsa est, et dilatavimus rasuram, vel nuditatem nostram (sic enim in quibusdam codicibus invenitur) missi sunt qui nos plangerent cum Jeremia, et sumerent super nos parabolam, et dicerent cum Apostolo: Lugebo multos qui peccaverunt, et non egerunt poenitentiam (II Cor. XII, 21). Quis enim non plangat videns humanas animas quasi variam suppellectilem a daemonibus et diversis vitiis esse possessas? Alius daemonum mittit fornicationis funiculum, alius avaritiae: ille homicidii, hic perjurii lineas tendit: pars populi Dei divisa est in funiculo: et agri quondam sanctitatis et paradisi, quorum odore delectabatur Isaac in Jacob filio suo (Gen. XVII), traditi sunt Assyriis, regique Babylonio. Et habentibus vulpibus foveas, 452 et volucris coeli nidos, Filius hominis non habet ubi caput suum reclinet (Matt. VIII).

Exposui juxta quod mei ingenioli patiebantur angustiae, et primam ab Assyriis, Babyloñisque populi captivitatem, et secundam a Romanis, quia Dominum crucifixerunt, et tertiam spirituales, qua unusquisque nostrum cum Adam de paradiso cecidit, et in hujus mundi captivitate versatur, de qua cum venerit Dominus, eriget elisos, et solvet compeditos (Psal. CXLIV): et captivos quondam diaboli, reducet in possessionem suam, et complebitur sermo Psalmistae dicentis: Ascendens in altum, captivam duxit captivitatem (Psal. LXVII, 19). Juxta quam expositionem potest et de Ecclesia quarta captivitas accipi, de qua unusquisque egreditur per peccatum, et postea ab Ezra, qui interpretatur adjutor, id est, sermone Dei reducitur in Jerusalem (I Esdrae VII).

But if we wish to follow the third exposition, that the entire discourse, of which I spoke above, is directed to the human soul, which, having fallen from paradise, has come into the captivity of this world, we shall see that our every thought is labor and sorrow, and our beds are full of evils, and the very light that is seen is mixed with darkness; and whatever we ponder by night, we complete in gloom. For who among us lifts up holy hands to God without anger and thought? Who does not desire the country estates of this age, forgetful of the possessions of paradise? You may see some joining fields to fields, and boundaries to boundaries, and the lands of cities not being enough for the small body of a man. Therefore the Lord devises evils upon us, from which we cannot lift our necks, nor walk upright, because the time is most wicked, according to the words of John, who says: "The world is set in wickedness" (1 John 5:19). The same thing is also signified by that daughter of Abraham in the Gospel, the noble soul whom Satan had bound and bent over, and who could not be raised upright before the Lord's advent, nor look up to (or, receive) her Creator. Whence the Savior says: "And this woman," he says, "a daughter of Abraham, whom Satan has bound, ought she not to be loosed from this bond on the sabbath day?" (Luke 13:16). Because, therefore, all our glory is shorn, and we have widened our "shaving," or "our nakedness" (for so it is found in some codices), those have been sent who would mourn for us with Jeremiah, and take up a parable over us, and say with the Apostle: "I shall mourn for many who have sinned and have not done penance" (2 Cor. 12:21). For who would not mourn, seeing human souls possessed by demons and diverse vices as if they were various pieces of furniture? One of the demons casts the line of fornication, another that of avarice; that one stretches the lines of homicide, this one of perjury: a part of God's people is divided by the measuring line; and the fields, once of holiness and of paradise, in whose scent Isaac delighted in his son Jacob (Gen. 27), have been handed over to the Assyrians and to the Babylonian king. And while the foxes have dens, and the birds of the air have nests, the Son of Man has nowhere to lay his head (Matt. 8).

I have expounded, according to what the narrow limits of my own small intellect allowed, both the first captivity of the people by the Assyrians and Babylonians, and the second by the Romans, because they crucified the Lord, and the third, spiritual one, by which each one of us fell with Adam from paradise and is engaged in the captivity of this world, from which, when the Lord comes, "He will raise up the downtrodden, and will loose the fettered" (Psalm 144); and those once captive to the devil, He will lead back into His own possession, and the word of the Psalmist will be fulfilled, who says: "Ascending on high, he led captivity captive" (Psalm 67:19). According to this exposition, a fourth captivity can also be understood concerning the Church, from which each person departs through sin, and is afterwards led back to Jerusalem by Ezra, which is interpreted as "helper," that is, by the word of God (1 Esdras 7).

Si quis autem in Lege Domini die ac nocte meditatus, majus habuit studium, majus ingenium, otium, gratiamque, et potest de praesenti capitulo probabilius aliquid dicere, non invidio, non aspernor, quin potius cupio ab eo discere quod ignoro, et libenter me discipulum profitebor, dummodo doceat, et non detrahat. Nihil enim tam facile, quam otiosum et dormientem de aliorum labore et vigiliis disputare.

(Vers. 6-8.) Ne loquimini loquentes, non stillabit super istos, non comprehendet confusio, dicit domus Jacob. Numquid abbreviatus est spiritus Domini, aut tales sunt cogitationes ejus? Nonne verba mea bona sunt cum eo qui recte graditur? Et e contrario populus meus in adversarium consurrexit, desuper tunicam pallium sustulistis, et eos qui transibant simpliciter, convertistis in bellum.

LXX: In Ecclesia Domini nolite flere lacrymis, neque plorent super his? non enim abjiciet opprobria, quae dicit: Domus Jacob provocavit spiritum Domini, si hae sunt adinventiones ejus: nonne sermones ejus boni sunt cum eo, et recti ambulaverunt? Et prius populus meus inimicitiis restitit contra pacem suam: pellem ejus excoriaverunt, ut auferrent spem contritionem belli.

Ne loquimini, inquit, loquentes; pro quo interpretatus est Aquila: ne stilletis stillantes, quondam idiomate Hebraico, eloquium ab eo quod fluat et ad aures perveniat audientium, in similitudinem pluviae descendentis, stillationem vocans. Nolite vos decipere, o domus Jacob, et in consolationem mutuam dicere, Deus bonus est: non veniet captivitas quam timemus. Num larga ejus misericordia, et clementissimus spiritus, qui late et abundanter ortus est omnibus, tantum in nobis abbreviabitur et severus erit? aut hujusmodi sunt cogitationes ejus, quales in hominibus cernimus, ut antiquam teneat iracundiam, et ad vindictam furore subito concitetur? Ad quae respondit Dominus: Bonus quidem sum, et verba mea sonant clementiam: sed ad eos, qui recto itinere gradiuntur. Qui autem, non dico olim, sed hesterno die in contumeliam meam veneratus est idola, et quantum in ipso fuit, tyrannica adversum me arma corripuit, qui infelicem populum exspoliavit auxilio Dei, et quasi desuper tunicam, pallium tulit, qui simplices quosque credentium et acquiescentes auctoritati majorum contra me vertit in bellum, numquid non stillabit super eum Dominus, et apprehendet eum confusio?

But if anyone, having meditated on the Law of the Lord day and night, has had greater zeal, greater intellect, leisure, and grace, and can say something more probable about the present chapter, I do not envy him, I do not spurn him; rather, I desire to learn from him what I do not know, and I will gladly profess myself his disciple, provided that he teaches and does not detract. For nothing is so easy as for an idle and sleepy person to dispute about the labor and vigils of others.

(Verses 6-8) 'Do not speak, you speakers; it will not drip upon these, confusion will not seize them,' says the house of Jacob. Is the spirit of the Lord shortened, or are His thoughts like these? Are not my words good to him who walks uprightly? And on the contrary, my people has risen up as an adversary; you have taken away the cloak from upon the tunic, and those who passed by simply, you have turned to war.

LXX: In the Church of the Lord, do not weep with tears, nor let them weep over these things? for he will not cast off the reproaches, which says: The house of Jacob has provoked the spirit of the Lord, if these are his devices: are not his words good with him, and have they not walked uprightly? And formerly my people resisted with enmity against its own peace: they have flayed its skin, to take away the hope of the crushing of war.

'Do not speak,' he says, 'you speakers'; for which Aquila interpreted: 'do not drip, you drippers,' since in the Hebrew idiom, eloquence is called 'a dripping' from the fact that it flows and reaches the ears of the listeners, like descending rain. Do not deceive yourselves, O house of Jacob, and say in mutual consolation, 'God is good; the captivity we fear will not come.' Will His abundant mercy, and His most clement spirit, which has arisen broadly and abundantly for all, be shortened and become severe only for us? Or are His thoughts of such a kind as we see in men, that He should hold an old grudge, and be stirred to vengeance by a sudden fury? To which the Lord replied: I am indeed good, and my words sound of clemency, but to those who walk on the right path. But he who—I do not say long ago, but yesterday—worshipped idols to my dishonor, and, as much as was in him, took up tyrannical arms against me; who despoiled the unfortunate people of God's help, and, as it were, took the cloak from upon the tunic; who turned the simple believers and those who acquiesced to the authority of their elders to war against me—will not the Lord drip upon him, and will not confusion seize him?

Hoc autem quod nos vertimus: Et econtrario populus meus in adversarium surrexit; quia verbum MUL (), et contrarium, et diem hesternum sonat, Symmachus apertius transtulit ut diceret: ante unam diem populus meus quasi inimicus restitit, ut solveret quaestionem, quod Deus non praeterita vitia imputaret populo, sed recentia, et quae quasi die commissa viderentur hesterno. Haec juxta Hebraicam intelligentiam, caeterum Septuaginta interpretes in hoc loco penitus sibi non cohaerent. Ad id enim quod praemissum est, in Ecclesia Domini nolite flere, quae consequentia est, ut inferatur, non enim abjiciet opprobria quae dicit, domus Jacob provocavit spiritum Domini? Sed et illud quod sequitur: Si hae adinventiones ejus sunt: nonne [Al. non] sermones ejus sunt boni cum eo, et recti ambulaverunt [Al. ambulabunt]? ad posteriora quid pertinent, quae dicuntur: Et prius populus meus in adversarium restitit, contra pacem suam, pellem ejus excoriaverunt, ut auferrent contritionem belli?

Videtur autem mihi, in loco vel difficillimo, sic posse sensus reddi vel exprimi, si tamen prudens lector nostrae rationi acquieverit. Praecipitur itaque Ecclesiae, ut non habeat tristitiam et sollicitudinem super rebus saeculi, et damnis quae in hoc mundo evenire consueverunt, et dicitur habitatoribus ejus, o vos, qui estis in Ecclesia Domini, semper gaudete, et quidquid vobis de judiciis acciderit, gratulamini. Nec hoc dico quod flere non debeatis: Beati quippe flentes, quoniam ipsi ridebunt (Luc. VI, 21); sed illud admoneo, ne in his quae sunt saeculi, lugeatis. Si quis mortuus fuerit propinquorum, si substantiam fiscus invaserit, si corpus vel podagra, vel alius quilibet morbus oppresserit, nolite flere, nolite lacrymas fundere, nec consideretis praesentia, sed futura, et aggravamini magis quod diutius in hoc tabernaculo mortis habitetis. Quin potius illud cavete, ne insultetis cadentibus, et alienam ruinam vestram aedificationem putetis: unusquisque se ex suis viribus, non ex imbecillitate alterius metiatur. Alioqui quae est ista justitia, ramos oleastri insultare ramis olivae, qui propter infidelitatem suam fracti fuerunt (Rom. XI), et dicere, domus Jacob ad iracundiam spiritum Domini provocavit, interficiens prophetas, idola colens, Dei filium crucifigens? Qui hoc facit, non erit ab opprobrio alienus, et ea mensura qua judicavit, judicabitur de eo: et quomodo ipse de peccatis loquitur corruentis; ita alius ruinae illius insultabit.

Sequitur: Si hae adinventiones ejus sunt: nonne verba ejus bona sunt cum eo, et recti ambulaverunt? Quod offendit, ait, Judaicus populus, ut plenitudo gentium subintraret, dispensationis Dei est, ut postea, credente Israel, omnes salvi fierent, et universi Dei misericordia indigerent. Unde et Apostolus ad hujus loci veniens quaestionem (Ibid.), profundum sapientiae et scientiae et judiciorum Dei abyssum investigabilem esse proclamat.

Now, as for what we translated, 'And on the contrary, my people has risen up as an adversary,' because the word MUL (), means both 'contrary' and 'yesterday,' Symmachus translated it more clearly, saying: 'one day before, my people resisted as an enemy,' so as to resolve the question that God was not imputing past vices to the people, but recent ones, which seemed as if committed the day before. This is according to the Hebrew understanding; however, the Septuagint interpreters are entirely incoherent in this passage. For to what was stated before, 'In the Church of the Lord, do not weep,' what is the consequence that one should infer, 'for he will not cast off the reproaches,' which says, 'the house of Jacob has provoked the spirit of the Lord'? But also that which follows: 'If these are his devices: are not [or: not] his words good with him, and have they walked [or: will they walk] uprightly'? To what later things do these words pertain, which are said: 'And formerly my people resisted as an adversary, against its own peace, they have flayed its skin, to take away the crushing of war'?

It seems to me, however, in a very difficult passage, that the sense can be rendered or expressed thus, if only the prudent reader will agree with our reasoning. Therefore, the Church is commanded not to have sadness and anxiety over the affairs of the world and the losses that are accustomed to happen in this world, and it is said to its inhabitants: O you who are in the Church of the Lord, rejoice always, and whatever may befall you from His judgments, give thanks. I do not say this because you should not weep—for 'Blessed are those who weep, for they shall laugh' (Luke 6:21)—but I admonish this, that you not mourn for the things of the world. If a relative has died, if the treasury has seized your substance, if gout or any other disease has afflicted your body, do not weep, do not shed tears, nor consider present things, but future things, and be more distressed that you dwell longer in this tabernacle of death. Rather, beware of this: that you not insult the fallen, and think another's ruin is your edification; let each one measure himself by his own strength, not by the weakness of another. Otherwise, what justice is it for the branches of the wild olive to insult the branches of the olive tree, which were broken off because of their unbelief (Rom. 11), and to say, 'The house of Jacob provoked the spirit of the Lord to anger, by killing the prophets, worshipping idols, crucifying the Son of God'? He who does this will not be free from reproach, and with the measure with which he has judged, it will be judged of him; and just as he speaks of the sins of the fallen one, so another will insult his ruin.

It follows: 'If these are his devices: are not his words good with him, and have they walked uprightly?' That the Jewish people stumbled, he says, so that the fullness of the Gentiles might enter, is of God's dispensation, so that afterwards, when Israel believes, all might be saved, and all might be in need of God's mercy. Whence also the Apostle, coming to the question of this passage (ibid.), proclaims the profound abyss of the wisdom and knowledge and judgments of God to be unsearchable.

Si ergo adinventiones et cogitationes Dei sunt, frangi priores ramos olivae, et inseri alios de oleastro, non debes insultare, sed timere ne corruas, nec aestimes in eo te placere Deo, si sermones, id est, Scripturas illius legas. Tunc Scripturae prosunt legenti, si quod legitur, opere compleatur. Si loquens de Scripturis possis dicere: An experimentum quaeritis ejus qui in me loquitur, Christus (II Cor. XIII, 3)? Dominus quippe dabit verbum evangelizantibus virtute multa (Ps. LXVII, 12): et super montem excelsum ascende tu, qui evangelizas Sion, et leva vocem in fortitudine qui evangelizas Jerusalem (Isai. XL, 9). Atque hoc modo sermones Dei boni sunt, si secum sint, hoc est, si Deus non deserat praedicantem, cujus cor labiaque consentiunt. Caeterum qui confitetur labiis, et cor ejus longe est a Deo, et narrat justitias ejus, et assumit testamentum per os suum, et peccatorum sordibus inquinatur, cum hoc non sunt boni sermones Dei. Nec solum de peccatore, sed de eo quoque, qui gratiam non habet spiritualem, id est, prophetiae ac doctrinae, et interpretationis, majorumque charismatum, hoc dicendum est, quod hujusmodi homo si voluerit elementorum causas, fideique suae reddere rationem, et quare Deus, qui bonus et Creator est omnium, ad solos tantum Judaeos venerit, et in ultimo jam saeculo vocaverit nationes, non habeat secum bonos Dei sermones; sed de propria imperitia etiam ea, quae bona sunt, Dei verba contaminet, quae verba recte ambulant et rectas aures requirunt.

Et haec quidem Dominus praecipit populo successori, et Ecclesiae de gentibus congregatae, ne insultet generationi pristinae, et aliena non sit ab opprobriis insultando. Refert autem ipse qui verus est iudex et sine perturbatione loquitur, quomodo in passione sua Israel ei contrarius fuerit, et hoc fecerit non quod suo nocere potuerit Creatori, sed quod contra pacem suam omnia perpetrarit. Unde et ad Jerusalem sermo est: Si scires ea quae ad pacem sunt tibi (Luc. XIX, 42). Pace autem perdit, pellem suam excoriaverunt, id est, tulerunt a se Dei quo protegebantur, auxilium, et quasi nudas carnes absque cute et tegmine reliquerunt, ut quidquid videbatur esse pulchrum, operiente desuper misericordia Dei, hoc, illa recedente, praeberet videntibus turpitudinem. Recedente autem pace et auxilio Dei, quia restiterant Domino, de quo dicitur: Dominus conterens bella, Dominus nomen ei (Judith. XVI, 3), adversariis suis resistere non potuerunt, sed in omni certamine victi sunt, nec fuit qui contereret adversum eos bella nascentia, juxta utramque personam hostium, vel hominum qui eos duxere captivos, vel adversariorum fortitudinem, qui animas eorum quotidie jugulabant blasphemando.

(Vers. 9, 10.) Mulieres populi mei ejecistis de domo deliciarum suarum: a parvulis earum tulistis laudem meam in perpetuum. Surgite et ite, quia non habetis hic requiem, propter immunditiam suam [Vulg. ejus] corruptetur putredine pessima.

If, therefore, it is God's devices and thoughts to break off the former branches of the olive tree and to graft in others from the wild olive, you ought not to insult, but to fear lest you fall, nor should you think that you please God in this, if you read His words, that is, His Scriptures. Then the Scriptures benefit the reader, if what is read is fulfilled in deed. If, when speaking of the Scriptures, you can say: 'Do you seek proof of Christ who speaks in me?' (2 Cor. 13:3)? For the Lord will give the word to those who preach the gospel with great power (Ps. 67:12): and 'Go up onto a high mountain, you who bring good news to Zion, and lift up your voice with strength, you who bring good news to Jerusalem' (Isa. 40:9). And in this way the words of God are good, if they are with him, that is, if God does not desert the preacher whose heart and lips are in agreement. But for him who confesses with his lips, but his heart is far from God, and who recounts His justices, and takes up His testament in his mouth, and is defiled with the filth of sins, with him the good words of God are not. And not only of the sinner, but also of him who does not have spiritual grace—that is, of prophecy and doctrine, and of interpretation, and of the greater charisms—must this be said: that such a man, if he wishes to give an account of the causes of the elements and of his faith, and why God, who is good and the Creator of all, came only to the Jews, and only in this last age called the nations, does not have the good words of God with him; but from his own inexperience he contaminates even those words of God that are good, which words walk uprightly and require upright ears.

And these things indeed the Lord commands the succeeding people, and the Church gathered from the Gentiles, that it not insult the former generation, and not be subject to reproaches by insulting. But He Himself, who is the true judge and speaks without perturbation, relates how in His passion Israel was contrary to Him, and did this not because it could harm its Creator, but because it perpetrated all things against its own peace. Whence also is the word to Jerusalem: 'If you had known the things that are for your peace' (Luke 19:42). But having lost peace, they flayed their own skin, that is, they took from themselves the help of God by which they were protected, and left their flesh as if naked, without skin and covering, so that whatever seemed beautiful while the mercy of God covered it from above, this, when that mercy receded, would present its baseness to onlookers. But with the peace and help of God receding, because they had resisted the Lord, of whom it is said: 'The Lord who crushes wars, the Lord is his name' (Judith 16:3), they could not resist their adversaries, but were defeated in every contest, nor was there anyone to crush the nascent wars against them, according to both kinds of enemies: either the men who led them captive, or the strength of the adversaries who daily slew their souls by blaspheming.

You have cast out the women of my people from the house of their delights: from their little ones you have taken away my praise forever. Arise and go, for you have no rest here, for its uncleanness shall be corrupted with a terrible decay.

Interpretatio Septuaginta (si tamen Septuaginta est; Iosephus enim scribit, et Hebraei tradunt, quinque tantum libros legis Moysi ab eis translatos, et Ptolemaeo regi traditos [Al. contraditos]) tantum discordat in praesenti loco ab Hebraica veritate, ut nec capita possimus ex aequo ponere, nec eorum simul sententias explicare. Quamobrem nostra primum translatio disseratur, et postea ad eosdem veniemus. Adhuc contra populum Dei sermo est, cui supra jam dixerat: Econtrario populus meus in adversarium consurrexit: desuper tunicam pallium sustulistis, quod non solum hoc egerint, sed mulieres quoque, id est, matronas quondam delicatas fecerint captivas ire, sive sub metaphora urbes Iudaeae, quas et in Isaia filias Sion vocat (Isai. XXVI), eo quod Sion metropolis fuerit. A parvulis quoque earum tulistis, inquit, laudem meam in perpetuum, nullus remansit in populo, cunctis vel interfectis vel captis, qui meos psalmos caneret; sed et pauci qui in Babylone supererant, canere se non posse testantur. Quomodo, inquiunt, cantabimus canticum Domini in terra aliena (Ps. CXXXVI, 4)? Surgite itaque et ite in captivitatem, quia in hac terra requiem non habetis, quae propter scelera vestra polluta est, et mundari non poterit, nisi longum sabbatum antea celebrarit. Propterea autem dico vobis, non habetis hic requiem, quia polluta est terra vestra, et corrumpetur putredine pessima, captivitate videlicet, vel Babylonica, vel Romana, eo quod Domini sanguinem hauserit: iuxta utramque enim historiae veritatem intelligi potest.

LXX: Duces populi mei projicientur de domibus deliciarum suarum: propter malas adinventiones suas ejecti sunt.

Potest hoc et generaliter de Iudaici populi principibus, sacerdotibus ac Phariseis 457 accipi, qui post passionem Domini projecti sunt de urbe deliciarum suarum, in qua prius lascivierant propter malas adinventiones suas, et specialiter de stirpe David, quia statim ut natus est Dominus, deficit princeps ex Iuda, et dux de femoribus ejus (Genes. XLIX), veniente cui repositum erat, et expectatione gentium apparente. Sed et Ecclesiae quoque principes qui deliciis affluunt, et inter epulas atque lascivias pudicitiam servare se credunt, propheticus sermo describit quod ejiciendi sint de spatiosis domibus, lautisque conviviis, et multo labore epulis conquisitis, et ejiciendi propter malas cogitationes et opera sua. Et si vis scire quo ejiciendi sint, Evangelium lege: In tenebras scilicet exteriores, ubi erit fletus et stridor dentium (Mat. XXII, 13): [An non confusio et ignominia est, Iesum crucifixum, magistrum, pauperem atque esurientem fartis praedicare corporibus, jejuniorumque doctrinam, rubentes buccas, tumentiaque ora proferre? Si in Apostolorum loco sumus, non solum sermonem eorum imitemur, sed conversationem quoque et abstinentiam amplectamur.] Sanctum utique est et Apostolorum ministerium, viduis et pauperibus ministrare (Actor. VI, 2).

The interpretation of the Seventy (if indeed it is of the Seventy; for Josephus writes, and the Hebrews hand down, that only the five books of the law of Moses were translated by them and delivered to King Ptolemy) differs so much in the present passage from the Hebrew truth that we can neither align the main points nor explain their meanings simultaneously. For this reason, let our translation be discussed first, and afterwards we will come to theirs. The discourse is still against the people of God, to whom he had already said above: *On the contrary, my people have risen up as an adversary; you have taken the cloak from upon the tunic,* because they not only did this, but also made the women, that is, the once-delicate matrons, go into captivity, or, by metaphor, the cities of Judea, which in Isaiah he also calls the daughters of Zion (Isaiah 26), because Zion was the metropolis. From their little ones also, he says, you have taken away my praise forever; no one remained among the people, all being either killed or captured, who could sing my psalms; and even the few who survived in Babylon testify that they cannot sing. *How*, they say, *shall we sing the Lord's song in a foreign land* (Psalm 136:4)? Arise, therefore, and go into captivity, for in this land you have no rest, which has been polluted by your crimes, and cannot be cleansed unless it has first celebrated a long sabbath. Moreover, I say this to you, you have no rest here, because your land is polluted, and it will be corrupted with a terrible decay, namely, by the Babylonian or the Roman captivity, because it drank the Lord's blood: for it can be understood according to the truth of either history.

The leaders of my people will be cast out from the houses of their delights: on account of their evil devices they have been cast out.

This can be understood both generally of the princes of the Jewish people, the priests and Pharisees, who after the Lord's passion were cast out from the city of their delights, in which they had previously lived wantonly because of their evil devices, and specifically of the stock of David, because as soon as the Lord was born, the prince from Judah and the leader from his loins failed (Genesis 49), as He came for whom it was reserved, and the expectation of the nations appeared. But the prophetic word also describes the princes of the Church who abound in delights, and believe they preserve their chastity amidst feasts and wantonness, that they are to be cast out from their spacious houses, and splendid banquets, and feasts procured with great labor, and cast out on account of their evil thoughts and works. And if you wish to know where they are to be cast, read the Gospel: namely, *into the outer darkness, where there will be weeping and gnashing of teeth* (Matthew 22:13): [Is it not a confusion and a disgrace to preach the crucified, poor, and hungry master, Jesus, with stuffed bodies, and to put forth the doctrine of fasting with ruddy cheeks and swollen faces? If we are in the place of the Apostles, let us not only imitate their speech, but also embrace their conduct and abstinence.] It is certainly a holy ministry of the Apostles to minister to widows and the poor (Acts 6:2).

Non oportet, inquiunt, dimisso verbo Dei, ministrare nos mensis. At nunc non dico pauperes, non dico fratres, et qui rursum invitare non possint (ex quibus, excepta gratia, nihil aliud episcopalis speret manus) sed militantes et accinctos gladio, et iudices, excubantibus ante fores suas centurionibus et turmis militum, Christi sacerdos invitat ad prandium. Tota clerici urbe discursant: quaerunt exhibere iudicibus, quae illi in praetoriis suis aut invenire non possunt, aut certe inventa non coemunt. Nec vero arbitrandum quod generaliter ad omnes haec dirigatur invecio; sed quod eos qui tales sunt, pulset sermo propheticus; et comminetur eis supplicia, et tenebras sempiternas: ut qui pudore et verecundia non tenentur, agant poenitentiam saltem comminatione poenarum.

LXX: Propinquate montibus aeternis. Aeternos montes, vel Angelos intelligere possumus, vel prophetas, de quibus et in psalmo scriptum est: Fundamenta ejus in montibus sanctis (Ps. LXXXVI, 1). Et in alio loco: Levavi oculos meos in montes unde veniet auxilium mihi (Ibid. CXX, 1). Appropinquat autem aeternis montibus qui non in peccatis suis a beatorum contubernio separatur: quomodo Moyses appropinquabat Deo, non loco, sed merito. Et ad eos qui appropinquabant aeternis montibus, ipse Dominus loquebatur. Deus appropinquans ego: et non Deus de longe (Jer. XXIII, 23). Montes autem aeterni, ad distinctionem eorum vocantur qui non sunt aeterni, principium scilicet hujus saeculi montium tenebrosorum: qui cum erecti fuerint velut cedrus Libani transeuntes cum mundo, locus eorum non poterit inveniri.

LXX: Surge et ambula, quia non est tibi hic requies. Jubemur in nullis mundi rebus putare nobis requiem; sed quasi a mortuis resurgentes, ad sublime tendere, et ambulare post Dominum Deum nostrum, et dicere. Adhaesit anima mea post te (Ps. LXII, 9). Quod si neglexerimus, et noluerimus audire dicentem: Exsurge qui dormis, et elevare, et illuminabit te Christus (Eph. V, 14), dormitabimus quidem, sed decipiemur, et non inveniemus requiem quia ubi Christus non illuminat resurgentem, quae videtur esse requies, tribulatio est.

LXX: Propter immunditiam consumpti estis corruptione. Pro eo quod nos diximus, consumpti estis, potest juxta Graecam intelligentiam in Latino sonare sermone, corrupti estis: ut sit ordo, propter immunditiam corrupti estis corruptione. Hoc autem ad eos dicitur, qui voluptati corporis et libidinis servientes, non solum animam, sed corpus quoque suum corrumpunt, voluptatum amatores magis quam amatores Dei. Poterat quoque dicere, propter immunditiam corrupti estis, et sensus etiam absque corruptione fuisset expletus.

It is not right, they say, *that we should give up the word of God to serve tables*. But now, I do not say the poor, I do not say the brethren, and those who cannot invite in return (from whom, except for grace, the episcopal hand should expect nothing else), but the priest of Christ invites to dinner soldiers and those girt with the sword, and judges, with centurions and troops of soldiers standing guard before their doors. Clerics run about the whole city: they seek to present to judges things which they either cannot find in their own praetoriums, or certainly do not buy when found. Indeed, it should not be thought that this invective is directed generally at all; but that the prophetic word strikes those who are such; and it threatens them with punishments and everlasting darkness: so that those who are not held back by shame and modesty may do penance at least by the threat of punishments.

LXX: Draw near to the everlasting mountains. We can understand the everlasting mountains as either the Angels or the prophets, about whom it is also written in the psalm: Its foundations are in the holy mountains (Ps. 86:1). And in another place: I have lifted up my eyes to the mountains, from whence help shall come to me (Ibid. 120:1). Moreover, he draws near to the everlasting mountains who is not separated by his sins from the company of the blessed: just as Moses drew near to God, not by place, but by merit. And to those who were drawing near to the everlasting mountains, the Lord himself would speak. I am a God at hand, and not a God afar off (Jer. 23:23). But they are called everlasting mountains to distinguish them from those that are not everlasting, namely the beginning of the dark mountains of this age: which, when they have been raised up like a cedar of Lebanon passing away with the world, their place will not be able to be found.

LXX: Arise and walk, for there is no rest for you here. We are commanded to think that there is no rest for us in any worldly things; but, as if rising from the dead, to strive for what is sublime, and to walk after the Lord our God, and to say. My soul has clung to you (Ps. 62:9). But if we neglect this, and are unwilling to hear him who says: 'Arise, you who sleep, and rise up, and Christ will enlighten you' (Eph. 5:14), we will indeed slumber, but we will be deceived, and we will not find rest, because where Christ does not enlighten the one who rises, what seems to be rest is tribulation.

LXX: For uncleanness you have been consumed with corruption. For what we have said, 'you have been consumed,' it can, according to the Greek understanding, sound in Latin speech as, 'you have been corrupted': so that the sequence is, for uncleanness you have been corrupted with corruption. This, however, is said to those who, serving the pleasure of the body and of lust, corrupt not only their soul but also their body, being lovers of pleasures more than lovers of God. He could also have said, for uncleanness you have been corrupted, and the meaning would have been complete even without 'with corruption.'

Nunc autem quia ait, corrupti estis corruptione, ad distinctionem mihi videtur corruptionis salutaris dixisse: juxta quam et Apostolus loquitur: Et si is qui foris homo noster est, corrumpitur; sed qui intus est renovatur de die in diem (II Cor. IV, 16). Qui semper mortificationem Jesu portat in corpore suo, et exteriorem corrumpit hominem, et carnem imperio animae subjicit, iste corrumpitur quidem, sed non corruptione, quia corruptio illius salutaris est.

Fugistis, nemine persequente. Ad eos dicitur, qui propter immunditiam corruptione corrupti sunt, quod conscientia peccatorum etiam absque suppliciis resistere hostibus et dimicare non audeant.

Unde et formidolosi in sanctorum praelio, ne terreant mentes fratrum suorum, ejiciuntur e castris, et ex acie repelluntur (Deut. XX), et in maledictis Levitici ad hujusmodi homines sermo dirigitur: Persequetur vos folii vox volantis, et fugietis, nullo persequente (Levit. XXVI, 36). Scio me in cujusdam commentariis legisse, exponentis Joannis evangelistae principium: Omnia per ipsum facta sunt, et sine ipso factum est nihil, hoc quod dicitur, nihil, ad malitiam retulisse: rursumque ipsam malitiam interpretatum esse diabolum, et isto quasi gradu, ipsum quod factum est sine Christo, nihil diabolum intellexisse. Si igitur malitia, vel diabolus nihil est, et fugerunt qui corruptione corrupti sunt, nullo, id est, nihil persequente, diabolus eos est persecutus in nihili. Quod si cui videtur nimis coactum, et contra Scripturae simplicitatem artificio potius eloqui, quam vera interpretatione dissertum, vel priorem, vel quam ipse repererit expositionem sequatur.

(Vers. 11, 12.) Utinam non essem vir habens spiritum, et mendacium potius loquerer. Stillabo tibi in vinum et in ebrietatem, et erit super quem stillatur populus iste. Congregatione [Al. Congregans] congregabo Jacob, totum te: in unum conducam reliquias Israel pariter.

Et in hoc capite multum Septuaginta interpretes ab Hebraico discrepant. Unde primum juxta id quod nobis ab Hebraeis est traditum exponamus, et postea, si Dominus voluerit, de eorum translatione tractabimus. O popule Judaice, ad quos repromissiones, quorum testamenta et lex, et ex quibus Christus secundum carnem (Rom. IX), cui, imminetibus Babyloniis, vel Romanis, dixi: Surgite et ite in captivitatem, quoniam non est vobis in terra ista requies, quae propter immunditiam suam corrumpetur populatione novissima, non me putetis volentem loqui, et praedicare gaudentem, quod venturum video: optarem et ipse anathema esse pro fratribus meis, qui sunt Israelitae (Rom. IX, 3).

But now, because he says, 'you have been corrupted with corruption,' it seems to me that he said this to distinguish it from a salutary corruption: according to which the Apostle also speaks: And though our outward man is corrupted, yet the inward man is renewed day by day (2 Cor. 4:16). He who always carries the mortification of Jesus in his body, and corrupts the outward man, and subjects the flesh to the rule of the soul, he is indeed corrupted, but not with corruption, because his corruption is salutary.

You have fled, with no one pursuing. This is said to those who, because of uncleanness, have been corrupted with corruption, that the conscience of their sins makes them not dare to resist their enemies and fight, even without punishments.

Whence also the fearful in the battle of the saints, lest they should terrify the minds of their brethren, are cast out of the camp, and driven from the battle line (Deut. 20), and in the curses of Leviticus the word is directed to men of this kind: 'The sound of a flying leaf shall pursue you, and you shall flee, when no one pursues' (Lev. 26:36). I know that I have read in the commentaries of a certain author, expounding the beginning of John the Evangelist: 'All things were made by him, and without him was made nothing,' that he referred this which is said, 'nothing,' to malice: and again, that he interpreted malice itself as the devil, and by this step, as it were, understood that what was made without Christ, 'nothing,' was the devil. If, therefore, malice, or the devil, is nothing, and those who have been corrupted with corruption have fled, with no one, that is, with nothing, pursuing, then the devil has pursued them into nothingness. But if this seems to anyone too forced, and argued with the artifice of eloquence rather than with true interpretation against the simplicity of Scripture, let him follow either the former exposition or one that he himself may find.

(Verses 11, 12) Would that I were not a man having a spirit, and that I would rather speak a lie. I will drip for you into wine and into drunkenness, and this people shall be upon whom it is dripped. With a gathering [Alt. Gathering] I will gather Jacob, all of you: I will bring together the remnant of Israel likewise.

And in this chapter, the Seventy interpreters differ greatly from the Hebrew. Therefore, let us first expound according to what has been handed down to us from the Hebrews, and afterward, if the Lord is willing, we will treat of their translation. O Jewish people, to whom belong the promises, whose are the testaments and the law, and from whom is Christ according to the flesh (Rom. 9), to whom, with the Babylonians or the Romans impending, I have said: 'Arise and go into captivity, for there is no rest for you in this land, which on account of its uncleanness will be corrupted by a final devastation,' do not think that I speak willingly, or that I rejoice in preaching what I see is to come: I myself would wish to be anathema for the sake of my brethren, who are Israelites (Rom. 9:3).

Utinam de meo sensu loquerer, et sanctum Spiritum non haberem; et inter pseudo-prophetas potius computatus, solus perirem, et non essent 460 vera quae dico: et tanta multitudo crederet in Filium Dei, et non traderetur aeternae captivitati. Verum quia propheta sum, et Dei spiritu loquor, et a divinitate [Al. veritate] missus, praedico veritatem: propterea stillabo tibi sermonem meum in meracum vinum quod te inebriet, et corruere faciat. Me autem stillante, et futurae captivitatis malum canente, populus iste meas suscipiet pluvias, hoc est, vult, non vult, sustinere habet quae dico. Et ne arbitremini, malorum me esse tantum [Al. tantorum] vatem, nunc quidem veniet praedicta captivitas; sed ecce in [Al. ut agnoscatur quia in, etc.] me sermo loquitur, qui ad omnes prophetas fit. Quo reticente propheta, non loquitur, et nunc dicit: Veniam, et humanum corpus assumam, nascar de Virgine. Sive ita: Quia in carnis humilitate veni, et non credistis mihi, veniam in consummatione mundi in maiestate mea cum Angelis caeterisque virtutibus, et tunc te totum congregabo, Jacob: tunc in unum conducam reliquias Israel, et cum gentium populo in ovili meo pariter copulabo: tunc te muro firmissimo sepiam, et tanta erit credentium multitudo, et inter caulas positi gregis tumultuatio, ut vincatur numerus pecorum largitate. Ac ne forsitan putes, quia dixi: Ponam illum quasi gregem in ovili, et quasi pecus in medio caularum, de ovibus me loqui, intellige quod oves istae homines sint. Sequitur enim: Tumultuabuntur a multitudine hominum. Tumultus, vox plurimorum est, et nimiae multitudinis clamor pariter emissus: ne aestimemus unius vocem esse: sed omnium communem, laudantium bonum pastorem, qui ardua quaeque complanaverit, et suo aequaverit pede, dux itineris eorum ipse sit paradisi janua, et dicat: Ego sum porta: quo iter dividente et praecedente, et viae porta, transibit per eum credulum pecus. Pastor autem iste rex est et Dominus. Unde sequitur. Et transibit rex eorum coram eis, et Dominus in capite eorum. Quod si voluerimus haec omnia de primo adventu ejus accipere, et totum Jacob et reliquias Israel 461 ad Apostolos, et eam referre multitudinem, quae in Actibus apostolorum salvata est ex Judaeis, non abhorrebit a veritate expositio tractatoris. Hos enim vere congregavit Dominus in ovile suum, et posuit in medio caularum, et fecit iter ante eos, et induxit eos in Ecclesiam, et fuit rex eorum coram eis, et est Dominus in capite eorum in perpetuum.

Would that I were speaking from my own mind, and did not have the Holy Spirit; and rather being counted among the false prophets, I alone might perish, and the things I say might not be true: and so great a multitude might believe in the Son of God, and not be handed over to eternal captivity. But because I am a prophet, and I speak by the spirit of God, and have been sent by the divinity [or: truth], I foretell the truth: therefore I will distill for you my word into pure wine that will inebriate you and make you fall. But while I am distilling and prophesying the evil of the future captivity, this people will receive my rains, that is, whether it wishes or not, it must endure what I say. And lest you think that I am a prophet only of evils [or: of such great evils], now indeed the foretold captivity will come; but behold, in me [or: so that it may be known that in me, etc.] speaks the word that comes to all prophets. When this Word is silent, the prophet does not speak, and now it says: I will come, and I will assume a human body, I will be born of a Virgin. Or thus: Because I came in the humility of the flesh, and you did not believe me, I will come at the consummation of the world in my majesty with the Angels and the other powers, and then I will gather you all, O Jacob: then I will bring together the remnant of Israel, and I will join them together with the people of the Gentiles in my sheepfold: then I will enclose you with a most firm wall, and so great will be the multitude of believers, and the commotion of the flock placed among the folds, that the number of the sheep will be overcome by its sheer size. And lest perhaps you think, because I said: 'I will place him like a flock in the sheepfold, and like a herd in the midst of the pens,' that I am speaking of sheep, understand that these sheep are men. For it follows: 'They shall be in tumult because of the multitude of men.' A tumult is the voice of many, and the cry of an exceedingly great multitude sent forth at once: let us not suppose it to be the voice of one, but the common voice of all, praising the good shepherd, who will have leveled every difficult thing and made it even with his foot, who is himself the leader of their journey, the gate of paradise, and who says: 'I am the gate': through whom, as he divides and precedes the way, and is the gate of the path, the believing flock will pass. But this shepherd is king and Lord. Whence it follows. 'And their king will pass before them, and the Lord at their head.' But if we wish to understand all these things concerning his first coming, and to refer all of Jacob and the remnant of Israel to the Apostles, and that multitude which was saved from the Jews in the Acts of the Apostles, the exposition of the commentator will not be foreign to the truth. For the Lord truly gathered these into his sheepfold, and placed them in the midst of the pens, and made a way before them, and led them into the Church, and was their king before them, and is the Lord at their head forever.

LXX: Spiritus statuit mendacium. Stillavit tibi in vinum et ebrietatem, et erit de stilla populi hujus, congregandus congregabitur Jacob. Non, ut plerique aestimant, spiritus stetit mendax; sed spiritus statuit mendacium, legendum est, quod Graece dicitur πνεῦμα ἔστησε ψευδές, hoc est, τὸ ψεύδος. Quomodo enim in vulneribus putridis, ne cancer serpat et emortuum corpus vivas carnes depascatur, medici statuunt [Al. secant] vulnus et urunt cauterio, vel pulvere καυστικῷ: ita spiritus Dei finem posuit mendacio, ne ultra populus Dei pseudoprophetarum vocibus subvertatur. Quod autem spiritus tam in novo quam in veteri Testamento, ubicumque sine additamento ponitur, in bonam partem intelligatur, et saepe diximus, et nunc ex parte ponemus, ne cui dubium sit. Fructus autem spiritus, charitas, gaudium, pax (Galat. V, 22). Et: Si spiritu vivimus, spiritu et ambulemus (Ibid. VI, 25). Et alibi: Si autem spiritu opera carnis mortificaveritis, vivetis (Rom. VIII, 13). Et in veteri Testamento: Dans flatum populo, qui est in ea, et spiritum his, qui calcant eam (Isai. XLII): haud dubium ex praecedentibus quin terram significet. Qui enim calcant terrena opera, et pedibus suis subjiciunt ea, utique non malum, sed bonum spiritum merentur accipere. E contrario malus spiritus semper cum additamento legitur, ut ibi: Cum autem spiritus immundus exierit ab homine (Matth. XII, 43). Et in alio loco: Increpavit spiritum immundum (Luc. IX, 43). Et: Spiritus malus invasit Saul (I Reg. XVI, 14), et caetera his similia. Spiritus ergo Dei, qui finem mendacio posuit in pseudoprophetis, ipse tibi stillabit in vinum et ebrietatem. Vinum quod laetificat cor hominis (Ps. CIII); et ebrietatem qua inebriatus est Noe, et de qua dicitur: Comedite, amici mei, et inebriamini (Cant. V, 1). 462 Haec autem omnis laetitia et ebrietas ad comparationem sapientiae Dei, quae ut fluvius coelestem irrigat Jerusalem, stilla est, et gutta permodica. Nec dubitabunt sapientiae Dei stillam in hominibus dicere, qui lapidem abscissum de monte sine manibus legerint (Dan. II), et fatuum Dei sapientius hominibus, et Apostolos quoque ipsos ex parte cognovisse, et ex parte prophetasse (I Cor. XIII, 9). De hac igitur sapientia, id est, de stilla Judaici populi (non enim venit nisi ad oves perditas domus Israel) congregatus est Jacob: omnis qui supplantat Esau, et eripit primitiva ejus ac benedictionem, et antequam nascatur adhuc in utero positus, plantam pilosi fratris invadit.

LXX: The spirit established a lie. He will distill for you into wine and drunkenness, and it will be from the drop of this people, Jacob shall be gathered together. It should not be read, as most think, "a lying spirit stood," but "the spirit established a lie," which in Greek is said πνεῦμα ἔστησε ψευδῆς, that is, τὸ ψεῦδος. For just as in putrid wounds, lest a cancer spread and the dead tissue consume the living flesh, physicians set [or: cut] the wound and burn it with a cautery or with a caustic powder, so the Spirit of God has put an end to falsehood, lest the people of God be further subverted by the voices of false prophets. Moreover, that the word "spirit" in both the New and the Old Testament, wherever it is placed without an addition, is to be understood in a good sense, we have often said, and now we will set it forth in part, lest anyone should have doubt. "But the fruit of the Spirit is love, joy, peace" (Gal. 5:22). And: "If we live by the Spirit, let us also walk by the Spirit" (Ibid. 5:25). And elsewhere: "But if by the Spirit you put to death the deeds of the body, you will live" (Rom. 8:13). And in the Old Testament: "Giving breath to the people upon it, and spirit to those who walk on it" (Isa. 42:5): there is no doubt from the preceding context that it means the earth. For those who trample upon earthly works and subject them under their feet certainly deserve to receive not an evil, but a good spirit. On the contrary, an evil spirit is always read with an addition, as there: "When the unclean spirit has gone out of a man" (Matt. 12:43). And in another place: "He rebuked the unclean spirit" (Luke 9:42). And: "An evil spirit came upon Saul" (1 Sam. 16:14), and other similar passages. Therefore, the Spirit of God, who put an end to falsehood in the false prophets, will himself distill for you into wine and drunkenness. The wine that makes glad the heart of man (Ps. 104:15); and the drunkenness with which Noah was inebriated, and of which it is said: "Eat, O friends, and drink; drink deeply, O lovers" (Cant. 5:1). But all this joy and drunkenness, in comparison with the wisdom of God, which like a river waters the heavenly Jerusalem, is a drop, and a very small droplet. Nor will they hesitate to speak of a drop of God's wisdom in men, who have read of the stone cut from the mountain without hands (Dan. 2), and that the foolishness of God is wiser than men, and that the Apostles themselves knew in part and prophesied in part (1 Cor. 13:9). From this wisdom, therefore, that is, from the drop of the Jewish people (for he came only to the lost sheep of the house of Israel), Jacob is gathered: everyone who supplants Esau, and snatches away his birthright and blessing, and who, before he is born, while still placed in the womb, seizes the heel of his hairy brother.

LXX: Cum omnibus suscipiens suscipiam reliquias de Israel. Cum inquit crediderit gentium populus, et omnis orbis ad meam fuerit fidem adductus, et intraverit gentium plenitudo, tunc etiam reliquiae Israel salvabuntur, non illae reliquiae, de quibus est scriptum in Regnorum libro: Dereliqui mihi septem millia virorum, qui non curvaverunt genua Baal (III Reg. XIX, 18). Et de quibus Paulus: Ergo et in isto tempore reliquiae secundum electionem gratiae salvae factae sunt (Rom. XI, 15); de quibus supra hic propheta testatur: Et erit de stilla populi hujus, congregandus congregabitur Jacob. Sed illae reliquiae, quae postquam omnes suscepti [Al. susceptae] fuerint, in fine suscipientur a Deo. Et de quibus nunc dicitur: Cum omnibus suscipiens suscipiam reliquias Israel, ut juxta id quod scriptum est: Concludens Deus omnes sub peccato, omnibus misereatur (Rom. XI, 32).

LXX: Ponam aversionem eorum sicut oves in tribulatione. Reliquias de Israel quas postquam omnes suscepero, suscepturus sum: nunc interim quia aversi sunt a me, ponam in tribulatione, et coangustabo, et faciam sedere, sine sacerdote, sine altari, et sine propheta: ut quem per beneficia non senserunt, intelligant per supplicia.

LXX: Quasi gregem in medio cubilis eorum: subauditur, ponam. Non solum, inquit, aversio eorum, qua a me aversi sunt, ponetur quasi grex in tribulatione; sed postquam tribulati fuerint, 463 et angustiae tempus expleverint, ponentur in requie, hoc est, in cubili suo. Et tunc [Al. nunc] de hominibus commigrabunt et transcendent humanae conditionis statum, et implebunt quod sequitur: Exsiliunt ex hominibus. Non solum autem illi exsiliunt et abibunt; sed omnes ad quos fit Dei sermo, et qui humana vitia relinquentes, conversationem divinitatis imitantur, et audiunt: Ego dixi, dii estis, et filii excelsi omnes, exsiliunt ex hominibus, et quasi ferentur [Al. feruntur] ad coelum.

LXX: Ascende per divisionem. Praesens locus quasi proprium habet exordium et apostrophem eloquii prophetalis, ad eum qui salvari cupit, cui imperatur ut ascendant per divisionem. Quod quidem manifestius fiet, si de Genesi sumpserimus exemplum, ubi nascuntur gemini de Thamar, cum qua Judas patriarcha concubuit: Factum est, inquit, cum pareret, et haberet geminos in utero: in ipso partu unus protulit manus, et tulit obstetrix et ligavit in manu ejus coccinum, dicens: Hic egredietur prior.

LXX: Receiving with all, I will receive the remnant of Israel. When, he says, the people of the Gentiles have believed, and the whole world has been brought to my faith, and the fullness of the Gentiles has entered, then also the remnant of Israel will be saved; not that remnant of which it is written in the book of Kings: "I have left for myself seven thousand men who have not bowed their knees to Baal" (1 Kings 19:18). And of whom Paul says: "So too at the present time there is a remnant, chosen by grace" (Rom. 11:5); of whom the prophet here testifies above: "And it will be from the drop of this people, Jacob shall be gathered together." But that remnant which, after all have been received, will be received by God at the end. And of whom it is now said: "Receiving with all, I will receive the remnant of Israel," so that, according to what is written: "For God has consigned all to disobedience, that he may have mercy on all" (Rom. 11:32).

LXX: I will place their turning away like sheep in tribulation. The remnant of Israel, which I am to receive after I have received all others: now in the meantime, because they have turned away from me, I will place them in tribulation, and I will distress them, and make them sit without a priest, without an altar, and without a prophet, so that him whom they did not perceive through benefits, they may understand through punishments.

LXX: *Like a flock in the midst of their fold*: it is understood, "I will place." Not only, he says, will their turning away, by which they have turned from me, be placed like a flock in tribulation; but after they have been troubled, 463 and have completed the time of distress, they will be placed in rest, that is, in their own fold. And then [alt: now] they will migrate from among men and will transcend the state of the human condition, and they will fulfill what follows: *They will leap out from among men.* Not only will they leap out and depart; but all to whom the word of God is addressed, and who, leaving behind human vices, imitate the divine way of life, and hear: *I have said, you are gods, and all of you are children of the most High,* will leap out from among men, and will be carried, as it were [alt: are carried], to heaven.

LXX: *Ascend by division.* This present passage has, as it were, its own beginning and an apostrophe of prophetic speech, addressed to him who desires to be saved, who is commanded to ascend by division. This will indeed become clearer if we take an example from Genesis, where twins are born to Tamar, with whom the patriarch Judah lay: *And it came to pass,* it says, *when she was in labor, and had twins in her womb: in the very act of birth one put forth his hand, and the midwife took and bound a scarlet thread on his hand, saying: This one shall come out first.*

Cum autem contraxisset manum, statim egressus est frater ejus, et illa ait: Quare divisa est propter te maceria? et vocavit nomen ejus Phares, quod interpretatur divisio. Et post haec egressus est frater ejus, in cujus manu erat coccinum, et vocavit nomen ejus Zara, qui in lingua nostra dicitur semen, vel oriens (Gen. XXXVIII, 27, seqq.). Ostendit ergo senior populus, in quo erat ortus et semen antequam de gentibus Ecclesia nasceretur, manum suam in operibus, et postea contraxit eam audiens per Isaiam: Manus enim vestrae sanguine plenae sunt (Isai. I, 15). Cumque ille contraxisset [Al. contraxit] manum, et a justitiae cessaret operibus, frater ejus egressus est gentium populus. Et propter ipsum divisa est sepes, et destruxit Dominus atque Salvator, ut ille posset incedere, parietem, qui erat in medio, et maceriam duos populos separantem: et fecit unum gregem, et duos creavit in semetipso in uno novo homine faciens pacem. Unde et obstetrix prophetice loquens dicit ad Phares populum juniorem: Ut quid divisa est propter te maceria? Si intellexistis exemplum de Genesi, ascende qui salvari cupis, nequaquam per veterem populum qui manum contractam habet, sed per novum, in quo via Christus est, in quo porta Jesus, per quem ad Patrem incedimus. ipse enim solvit 464 medium parietem et maceriam, id est, obscuritatem veterum prophetarum, et omnia antiquae Legis aperuit sacramenta, et dissipata incedendi difficultate, viam oculis omnium revelavit: ut qui vult pergere, nullo irretiat [Al. impediatur] obice, nec obscuritatis caligine terreatur.

LXX: Ante faciem eorum diviserunt et transierunt portam, et egressi sunt per eam. Exivit rex eorum ante faciem eorum: Dominus autem princeps eorum [Al. erit]. Propterea dixi tibi: Ascende per divisionem, qui surrexisti cum Christo, et ea quaeris quae sursum sunt: quia Angeli, sive Pater et Filius, et Spiritus sanctus diviserunt quod videbatur obstare, et fecerunt viam volentibus ingredi, et quia aperto itinere invaserunt iter, non solum ingressi sunt portam, sed et transierunt per eam. Ingressi sunt autem, quia et rex eorum eandem ingressus est portam, et aperuit eis iter, ut absque ulla difficultate graderentur. Ipse enim Dominus, et rex et pastor, et via est et porta, dicitque: Ego sum porta: per me qui fuerit ingressus, salvabitur: ingredietur, et egredietur, et pascua inveniet (Joan. X, 9). De qua porta et alibi prophetatur: Haec est porta Domini, justi intrabunt per eam (Ps. CXXXVII, 20).

But when he had drawn back his hand, his brother immediately came out, and she said: Why is the partition broken down for you? and she called his name Perez, which is interpreted *division*. And afterwards his brother came out, on whose hand was the scarlet thread, and she called his name Zerah, which in our language is called *seed*, or *rising* (Gen. 38:27, seqq.). Therefore, the elder people, in whom was the origin and the seed before the Church was born from the Gentiles, showed its hand in works, and afterwards drew it back, hearing through Isaiah: *For your hands are full of blood* (Isa. 1:15). And when that one had drawn back [alt: drew back] his hand and ceased from the works of justice, his brother, the people of the Gentiles, came forth. And on his account the hedge was divided, and the Lord and Savior destroyed the wall that was in the middle, and the partition separating the two peoples, so that he could advance: and he made one flock, and created the two in himself into one new man, making peace. Whence also the midwife, speaking prophetically, says to Perez, the younger people: *Why is the partition broken down for you?* If you have understood the example from Genesis, ascend, you who desire to be saved, not at all through the old people who have their hand drawn back, but through the new, in whom Christ is the way, in whom Jesus is the gate, through whom we go to the Father. For he himself broke down 464 the middle wall and partition, that is, the obscurity of the old prophets, and opened all the sacraments of the ancient Law, and, having dissipated the difficulty of advancing, revealed the way to the eyes of all: so that he who wishes to proceed may not be entangled by any obstacle, nor be terrified by the darkness of obscurity.

LXX: Before their face they divided and passed through the gate, and went out through it. Their king went out before their face: but the Lord will be their leader [Alt. erit, will be]. Therefore I said to you: "Ascend through the division," you who have risen with Christ and seek the things that are above: because the Angels, or the Father and the Son and the Holy Spirit, have divided what seemed to be an obstacle, and have made a way for those willing to enter, and because, the path being opened, they have entered upon the way, they have not only entered the gate, but have also passed through it. Moreover, they entered because their king also entered the same gate and opened the way for them, so that they might proceed without any difficulty. For the Lord Himself, both king and shepherd, is both the way and the gate, and He says: "I am the gate: whoever enters through me will be saved; he will enter and go out, and find pasture" (John 10:9). Concerning which gate it is also prophesied elsewhere: "This is the gate of the Lord; the just shall enter through it" (Ps. 118:20).

Quicumque autem ingressus fuerit, non debet in eo statu in quo intraverat, permanere; sed egrediatur ad pascua, ut in intrando exordium sit, in exeundo et in pascua reperiendo, virtutum perfectio. Qui ingreditur, adhuc in saeculo est, et ex creaturis intelligit [Al. intelliget] Creatorem. Qui autem egreditur, transcendit universam creaturam, et omnibus quae videri possunt pro nihilo computatis, inveniet pascua super coelos, et sermone Dei vescetur, et dicet: Dominus pascit me, et nihil mihi deerit (Ps. XXI, 1). Hoc ideo, ut intelligeremus Evangelicum testimonium: Ingredietur et egredietur, et pascua inveniet; et quod nunc dicitur per Prophetam: Et transierunt portam, et egressi sunt per eam: qui tamen transitus et egressio absque Christo rege nostro tribui non potest, qui rex et Dominus est. Statim quippe connectitur: Dominus autem princeps erit.

(Cap. III.---Vers. 1 seqq.)

Et dixi: Audite, principes Jacob, et duces domus Israel. Numquid non vestrum est scire iudicium, qui odio habetis bonum et diligitis malum, qui violenter tollitis pelles eorum desuper eis, et carnem [Vulg. carnes] eorum desuper ossibus eorum, qui comederunt carnem populi mei, et pellem eorum desuper excoriaverunt, et ossa eorum confregerunt, et conciderunt sicut in lebetes, et quasi carnem in medio ollae. Tunc clamabunt ad Dominum, et non exaudiet eos, et abscondet faciem suam ab eis in tempore illo, sicut nequiter egerunt in adinventionibus suis. Manifeste adversum principes Israel sermo est, et sub metaphora leonum sive latronum crudelitas eorum describitur: quod spoliaverint pauperes, et interfecerint eos, et carnes eorum ossaque contriverint, et quasi in medio ollae, sic in urbe Jerusalem miserabilem plebem afflixerint, et propter haec inferatur eis postea supplicium in die captivitatis, vel a Nabuchodonosor, vel a Vespasiano et Tito. Et clament ad Dominum, et non exaudiat eos, et abscondat faciem suam ab eis, quia nequiter egerint in sceleribus suis.

LXX: Et dicet: Audite haec, principes domus Jacob, et reliqui domus Israel. Cum superioribus haeret sententia. Supra enim dixerat: Dominus autem princeps erit, et dicet: Audite, principes domus Jacob, et reliqui domus Israel. Pro reliquis domus Israel, exceptis Septuaginta, omnes, duces domus Israel, transtulerunt.

But whoever has entered ought not to remain in the state in which he had entered; but let him go out to the pastures, so that in entering there may be a beginning, and in going out and finding the pastures, the perfection of virtues. He who enters is still in the world, and from creatures he understands [Alt. intelliget, will understand] the Creator. But he who goes out transcends all creation and, counting all things that can be seen as nothing, will find pastures above the heavens, and will feed on the word of God, and will say: "The Lord is my shepherd, and I shall want nothing" (Ps. 23:1). This is so that we might understand the testimony of the Gospel: "He will enter and go out, and find pasture"; and what is now said through the Prophet: "And they passed through the gate, and went out through it": which passage and exit, however, cannot be attributed without Christ our king, who is king and Lord. For it is immediately connected: "But the Lord will be the leader."

(CHAPTER III.—Verse 1 and following.)

And I said: Hear, you princes of Jacob, and you chiefs of the house of Israel. Is it not for you to know judgment, you who hate good and love evil, who violently take their skins from off them, and their flesh [Vulg. carnes, flesh] from off their bones, who have eaten the flesh of my people, and have flayed their skin from off them, and have broken their bones, and have chopped them in pieces as if in a kettle, and as flesh in the midst of a pot. Then they will cry to the Lord, and he will not hear them, and he will hide his face from them at that time, as they have acted wickedly in their devices. The discourse is manifestly against the princes of Israel, and their cruelty is described under the metaphor of lions or robbers: that they have despoiled the poor, and killed them, and have crushed their flesh and bones, and as if in the middle of a pot, so in the city of Jerusalem they have afflicted the miserable populace, and on account of these things a punishment is afterwards inflicted upon them on the day of captivity, either by Nebuchadnezzar, or by Vespasian and Titus. And let them cry to the Lord, and let Him not hear them, and let Him hide His face from them, because they have acted wickedly in their crimes.

LXX: And he will say: Hear these things, you princes of the house of Jacob, and you remnant of the house of Israel. The thought is connected with what precedes. For above he had said: But the Lord will be the prince, and he will say: Hear, you princes of the house of Jacob, and you remnant of the house of Israel. Instead of "remnant of the house of Israel," all, except the Septuagint, have translated "leaders of the house of Israel."

Dominus ergo qui viam fecit populo suo, et egressus est ante faciem eorum, et ipse est princeps itineris simplicioris populi, quem gregem vocat: his qui nolunt se praeivum sequi, sed superbiunt, et quasi iudices populi vestigia illius non sequuntur, comminatur et dicit: Audite, principes domus Jacob, et duces domus Israel. Quid est autem quod eos cogit audire? Non vestrum est, inquit, scire iudicium, qui odio habetis bonum, et quaeritis mala: id est, non meremini Dei scire iudicium quod est abyssus multa: et profundum iustitiae ejus mens prava non invenit. Aut quomodo potestis scire iudicium Dei, qui odistis bonum, modo potestis scire iudicium Dei, qui odistis bonum, et quaeritis malum, qui detestamini sanctos pauperes, et honoratis divites peccatores. Simulque consideremus verborum significantiam: bona non amare, peccati est: quanti sceleris etiam odisse? et econtrario, si mala non fugere, vitii est: quantae impietatis est etiam diligenter inquirere? Post haec describitur saevitia iudicum, et in subjectos crudelitas.

LXX: Diripientes pelles eorum ab eis, et carnes eorum ab ossibus eorum. Sicut devoraverunt carnes populi mei, et pelles ab eis excoxiaverunt, et ossa eorum confregerunt, et conciderunt sicut carnes in lebetes, et sicut carnes in olla: sic clamabunt ad Dominum, et non exaudiet eos, et avertet faciem suam ab eis in tempore illo, eo quod pessime egerunt in adinventionibus suis. Non suffecerat spoliare subjectum gregem; sed corpora quoque eorum afflixerunt duro imperio, et ossa eorum contriverunt, ut quidquid in eis forte fuerat, frangerent atque contererent. Quomodo ergo illi spoliaverunt populum meum, et nudaverunt omni pulchritudine et decore cutis, et carnes et ossa miserunt in ollam ferventem, quam rex accendit Assyrius, tradentes gregem meum diabolo, et angelis ejus: sic et ipsi cum venerit dies ultionis, clamabunt ad Dominum, et non exaudientur, quia nec ipsi rogantes audierunt: et extendent manus suas ad Dominum, et Deus avertet faciem suam ab eis, quia et illi averterunt a precantibus vultum. Et haec universa patientur, quia pessime egerunt in studiis et voluptatibus suis: et non reges fuere, sed tyranni: nec praepositi, sed leones: neque magistri discipulorum, sed lupi ovium, et satiaverunt se carnibus, et incrassati sunt, et sicut pinguissima hostia interfectionis, et supplicii Domini praeparati. Hucusque contra principes malos: sequens vero sermo adversus pseudoprophetas est et doctores pessimos, qui populum Dei adulatione supplantant, pollicentes scientiam Scripturarum.

Therefore the Lord, who made a way for his people, and went out before their face, and is himself the leader of the journey of the simpler people, whom he calls a flock, threatens and says to those who are unwilling to follow him as their guide, but are proud, and as if they were judges of the people do not follow his footsteps: Hear, you princes of the house of Jacob, and you leaders of the house of Israel. But what is it that he compels them to hear? "Is it not for you," he says, "to know judgment, you who hate the good and seek evil?" that is, you are not worthy to know the judgment of God, which is a great deep, and a perverse mind does not find the depth of His justice. Or how can you know the judgment of God, you who hate the good, how can you know the judgment of God, you who hate the good and seek evil, who detest the holy poor and honor rich sinners. And at the same time, let us consider the significance of the words: not to love good things is a sin; of how great a crime is it also to hate them? And on the contrary, if not to flee from evil things is a vice, of how great an impiety is it also to seek them out diligently? After this, the savagery of the judges and their cruelty towards their subjects is described.

LXX: Tearing their skins from them, and their flesh from their bones. As they have devoured the flesh of my people, and flayed their skins from them, and broken their bones, and chopped them up like flesh in a kettle, and like meat in a pot: so they will cry to the Lord, and he will not hear them, and he will turn away his face from them in that time, because they have acted most wickedly in their own devices. It was not enough to have despoiled the subject flock; but they also afflicted their bodies with harsh rule, and crushed their bones, so that whatever strength might have been in them, they might break and grind it down. Therefore, just as they despoiled my people, and stripped them of all the beauty and comeliness of their skin, and cast their flesh and bones into the boiling pot which the Assyrian king kindled, delivering my flock to the devil and his angels: so also they, when the day of vengeance comes, will cry out to the Lord and will not be heard, because they themselves did not hear those who asked; and they will stretch out their hands to the Lord, and God will turn His face from them, because they also turned their countenance away from those who prayed. And they will suffer all these things because they acted most wickedly in their pursuits and pleasures: and they were not kings, but tyrants; not leaders, but lions; not teachers of disciples, but wolves of the sheep, and they gorged themselves on flesh, and grew fat, and like the fattest victim for slaughter, were prepared for the Lord's punishments. Thus far against the evil princes: but the following discourse is against the false prophets and wicked teachers, who subvert the people of God with flattery, promising knowledge of the Scriptures.

(Vers. 5 seq.) Haec dicit Dominus super prophetas, qui seducunt populum meum: qui mordent dentibus suis, et praedicant pacem: et si quis non dederit in ore eorum quippiam, sanctificant super eum praelium: propterea nox vobis pro visione [Al. divisione] erit, et tenebrae vobis pro divinatione, et occumbet sol super prophetas, et obtenebrabitur super eos dies, et confundentur qui vident visiones: et confundentur divini, et operient vultus suos omnes, quia non est responsum Dei. Verumtamen ego repletus sum fortitudine spiritus Domini, iudicio et virtute [Al. veritate], ut annuntiem Jacob scelus suum, et Israel peccatum suum. LXX: Haec dicit Dominus super prophetas, qui seducunt populum 467 meum, et mordent dentibus suis, et praedicant super eum pacem, et non est data in ore eorum, sanctificaverunt super eum praelium: propterea nox vobis erit pro visione [Al. indivisione], et tenebrae erunt vobis ex divinatione, et occumbet sol super prophetas, et contenebrescet super eos dies, et confundentur qui vident somnia, et irridebuntur harioli, et loquentur adversum eos omnes isti, quia non est qui exaudiat eos, nisi ego implevero fortitudinem in spiritum Domini, et iudicium et potentiam, ut annuntiem Jacob impietates ejus, et Israel peccata sua. Legimus fuisse pseudoprophetas in Israel, qui propter dona pacem, quae eis data non erat, praedicabant, et si quis munera non dedisset, quamvis sanctus esset, iram Dei nuntiarent illi esse venturam. Unde nunc dicitur ad eos quod loquantur mendacia, et sermo eorum non prophetia, sed divinatio sit falsa: neque habeant lumen, sed tenebras et errorem. Cumque in contrarium versa fuerint quae promiserant, tunc operientur confusione, quia non erat, inquit, responsum Dei.

Jam [Al. nam] nec daemones accipient potestatem, ut eos sua fraude decipiant. Muta erunt oracula, tacebit immundus spiritus, et illudere non audebit. Hoc de pseudopropheta. Rursum oratio de seipso prophetae loquentis inducitur, illis falsa vaticinantibus, et operis confusione et ignominia, ego quae loquor, a sancto Spiritu institutus loquor, et loquor iudicium Domini et virtutem [Al. veritatem]. Cumque pseudoprophetae mordeant dentibus, et praedicent pacem, ego absque ulla formidine annuntio Jacob scelus suum, et Israel peccatum suum; quia pro Deo, vel idola venerati sunt, vel Dei Filium crucifixerunt.

Si autem juxta Septuaginta quod dicitur, de haereticis voluerimus accipere, qui vere pseudoprophetae sunt, et dicunt, haec dicit Dominus, et Dominus non misit eos, non errabimus.

(Verses 5 ff.) Thus says the Lord concerning the prophets who lead my people astray: who bite with their teeth, and preach peace: and if anyone has not given anything into their mouth, they declare a holy war upon him: therefore night shall be to you for a vision [or: division], and darkness to you for a divination, and the sun shall go down upon the prophets, and the day shall be darkened over them, and they that see visions shall be confounded: and the diviners shall be confounded, and they shall all cover their faces, because there is no answer from God. But I am filled with the strength of the spirit of the Lord, with judgment and with power [or: truth], to declare to Jacob his wickedness, and to Israel his sin. LXX: Thus says the Lord concerning the prophets who lead my people 467 astray, and bite with their teeth, and preach peace upon him, and it was not given into their mouth, they have declared a holy war upon him: therefore night shall be to you for a vision [or: indivision], and darkness shall be to you from divination, and the sun shall go down upon the prophets, and the day shall grow dark over them, and they who see dreams shall be confounded, and the soothsayers shall be derided, and all these shall speak against them, because there is none who hears them, unless I shall have filled with strength in the spirit of the Lord, and judgment and power, to declare to Jacob his impieties, and to Israel his sins. We read that there were false prophets (*pseudoprophetas*) in Israel, who for the sake of gifts preached a peace that was not given to them, and if anyone did not give them gifts, however holy he might be, they would announce that the wrath of God was coming upon him. Whence it is now said to them that they speak lies, and their speech is not prophecy, but false divination: nor do they have light, but darkness and error. And when the things they had promised turn out to the contrary, then they will be covered with confusion, because, it says, there was no answer from God.

For even the demons will not receive the power to deceive them with their fraud. The oracles will be mute, the unclean spirit will be silent, and will not dare to mock. This is concerning the false prophets. Again, the speech of the prophet speaking of himself is introduced: while they prophesy false things and are covered with confusion and ignominy, I speak what I speak, instructed by the Holy Spirit, and I speak the judgment of the Lord and His power [or: truth]. And while the false prophets bite with their teeth and preach peace, I, without any fear, announce to Jacob his crime and to Israel its sin; because instead of God, they have either venerated idols or crucified the Son of God.

But if, according to the Septuagint, we wish to understand what is said as referring to heretics, who are truly false prophets and say, "thus says the Lord," when the Lord has not sent them, we shall not err.

Illi enim populum quondam Dei errore decipiunt, et hoc faciunt, ut comedant eos, vel simpliciter in accipiendis muneribus, vel mystice in occisione animarum eorum, et promittunt eis pacem et regna coelestia, et dicunt, non necesse est ut vivas continenter et sancte, habeto fidem quam docemus, et omnia promissa Domini consequeris: 468 quae loquentes, magis adversum eos iram Domini concitant, et praelium in illos sanctificant.

Quamobrem, o haeretici, qui putatis habere vos prophetiam, et imitamini Ecclesiam Dei, ubi aestimatis esse visionem, ibi nox erit: et ubi jactatis vaticinium prophetale, ibi spiritus loquetur immundus. Occidet enim sol justitiae super hujusmodi prophetas, et videbunt tenebras suas et confundentur. Cumque divini magis quam Prophetae fuerint comprobati, ridebuntur super somniis suis, et populi qui ab eis prius decepti fuerant, contra eos loquentur. Tunc etiam ipsi magistri poenitentiam agent, et nemo eos exaudiet, nisi ego quem offenderant. Et quia clemens sum, et nolo mortem peccatoris (Ezech. XVIII), sed cupio ut revertatur et vivat, cum exaudiero eos, dabo eis virtutem spiritus mei, et implebo eos iudicio meo et fortitudine, ut qui prius populum blandimentis decipiebant, postea vera annuntiando deterreant, et ad rectam revocent viam, et qui causa erroris fuerant, incipiant mederi vulneribus quae intulerant, et esse occasio sanitatis.

Animadvertite in praesenti loco, posse aliquem docere post peccatum, si tamen vitia pristina digna poenitentia eluerit. Unde et David post adulterium et homicidium loquitur in psalmo: Asperges me hyssopo et mundabor: lavabis me, et super nivem dealbabor. Nec sua tantum puritate contentus est, sed infert: Redde mihi laetitiam salutaris tui, et spiritu principali confirma me. Cumque hoc feceris. Docebo, ait, iniquos vias tuas, et impii ad te convertentur (Psal. X).

(Vers. 9 seq) Audite haec, principes domus Jacob, et iudices domus Israel: qui abominamini iudicium, et omnia recta pervertitis, qui aedificatis Sion in sanguinibus, et Jerusalem in iniquitate. Principes ejus in muneribus iudicabant, et sacerdotes ejus in mercede docebant, et prophetae ejus in pecunia divinabant, et super Dominum requiescebant dicentes: Numquid non Dominus in medio nostrum? non venient super nos mala: propter hoc causa vestri Sion ut ager arabitur, et Jerusalem quasi acervus lapidum erit, et monstempli in excelsa silvarum.

For they deceive the people, once God's, with error, and they do this in order to devour them, either simply by accepting gifts, or mystically in the killing of their souls; and they promise them peace and the heavenly kingdoms, and say, "it is not necessary that you live continently and holily, just have the faith that we teach, and you will obtain all the promises of the Lord": by saying which things, they rather stir up the Lord's anger against them and consecrate battle upon them.

Wherefore, O heretics, who think you have prophecy and imitate the Church of God, where you suppose there is vision, there will be night: and where you boast of prophetic utterance, there an unclean spirit will speak. For the sun of justice will set upon prophets of this kind, and they will see their own darkness and be confounded. And when they have been proven to be diviners rather than Prophets, they will be laughed at for their dreams, and the people who had previously been deceived by them will speak against them. Then even the masters themselves will do penance, and no one will hear them, except me whom they had offended. And because I am clement, and I do not wish the death of the sinner (Ezek. 18), but desire that he should turn back and live, when I have heard them, I will give them the power of my spirit, and I will fill them with my judgment and fortitude, so that those who previously deceived the people with flatteries may afterwards deter them by announcing true things, and call them back to the right way, and that those who had been the cause of error may begin to heal the wounds they had inflicted, and be an occasion of healing.

Note in the present passage that someone can teach after sinning, if, however, he has washed away his former vices with worthy penance. Hence David also, after adultery and homicide, speaks in the psalm: "You will sprinkle me with hyssop, and I shall be cleansed: you will wash me, and I shall be made whiter than snow." Nor is he content with his own purity, but adds: "Restore to me the joy of your salvation, and confirm me with a princely spirit." And when you have done this. "I will teach," he says, "the wicked your ways, and the impious will be converted to you" (Ps. 10).

(Verse 9 ff.) Hear this, you princes of the house of Jacob, and judges of the house of Israel: you who abhor judgment, and pervert all that is right, who build up Zion with blood, and Jerusalem with iniquity. Her princes judged for bribes, and her priests taught for hire, and her prophets divined for money, and they rested upon the Lord, saying: Is not the Lord in the midst of us? no evil shall come upon us: therefore, because of you, Zion shall be plowed as a field, and Jerusalem shall be as a heap of stones, and the mountain of the temple into the high places of the forests.

LXX: Audite haec, duces [Al. iudices] domus Jacob et reliqui domus Israel, qui abominamini iudicium, et omnia recta pervertitis: qui aedificatis Sion in sanguinibus, et Jerusalem in iniquitatibus. Duces ejus in muneribus judicabant, et sacerdotes ejus in mercede respondebant, et prophetae ejus in pecunia divinabant, et super Dominum requiescebant, dicentes: Nonne Dominus in nobis est? non venient super nos mala. Idcirco propter vos Sion quasi ager arabitur, et Jerusalem ut custodia pomarii erit, et mons Domini in lucum saltus.

Nemo ambigit, Jerusalem propter scelera quae in hoc capitulo describuntur, fuisse subversam, et quia supra vel ad iudices, vel ad pseudoprophetas praecesserat comminatio: Audite, principes domus Jacob, et duces domus Israel. Et post paucos versiculos: Haec dicit Dominus super Prophetas, qui seducunt populum meum, et reliqua: nunc generaliter et adversum iudices, et adversum pseudoprophetas, et contra sacerdotes, et contra eos, qui sibi Dei pollicebantur notitiam, prophetalis sermo textitur, et arguit eos quod propter scelera eorum Sion quasi ager aranda sit, et Jerusalem velut acervus lapidum corruietura, et mons templi futurus in excelsa silvarum. Videmus completa quae dicta sunt: oris eloquium oculi probant: prophetiae testis aspectus est. Hoc ipsum testimonium et in Jeremiae volumine scribitur (Jerem. XXVI), ubi et Michaeae prophetae fit mentio, et Jerusalem vastitas praedicatur. Iudices et principes domus Jacob, et domus Israel, id est, et duarum et decem tribuum, non solum iudicium non faciebant; sed abominabantur illud, et omnia recta pervertebant, ne saltem parva iustitia remaneret in civitate. Qui aedificaverunt Sion in sanguinibus, et Jerusalem in iniquitate, rapinis pauperum, caede insontium, occisione sanctorum. Quod si quis de principibus videbatur iudicare quod erat rectum, vendebat magis sententiam, et in muneribus iudicabat. Sacerdotes quoque non docebant populum, nisi accepto pretio; et cum dicatur ad sanctos: Gratis accepistis, gratis date (Matt. X, 8), illi Dei responsum, accepta pecunia proferentes, gratiam Domini avara mercede vendeabant. Et post haec mala non intelligentes peccatum suum, quasi sceleribus redimerent charitatem Dei, iudices ac sacerdotes et prophetas Dei esse se memorabant, et secundum impenitentem cor suum dicebant: Dominus in medio nostrum est, et non venient super nos mala. Quia igitur non egerunt poenitentiam, et omnis populus secutus est principum et sacerdotum prophetarumque vitia, Sion quasi ager arabitur, et Jerusalem sicut acervus lapidum erit, et templum quod prius auro argentoque fulgebat, in ruinas ultimas collabatur. Haec contra populum Iudaeorum, cujus vera captivitas et extremae ruinae, et propter superiora quidem scelera, sed maxime propter effusionem Domini sanguinis irrogata sunt. Unde et Sion quasi ager arata est, et Jerusalem in tumulos versa saxorum, et templum illud quondam nobile atque sublime, in extremos cineres comminutum est.

LXX: Hear this, you leaders [Alt. judges] of the house of Jacob and the remnant of the house of Israel, who abhor judgment, and pervert all that is right: who build up Zion with blood, and Jerusalem with iniquities. Her leaders judged for bribes, and her priests gave answers for hire, and her prophets divined for money, and they rested upon the Lord, saying: Is not the Lord among us? no evil shall come upon us. Therefore, because of you, Zion shall be plowed as a field, and Jerusalem shall be as a keeper's lodge in an orchard, and the mountain of the Lord into a grove of the forest.

No one doubts that Jerusalem was overthrown on account of the crimes described in this chapter, and because a threat had previously been directed either at the judges or at the false prophets: *Hear, you princes of the house of Jacob, and leaders of the house of Israel.* And after a few verses: *Thus says the Lord concerning the prophets who lead my people astray,* and so forth. Now the prophetic discourse is woven generally against the judges, the false prophets, the priests, and against those who promised themselves the knowledge of God, and it rebukes them because for their crimes Zion is to be plowed like a field, Jerusalem is to fall like a heap of stones, and the temple mount is to become the high places of the forests. We see fulfilled what was said: our eyes prove the utterance of the mouth; sight is the witness of prophecy. This same testimony is also written in the volume of Jeremiah (Jer. 26), where mention is made of the prophet Micah, and the devastation of Jerusalem is foretold. The judges and princes of the house of Jacob and the house of Israel, that is, of both the two and the ten tribes, not only did not execute judgment, but they abhorred it and perverted all that was right, lest even a small measure of justice remain in the city. They built Zion with blood and Jerusalem with iniquity, with the plunder of the poor, the slaughter of the innocent, the killing of the saints. And if any of the princes seemed to judge what was right, he was rather selling his verdict and judging for bribes. The priests, too, would not teach the people unless they received a price; and though it is said to the saints: *Freely you have received, freely give* (Matt. 10:8), they, delivering God's response after receiving money, sold the grace of the Lord for a greedy fee. And after these evils, not understanding their sin, as if they could redeem God's love with crimes, the judges, priests, and prophets remembered that they were of God, and according to their impenitent heart they said: *The Lord is in our midst, and no evil shall come upon us.* Therefore, because they did not repent, and all the people followed the vices of the princes, priests, and prophets, Zion shall be plowed as a field, and Jerusalem shall be like a heap of stones, and the temple that once shone with gold and silver shall collapse into utter ruins. These things are said against the Jewish people, whose true captivity and final ruin were inflicted on account of their past crimes, but especially on account of the shedding of the Lord's blood. Hence Zion was plowed like a field, and Jerusalem was turned into mounds of rubble, and that once noble and sublime temple was reduced to final ashes.

Si quis autem haec quae de Jerusalem dicuntur, et de Sion ad Ecclesiam transferat (ipsa est enim domus Jacob, et domus Israel, secundum illud quod in Isaia scribitur: Jacob puer meus, suscipiam eum (Isai. XLI, 8). Et illud ad Timotheum: Ut scias quomodo te oporteat in domo Dei conversari, quae est Ecclesia (I Tim. III, 15) iste liquido pervidebit, quod principes domus Jacob, et reliqui de domo Israel (sive, ut melius in Hebraeo scriptum est) Iudices domus Israel, non sint alii nisi episcopi, presbyteri et diaconi, qui nisi omni custodia servaverint cor suum, abominantur iudicium et universa recta pervertunt: quando enim juxta personam iudicant, et in disceptatione negotii non valet causae meritum, sed reorum potentia, nonne abominantur iudicium, et omnia recta pervertunt? Potest autem et aliter accipi, quod principes domus Jacob, et iudices domus Israel abominantur detestenturque iudicium, Dei iudicis sententiam declinantes, et omnem regulam Scripturarum malis interpretationibus depravantes, isti aedificant Sion in sanguinibus: et Jerusalem in iniquitate. Cum enim Scriptura jubeat: Ne inducas impium in tabernaculum justorum (Psal. V), et virum sanguinum et dolosum abominetur Dominus: hi quoscumque de aedificis suis ordinant clericos, et vitam eorum in scandalum populis exponentes, rei sunt infidelitatis eorum qui scandalizantur (Matt. XVIII). Unde dicitur expedire homini, ut mola asinaria ligetur in collo ejus, et praecipitetur in profundum, quam ut scandalizet unum de minimis Ecclesiae. Cumque sacerdotes Malachias propheta angelos vocet (Malac. II), et os eorum oraculum Domini sit (Deut. XIX, 19), sine munerum acceptione non iudicant, legentes: Munera excaecant oculos etiam sapientium, et quasi frenum in ore avertunt increpationem (Eccles. XX); et cum dicatur ad apostolos: Nolite possidere aurum, et argentum, neque aes in zonis vestris sit (Matt. X, 9): et excutatur de sancti viri manibus etiam labore parta pecunia, voces Domini venditant, et de columbis mercantur in templo. Sed et prophetae Jerusalem in pecunia divinabant, nescientes aliud esse prophetiam, aliud divinationem: numquam enim divinatio in Scripturis in bonam partem accipitur. Non erit, ait augurium in Jacob, neque divinatio in Israel (Num. XXIII, 23). Videbantur sibi quidem esse prophetae, sed quia pecuniam accipiebant, prophetia ipsorum facta est divinatio. Petrus apostolus: Argentum, inquit, et aurum non habeo (Act. III, 6): poterat utique Simoni mago vendere, quod petebat; immo poterat simulare vendentem (Spiritus enim sanctus nec venundari, nec emi potest), sed oblatam pecuniam cum offerente damnavit (Ibid. VIII). Nunc videas, prophetas Jerusalem non habere in ore prophetiam; et in Domino requiescere, et dicere: Non venient super nos mala: quorum causa speculatorium Dei hostili aratro dividitur; et locus quondam pacis, ruinis plenus fit, et templum Domini in vepres spinasque convertitur, et est habitaculum bestiarum.

But if anyone should transfer these things which are said of Jerusalem and of Zion to the Church (for she is the house of Jacob and the house of Israel, according to what is written in Isaiah: **Jacob my servant, I will uphold him** (Isa. 41:8). And that to Timothy: **That you may know how you ought to conduct yourself in the house of God, which is the Church** (1 Tim. 3:15)), he will clearly perceive that the princes of the house of Jacob and the remnant of the house of Israel (or, as it is better written in the Hebrew, **Judges of the house of Israel**) are none other than the bishops, presbyters, and deacons, who, unless they guard their hearts with all diligence, abhor judgment and pervert all that is right. For when they judge according to the person, and in the hearing of a case the merit of the cause does not prevail, but the power of the accused, do they not abhor judgment and pervert all that is right? But it can also be understood in another way, that the princes of the house of Jacob and the judges of the house of Israel abhor and detest judgment, spurning the sentence of God the judge, and corrupting every rule of the Scriptures with evil interpretations; these are they who build Zion with blood and Jerusalem with iniquity. For since Scripture commands: **Do not bring the wicked into the tabernacle of the just** (Ps. 5), and the Lord abhors the man of blood and deceit, these men ordain as clerics whomever they please from their followers, and by exposing their lives as a scandal to the people, they are guilty of the faithlessness of those who are scandalized (Matt. 18). Hence it is said that it is better for a man that a millstone be tied around his neck and he be cast into the deep, than that he should scandalize one of the least of the Church. And whereas the prophet Malachi calls priests angels (Mal. 2), and their mouth is the oracle of the Lord (Deut. 19:19), they do not judge without accepting bribes, reading: **Bribes blind the eyes even of the wise, and like a bridle in the mouth, they turn away reproof** (Ecclus. 20); and though it is said to the apostles: **Do not possess gold or silver or copper in your belts** (Matt. 10:9), and even money earned by labor is shaken from the hands of a holy man, they sell the words of the Lord and trade in doves in the temple. But the prophets of Jerusalem also divined for money, not knowing that prophecy is one thing, and divination another; for divination is never taken in a good sense in the Scriptures. **There shall be no augury,** it says, **in Jacob, nor divination in Israel** (Num. 23:23). They seemed to themselves to be prophets, but because they accepted money, their prophecy became divination. The apostle Peter says: **Silver and gold I do not have** (Acts 3:6); he could certainly have sold to Simon Magus what he sought; or rather, he could have pretended to sell it (for the Holy Spirit can neither be sold nor bought), but he condemned the offered money along with the one who offered it (Acts 8). Now you may see the prophets of Jerusalem not having prophecy in their mouths, yet resting in the Lord and saying: **No evil shall come upon us**; for their sake God's watchtower is divided by the enemy's plow, and the place once of peace becomes full of ruins, and the temple of the Lord is turned into briars and thorns and becomes a dwelling for beasts.

Nec quemquam moveat illud quod in primo Regum libro legimus, Saul volentem ire ad Samuelem dixisse puero suo, ad eum se ire non posse, quia pretium quod offerret pro vaticinio, non haberet, et puerum respondisse: Ecce inventa est in manu mea quarta pars sicli pecuniae, et dabo viro Dei, et annuntiabit nobis viam nostram (I Reg. IX): non enim scriptum est, quod Samuel acceperit, aut quod illi obtulerint: quin potius a propheta pascuntur, et invitantur ad prandium. Sed fac eum accepisse, stipes magis aestimandae sunt tabernaculi, quam munera prophetiae. Siclus enim viginti obolos habet, et quarta pars sicli quinque oboli sunt. Et nostri igitur sacerdotes, si volunt vendere prophetiam, et columbas in cathedris suis proponere, quas Dominus flagello subvertit (Joan. II), quinque obolos accipiant, non pretia villarum. Hoc ipsum sonat et in tertio Regnorum libro, quod uxor Jeroboam, infirmante filio, pergit ad Achiam hominem Dei, defert ei panes et uvas passas, et vasculum mellis (III Reg. XIV). Dicitur enim quid secum illa portaverit, et tamen propheta non scribitur accepisse: quippe cum et corripuerit eam, et venturum luctum praedixerit: licet potuerint hi qui ad hariolos ire consueverant (quia multi divini et harioli erant in Israel) mala consuetudine aestimasse idipsum etiam de prophetis, et voluisse sanctis viris offerre, quod divinis offerre consueverant, et tantummodo Scripturam narrasse quid illi voluerint, nec tamen intulisse quod ipsi aut offerre ausi fuerint, aut prophetae acceperint. Apostolus Paulus: Qui altari, inquit, serviunt, et de altari participant, et vivunt (I Cor. IX, 13). Permittitur tibi, o sacerdos, ut vivas de altari, non ut luxurieris. Bovi trituranti os non clauditur (Ibid., 9). Scimus ista, et tamen licentia hac Apostolus non abutitur: et habens victum vestimentumque, contentus est: nocte et die laborat manibus suis, ne cui gravis sit. Et jurat in Epistolis, se sancte, et sine avaritia in Christi Evangelio conversatum, et non solum de se, sed de discipulis quoque suis hoc ipsum asserit: quod nullum miserit, qui ab Ecclesiis aut posceret [Al. possit] aliquid, aut vellet accipere (I Thess. III). Si autem gratulatur in quibusdam Epistolis, et mittentium munera benevolentiam Dei appellat, non tam sibi congregat quam pauperibus sanctorum, qui erant in Jerusalem. Sancti autem pauperes, hi erant in Jerusalem, qui primum in Christo crediderant de Judaeis, et projecti a parentibus et cognatis, atque affinibus suis, tam possessiones, quam universam suppellectilem sacerdotibus templi, ac populo vastantes, perdiderant. Si tales pauperes sunt, accipiant. Si autem sub occasione pauperum paucae ditantur domus, et in vitro ac vase fictili aurum comedimus, aut cum thesauris mutemus et vestes, aut pauper habitus non quaerat divitias senatorum. Quid prodest circa collum ad abstergendos sudores linteolum non habere.

Nor should anyone be troubled by what we read in the first book of Kings, that Saul, wishing to go to Samuel, told his servant that he could not go to him because he did not have a price to offer for the prophecy, and the servant replied: *Behold, I have in my hand the fourth part of a shekel of silver, which I will give to the man of God, and he will tell us our way* (1 Kings 9); for it is not written that Samuel accepted it, or that they offered it; rather, they are fed by the prophet and invited to a meal. But suppose he did accept it; it should be considered more as alms for the tabernacle than as payment for prophecy. For a shekel has twenty obols, and a fourth part of a shekel is five obols. And so our priests, if they wish to sell prophecy and set up in their chairs the doves which the Lord overturned with a whip (John 2), let them accept five obols, not the price of estates. This same thing is implied in the third book of Kings, that the wife of Jeroboam, when her son was ill, went to Ahijah the man of God, bringing him loaves and raisins and a vessel of honey (3 Kings 14). For it is said what she brought with her, and yet the prophet is not written to have accepted it; indeed, he both rebuked her and foretold the coming grief. It may be, however, that those who were accustomed to go to soothsayers (for there were many diviners and soothsayers in Israel) in their bad habit thought the same of the prophets, and wished to offer to the holy men what they were accustomed to offer to diviners, and that Scripture merely narrated what they intended, without implying that they either dared to offer it or that the prophets accepted it. The Apostle Paul says: *Those who serve the altar partake of the altar and live from it* (1 Cor. 9:13). It is permitted to you, O priest, to live from the altar, not to live in luxury. *You shall not muzzle an ox while it is treading out the grain* (ibid., 9). We know these things, and yet the Apostle does not abuse this license; and having food and clothing, he is content; night and day he labors with his hands, lest he be a burden to anyone. And he swears in his Epistles that he has conducted himself holily and without avarice in the Gospel of Christ, and he asserts this not only of himself but also of his disciples: that he sent no one who might ask for anything from the Churches or would wish to receive it (1 Thess. 3). If, however, he rejoices in certain Epistles and calls the gifts of those who send them the benevolence of God, he does not gather them for himself but for the poor among the saints who were in Jerusalem. Now, the holy poor were those in Jerusalem who had first believed in Christ from among the Jews, and having been cast out by their parents, relatives, and in-laws, had lost both their possessions and all their household goods to the priests of the temple and the people who plundered them. If they are such poor, let them receive. But if, under the pretext of the poor, a few houses are enriched, and we eat gold from glass and earthenware, or change our clothes along with our treasures, or if a poor habit does not seek the riches of senators. What is the use of not having a linen cloth around the neck to wipe away sweat?

Quid juvat esse *μονοχίτωνας*, et praeferre habitu paupertatem, cum marsupium nostrum universa pauperum turba suspiret? Propter hoc, causa nostri, qui tales sumus, qui Sion aedificamus in sanguine, et Jerusalem in iniquitate, qui judicamus in muneribus, qui mercedibus respondemus, qui in pecunia divinamus, et super hoc fictam nobis sanctimoniam vindicantes dicimus: Non venient super nos mala. Audiamus sententiam Domini quae sequatur: Sion et Jerusalem, et mons templi, speculatorium, et visio pacis, et templum Christi in consummatione, et in fine, quando refrixerit charitas, et rara fides fuerit, quasi ager arabitur, et redigetur in tumulos, et erit in excelsa silvarum sive in custodiam pomorum: ut ubi amplae quondam domus erant, et absque numero acervi frugum, ibi vix parva sit casula servans speciem ciborum, refectionem animae non habentium.

(Cap. IV.---Vers. 1 seq.)

Et erit in novissimo dierum [Vulg. addit erit] mons domus Domini, praeparatus in vertice montium, et sublimis super colles, et fluent ad eum populi, et properabunt gentes multae, et dicent: Venite, ascendamus ad montem Domini, et ad domum Dei Jacob, et docebit nos de viis suis, et ibimus in semitis ejus, quia de Sion egredietur lex, et verbum Domini de Jerusalem, et judicabit inter populos multos, et corripiet gentes fortes usque in longinquum: et concident gladios suos in vomeres, et hastas suas in ligones, non sumet gens adversum gentem gladium: et non discent ultra belligerare, et sedebit vir subtus vineam suam, et subtus ficum suam, et non erit qui exterreat; quia os Domini exercituum locutum est; quia omnes populi ambulabunt, unusquisque in nomine Dei sui: nos autem ambulabimus in nomine Domini Dei nostri in aeternum et ultra. In illa die, dicit Dominus, congregabo claudicantem, et eam quam ejeceram, colligam, et quam afflixeram: et ponam claudicantem in reliquias, et eam quae laboraverat in gentem robustam, et regnavit Dominus super eos in monte Sion, ex hoc nunc et usque in aeternum.

LXX: Et erit in novissimis dierum manifestus mons Domini praeparatus super verticem ⁴⁷⁴ montium: et elevabitur super colles, et festinabunt ad eum populi, et ibunt gentes multae et dicent: Venite, ascendamus ad montem Domini, et ad domum Dei Jacob, et ostendet nobis viam suam, et ambulabimus in semitis ejus, quia de Sion exiet lex, et verbum Domini de Jerusalem, et judicabit inter populos multos, et arguet gentes fortes usque in longinquum, et concident gladios suos in aratra, et hastas suas in falces: et ultra non tollet gens contra gentem gladium, et nequaquam discent belligerare,

What good is it to be *monochitones* (wearers of a single tunic) and to display poverty in dress, when the whole crowd of the poor sighs for our purse? For this reason, for the sake of us who are such, who build Zion with blood and Jerusalem with iniquity, who judge for bribes, who answer for hire, who divine for money, and on top of this, claiming for ourselves a feigned sanctity, say: *No evil shall come upon us.* Let us hear the sentence of the Lord that follows: Zion and Jerusalem, and the mountain of the temple, the watchtower, and the vision of peace, and the temple of Christ, in the consummation and at the end, when love has grown cold and faith has become rare, shall be plowed as a field, and shall be reduced to mounds, and shall become the high places of the forests or a keeper's lodge for orchards: so that where once there were ample houses and countless heaps of grain, there will be scarcely a small hut preserving the appearance of food, for those who have no nourishment for the soul.

CHAPTER IV. (Verse 1 ff.)

And it shall come to pass in the last days [the Vulgate adds *erit*, it shall be] that the mountain of the house of the Lord shall be prepared on the top of the mountains, and high above the hills, and peoples shall flow unto it, and many nations shall hasten, and shall say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for the law shall go forth from Zion, and the word of the Lord from Jerusalem, and he shall judge between many peoples, and shall rebuke strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning hooks, nation shall not take up sword against nation: and they shall learn war no more, and a man shall sit under his vine, and under his fig tree, and there shall be none to make them afraid; for the mouth of the Lord of hosts has spoken; for all peoples will walk, every one in the name of his god: but we will walk in the name of the Lord our God for ever and ever. In that day, says the Lord, I will gather the one that is lame, and her that I had cast out, I will collect, and her whom I had afflicted: and I will make the lame into a remnant, and her that had labored into a mighty nation, and the Lord has reigned over them in mount Zion, from this time now and for ever.

LXX: And it shall be in the last days that the mountain of the Lord shall be manifest, prepared upon the top of the mountains: and it shall be exalted above the hills, and peoples shall hasten to it, and many nations shall go and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will show us his way, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem, and he shall judge between many peoples, and shall reprove strong nations afar off, and they shall beat their swords into plows, and their spears into sickles: and nation shall not lift up sword against nation, and they shall nevermore learn to make war,

et requiescet unusquisque sub vite sua, et unusquisque sub ficu sua, et non erit qui exterreat, quia os Domini omnipotentis locutum est haec, quia omnes populi ibunt unusquisque viam suam. Nos autem ibimus in nomine Domini Dei nostri in aeternum et ultra. In illa die, dicit Dominus, congregabo eam quae contrita est, et quae ejecta fuerat, suscipiam, et quos repuleram: et ponam contritam in reliquias, et repulsam in gentem fortem, et regnabit Dominus super eos in monte Sion, ex hoc nunc et usque in saeculum.

Quia principes Judaeorum abominati sunt iudicium, et omnia recta perverterant, et aedificaverant Sion in sanguinibus, et Jerusalem in iniquitate: et non solum haec fecerant, verum in muneribus quoque iudicaverant, et sacerdotes Jerusalem in mercede responderant, et prophetae ejus in pecunia divinaverant, et propter eos, Sion quasi ager aratus erat, et Jerusalem in tumultos lapidum corruebat, et mons templi Dei, desolatus in excelsa silvarum, idcirco nunc, derelicta domo eorum atque deserta, quando Filius Dei egrediens de templo ait: Surgite, eamus hinc (Joan. XIV, 31): Et: Relinquetur vobis domus vestra deserta (Luc. XIII, 15). Angeli quoque, Josepho referente, dixerunt: Transeamus ex sedibus, pro monte Sion mons Domini inelevatus est, de quo ad principem Tyri dicitur. Et vulneratus es in monte Domini (Ezech. XXVIII).

Iste autem mons Domini in novissimo dierum ostensus est, quando appropinquavit regnum coelorum. Siquidem in consummatione saeculorum in reprobationem peccatorum, per hostiam suam Salvator noster apparuit, et undecima hora ad conducendos operarios venit. Et completa illius passione, Joannes loquitur: Novissima hora est (I Joan. III, 18): in sex millibus enim annis, 475 si quingenti anni per horas diei singulas dividantur, novissima hora consequenter dicitur tempus fidei gentium.

Et manifestus, inquit, erit mons Domini praeparatus super vertices montium. Manifestus erit, qui ante fuerat occultus, et praeparatus non solum in montibus, sed super vertices montium, Moysen et Prophetas, qui de eo vaticinati sunt. Licet enim omnia sancta conscripserint; tamen ad comparisonem prophetiae, in qua Salvatoris adventum prophetaverunt, humilia sunt caetera, et nequaquam usque ad verticem montium pertingentia.

Et exaltabitur, inquit, super colles (Philipp. II, 8, 9). Homo quidem apparuit, et formam servi accepit: humiliavit se usque ad mortem, mortem autem crucis; sed exaltavit eum Pater, et dedit ei nomen quod est super omne nomen, et ad conversationem illius universa vita hominum comparata, campi dicuntur et valles.

and each one shall rest under his vine, and each one under his fig tree, and there shall be none to make them afraid, for the mouth of the Lord Almighty has spoken these things, for all peoples will go, each one his own way. But we will go in the name of the Lord our God for ever and ever. In that day, says the Lord, I will gather her that is bruised, and her that had been cast out, I will receive, and those whom I had driven away: and I will make the bruised into a remnant, and the one driven away into a strong nation, and the Lord will reign over them in mount Zion, from this time now and for evermore.

Because the princes of the Jews had abominated judgment, and had perverted all that was right, and had built Zion with blood, and Jerusalem with iniquity: and not only had they done these things, but they had also judged for gifts, and the priests of Jerusalem had answered for a price, and its prophets had divined for money, and on their account, Zion was plowed like a field, and Jerusalem had fallen into heaps of stones, and the mountain of the temple of God was desolate in the heights of the forests, therefore now, their house being forsaken and deserted, when the Son of God, going out of the temple, said: **Arise, let us go hence** (John 14:31): and: **Your house is left to you desolate** (Luke 13:15). The angels also, as Josephus relates, said: **Let us depart from these seats**, for in place of Mount Zion, the mountain of the Lord has been raised up, of which it is said to the prince of Tyre: **And you were wounded on the mountain of the Lord** (Ezekiel 28).

But this mountain of the Lord was shown in the last days, when the kingdom of heaven drew near. For indeed, at the consummation of the ages, for the reprobation of sinners, our Savior appeared through his own sacrifice, and at the eleventh hour he came to hire laborers. And his passion being completed, John says: **It is the last hour** (1 John 2:18): for in six thousand years, if five hundred years are divided for each hour of the day, the last hour will consequently be called the time of the faith of the Gentiles.

And manifest, he says, **shall be the mountain of the Lord, prepared upon the tops of the mountains**. It will be manifest, which before was hidden, and prepared not only on the mountains, but upon the tops of the mountains, Moses and the Prophets, who prophesied concerning him. For although they wrote all holy things, yet in comparison with the prophecy in which they foretold the Savior's advent, the rest are lowly and by no means reaching to the top of the mountains.

And it shall be exalted, he says, **above the hills** (Philippians 2:8-9). He appeared indeed as a man, and took the form of a servant: he humbled himself even to death, the death of the cross; but the Father exalted him, and gave him the name which is above every name, and compared to his way of life, the whole life of men is called fields and valleys.

Ad hunc ergo montem qui praeparatus est super vertices montium, et exaltatus super colles, festinabunt, sive, ut in Hebraeo habetur, fluent omnes populi, id est, in morem fluviorum turbae innumerabiles congregabuntur. Festinabunt autem populi (Act. II), quando in eum pariter crediderint Parthi et Medi, et Elamitae, et habitantes Mesopotamiam, Judaeam, et Cappadociam, Pontum et Asiam, Phrygiam et Pamphiliam, Aegyptum et partes Libyae, quae est juxta Cyrenem, et advenae Romani, Judaei et proselyti, Cretes et Arabes. Nonne vobis festinasse videntur ad montem, quibus dictum est: Sequimini me, et faciam vos piscatores hominum (Matth. IV, 19, 20), et protinus secuti sunt Salvatorem? Rursumque de Jacobo et Joanne Scriptura refert, quod relicta navi et patre et fluctibus saeculi, festinaverint ad montem. Et Matthaeus publicanus audiens: Sequere me (Matth. IX), statim cucurrerit. Sed et illud in Evangelio, quando secutae sunt eum turbae multae de Galilaea, et Decapoli et Jerosolymis, et Judaea et trans Jordanem, 476 et curavit eas, festinantes populos probat.

Populis autem festinantibus, gentes quoque plurimae ibunt ad montem: totus scilicet orbis in eum credens, et dicent ad vexillum se patibuli mutuo provocantes: Venite, ascendamus in montem Domini. Ascensione opus est, ut quis ad Christum valeat pervenire, et ad domum Dei Jacob, Ecclesiam, quae est domus Dei, columna et firmamentum veritatis. Porro quod Jacob Salvatorem significet, et supra diximus: Jacob puer meus, suscipiam eum (Isai. II, 3). Sed et hoc dicent ad eos quibus locuti fuerant: Venite, ascendamus in montem Domini, et in domum Dei Jacob; et addent: Ut ostendant nobis viam suam, quam vel in Angelis intellige Ecclesiis praesidentibus, vel in Scripturis sanctis, quae viam Domini praeostendunt, et eum qui dicit: Ego sum via (Joan. XIV). Et ambulemus in semitis ejus, in Apostolis scilicet, per quos in Christum credidimus.

De Sion enim lex egressa est spiritualis, et ad gentes Dei sermo transivit de Jerusalem, qui judicabit inter populos multos (Joan. V, 22): Pater enim omne iudicium dedit Filio. Et corripiet gentes multas usque in longinquum (Ps. XCIII, 11): Dominus enim apprehendit sapientes in astutia eorum, et cognovit cogitationes sapientium, quoniam vanae sunt. Dijudicat autem inter populos qui salute digni sint, et qui indigni, et in ejus adventu omne bellandi studium conferetur ad pacem (Isai. II, 4).

In aratra gladii mutabuntur, hastae cudentur in falces, gens bellare desinet contra gentem. Nemo pugnare discet, pugnandi necessitate deposita. Tantaque erit requies, ut non solum in urbibus, sed in viculis quoque et agris sit unusquisque securus: et hoc fiet, quia os Domini locutum est.

To this mountain, therefore, which is prepared upon the tops of the mountains, and exalted above the hills, *all peoples will hasten*, or, as it is in the Hebrew, *will flow*, that is, innumerable crowds will be gathered in the manner of rivers. And the peoples will hasten (Acts 2), when Parthians and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya which is near Cyrene, and sojourners from Rome, Jews and proselytes, Cretans and Arabs, believe in him together. Do they not seem to you to have hastened to the mountain, to whom it was said: *Follow me, and I will make you fishers of men* (Matthew 4:19-20), and they immediately followed the Savior? And again, Scripture relates of James and John that, leaving their boat and father and the waves of the world, they hastened to the mountain. And Matthew the publican, hearing: *Follow me* (Matthew 9), immediately ran. And also that passage in the Gospel, when great crowds followed him from Galilee, and Decapolis and Jerusalem, and Judea and from across the Jordan, and he healed them, proves that the peoples were hastening.

And with the peoples hastening, many nations also will go to the mountain: that is, the whole world believing in him, and they will say, mutually provoking one another to the standard of the cross: *Come, let us go up to the mountain of the Lord*. An ascent is necessary for one to be able to reach Christ, and the house of the God of Jacob, the Church, which is the house of God, the pillar and foundation of truth. Furthermore, that Jacob signifies the Savior, we have also said above: *Jacob my servant, I will uphold him* (Isaiah 42:1). But they will also say this to those to whom they had spoken: *Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob*; and they will add: That they may show us his way, which you may understand as being either in the Angels who preside over the Churches, or in the holy Scriptures, which show the way of the Lord beforehand, and him who says: *I am the way* (John 14). And let us walk in his paths, that is, in the Apostles, through whom we have believed in Christ.

For from Zion a spiritual law has gone forth, and the word of God has passed from Jerusalem to the Gentiles, who will judge among many peoples (John 5:22): for the Father has given all judgment to the Son. And he will rebuke many nations afar off (Psalm 94:11): for the Lord catches the wise in their own craftiness, and has known the thoughts of the wise, that they are vain. But he judges between the peoples who are worthy of salvation and who are unworthy, and at his coming all zeal for warring will be turned to peace (Isaiah 2:4).

Swords will be changed into plows, spears will be beaten into sickles, nation will cease to make war against nation. No one will learn to fight, the necessity of fighting having been laid aside. And so great will be the rest, that not only in cities, but also in villages and fields, everyone will be secure: and this will happen because the mouth of the Lord has spoken.

Ac primum quidem juxta litteram, antequam nasceretur nobis puer, cujus principatus in humero ejus, totus orbis plenus erat sanguine, populi contra populos, reges contra reges, gentes dimicabant adversum gentes. Denique etiam ipsa Romana 477 Respublica bellis lacerabatur civilibus, Cinna et Octavio et Carbone pugnantibus: Sylla et Mario, Antonio et Catilina, Caesare et Cneo Pompeio, Augusto et Bruto, et eodem Augusto et Antonio: in quorum praeliis universa sanguinem regna fuderunt. Postquam autem ad imperium Christi, singulare imperium Roma sortita est; Apostolorum itineri pervius factus est orbis, et apertae sunt eis portae urbium, et ad praedicationem unius Dei singulare imperium constitutum est.

Potest quoque hoc quod dicitur: Concident gladios suos in aratra, et hastas suas in falces (Joel. III, 10), et tropologice accipi: ut dicamus ad fidem Christi, iram et effrenata convicia esse deposita, ut mittat unusquisque manum super aratrum, et non respiciat post tergum, et contumeliarum jacula hastasque confringens, fructus metere cupiat spirituales, ut laborantibus aliis, nos intremus in labores eorum, et dicatur de nobis: Venientes autem venient in exultatione, portantes manipulos suos (Ps. CXXV, 8). Nunc nemo pugnat adversus alium, quia legimus: Beati pacifici (Matt. V, 9). Nemo discit contendere in subversionem audientium, sed ponit silentium ori suo, et tacet; quia tempus malum est (Ps. CIII).

Et requiescet unusquisque sub vite sua, ut premat vinum, quod exhilara: cor hominis, sub vite illa, cujus agricola Pater est (Joan. XV), et sub ficu sua dulcia Spiritus sancti poma decerpens charitatem, gaudium, pacem, et reliqua. Haec autem omnia accident, secundum utramque expositionem, quia Domini verba sunt vera, et ejus dixisse, fecisse est.

Omnes populi ibunt, unusquisque in via sua: nos vero ambulabimus in nomine Domini Dei nostri in saeculum et ultra. Cunctis, inquit, nationibus euntibus juxta errorem suum, nos ad montem Domini festinavimus, et diximus: Venite, ascendamus in montem Domini, et in domum Dei Jacob (Isai. II, 3), et ambulabimus in nomine Christi Domini nostri, quia ipse est mons qui Deus est.

In die illa in qua lucebit sol justitiae, congregabitur illa quae fuerat ante contrita, et quae expulsa erat, suscipietur, et ad hoc congregabitur contrita, ut ponatur in reliquias, et derelicta in gentem fortem. Nisi enim Dominus sabaoth reliquisset nobis semen, quasi Sodoma essemus, et quasi Gomorrha similes fuisset (Rom. IX, 29).

And first, indeed, according to the letter, before the child was born to us, whose government is on his shoulder, the whole world was full of blood, peoples against peoples, kings against kings, nations fought against nations. Finally, even the Roman Republic itself was torn by civil wars, with Cinna and Octavius and Carbo fighting: Sulla and Marius, Antony and Catiline, Caesar and Gnaeus Pompey, Augustus and Brutus, and the same Augustus and Antony: in whose battles all kingdoms shed blood. But after Rome obtained a singular empire at the time of Christ's empire, the world was made passable for the journey of the Apostles, and the gates of the cities were opened to them, and a singular empire was established for the preaching of the one God.

What is said, **They shall beat their swords into plows, and their spears into sickles** (Joel 3:10), can also be taken tropologically: so that we may say that with faith in Christ, anger and unbridled insults are laid aside, so that each one puts his hand to the plow and does not look back, and breaking the javelins and spears of insults, desires to reap spiritual fruits, so that while others labor, we may enter into their labors, and it may be said of us: **But they that come shall come with joy, carrying their sheaves** (Psalm 126:6). Now no one fights against another, because we read: **Blessed are the peacemakers** (Matthew 5:9). No one learns to contend for the subversion of the hearers, but places silence on his mouth, and is quiet; because the time is evil (Amos 5:13).

And each one will rest under his vine, to press the wine that gladdens the heart of man, under that vine whose farmer is the Father (John 15), and under his fig tree, plucking the sweet fruits of the Holy Spirit: charity, joy, peace, and the rest. But all these things will happen, according to both interpretations, because the words of the Lord are true, and for him to have said is to have done.

All peoples will go, each one in his own way: but we will walk in the name of the Lord our God for ever and ever. While all nations, they say, go according to their own error, we have hastened to the mountain of the Lord, and have said: **Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob** (Isaiah 2:3), and we will walk in the name of Christ our Lord, because he himself is the mountain who is God.

In that day in which the sun of justice will shine, she who was formerly bruised will be gathered, and she who was cast out will be received, and for this purpose the bruised will be gathered, to be made into a remnant, and the forsaken into a strong nation. **For unless the Lord of Sabaoth had left us a seed, we should have been as Sodom, and we should have been like unto Gomorrah** (Romans 9:29).

Sed juxta 478 Hebraicum pulchre: Congregabo, inquit, claudicantem, et [Al. id est] eam quae male ambulaverat et ad quam Elias dixerat: Usquequo claudicatis (III Reg. XVIII)? cujus pes scandalizatus fuerat abscissus (Marc. IX). Quam ejeceram, et cui dederam libellum repudii, colligam: et quam afflixeram captivitatibus variis, vel tradideram diabolo et angelis ejus.

Ac ne statim nobis diligens lector opponat, quomodo congregatam asseris claudicantem, et collectam eam quae fuerat ejecta, cum Judaei in infidelitate permaneant? Audiatur de prima Christi dici Ecclesia quae credidit ex Judaeis, de qua fuerunt et Apostoli, super qua in Actibus Apostolorum Lucas describit: quod in una die crediderint tria millia, etiam alibi quinque millia (Act. II), et de quibus Jacobus loquitur ad Paulum: Vides, frater Paule, quanta millia sint de Judaeis credentium, et omnes hi aemulatores Legis sunt (Ibid., XXI, 20).

Sed et significantiam considera prophetalem: Non dixit, ponam claudicantem totam salvam; sed ponam claudicantem in reliquias, ut reliquiae et electio salvae fiant, et eam quae laboraverat, in gentem robustam, in nomen videlicet Christianum, quod non gladius, non ignes, non tormenta superabunt. Vide fidem et passionem Martyrum, et de robusta gente non ambiges.

Et regnabit Dominus super eos, id est, super gentes multas, et super reliquias claudicantes in monte Sion, in Ecclesia, in specula, in contemplatione virtutum, a praesenti saeculo, et usque in futurum.

Si quis autem voluerit hoc quod dicitur: Congregabo eam quae contrita fuit, et ejectam suscipiam, et caetera, de anima humana intelligere quod ante adventum Christi variis passionibus vitiisque servierit, et quasi erronea et morbida ovis luporum fuerit laniata morsibus, non errabit: dum tamen noverit eam, quae contrita fuerat et afflicta, sub Domini postea regno futuram, et victuram in Sion, et ad pristinum montem boni pastoris humeris reportandam (Luc. XV).

Sciendum quoque, et hoc capitulum quod nunc exposuimus, et huic simile de Isaia, Judaeos et eorum erroris haeredes ad mille annorum referre imperium Christi atque sanctorum. Et illud quod dicitur: Omnes populi ambulant, unusquisque in nomine Domini Dei sui, ita interpretari, unamquamque gentem cum idolo suo torqueri, et mitti in ignem aeterni supplicii. 479 Sed ex consequentibus arguuntur, non de fine saeculorum hoc dici, sed de primo adventu Christi, in quo colliguntur reliquiae claudicantis, et gentes ante salvantur.

But according to the Hebrew it is beautifully said: *I will gather*, he says, *the lame*, that is, her that had walked badly and to whom Elijah had said: *How long do you limp* (1 Kings 18)? whose foot that caused scandal had been cut off (Mark 9). Her whom I had cast out, and to whom I had given a bill of divorce, I will gather: and her whom I had afflicted with various captivities, or had delivered to the devil and his angels.

And lest a diligent reader should at once object to us, how do you assert that the lame one is gathered, and she who was cast out is collected, when the Jews remain in unbelief? Let him hear that this is said of the first Church of Christ which believed from among the Jews, from which were also the Apostles, concerning which Luke describes in the Acts of the Apostles: that in one day three thousand believed, and elsewhere five thousand (Acts 2), and of whom James speaks to Paul: *You see, brother Paul, how many thousands there are of the Jews who believe, and all these are zealous for the Law* (Acts 21:20).

But also consider the prophetic significance: He did not say, I will make the whole lame one safe; but *I will make the lame into a remnant*, so that the remnant and the elect may be saved, and her that had labored, into a robust nation, namely into the Christian name, which neither sword, nor fires, nor torments will overcome. See the faith and passion of the Martyrs, and you will not doubt about the robust nation.

And the Lord will reign over them, that is, over many nations, and over the remnant of the lame on Mount Zion, in the Church, on the watchtower, in the contemplation of virtues, from the present age and into the future.

But if anyone should wish to understand what is said: *I will gather her that was bruised, and I will receive her that was cast out*, and the rest, concerning the human soul, that before the advent of Christ it was enslaved to various passions and vices, and like a straying and diseased sheep was torn by the bites of wolves, he will not err: provided, however, that he knows that she who was bruised and afflicted would afterwards be under the Lord's kingdom, and would live in Zion, and be carried back to the original mountain on the shoulders of the good shepherd (Luke 15).

It should also be known that this chapter which we have now expounded, and the similar one from Isaiah, the Jews and the heirs of their error refer to a thousand-year reign of Christ and the saints. And that which is said: *All peoples will walk, each one in the name of his God*, they interpret thus, that every nation will be tormented with its idol, and be sent into the fire of eternal punishment. But they are refuted by what follows, that this is not said of the end of the ages, but of the first advent of Christ, in which the remnant of the lame is gathered, and the Gentiles are saved before them.

Igitur Isaias hujusmodi posuit testimonium: Sermo qui factus est ad Isaïam filium Amos de Juda et Jerusalem: quia erit in novissimis diebus manifestus mons Domini, et domus Dei super summitatem montium, et exaltabitur super colles, et venient ad eum omnes gentes, et ibunt nationes multae, et dicent: Venite, ascendamus in montem Domini, et in domum Dei Jacob, et annuntiabit nobis viam nostram, et ambulabimus in ea: de Sion enim exiet lex, et verbum Domini de Jerusalem: et judicabit inter gentes multas, et arguet populum plurimum, et concident gladios suos in aratra, et zibynas suas in falces, et non sumet gens contra gentem gladium, et non discent ultra belligerare (Isai. II):

Significanter hic [Al. his] dicitur quod sermo Dei egrediens de Jerusalem, judicet inter gentes multas, et arguat proprie populum Judaeorum. Nos enim quasi peccatores juxta operum nostrorum mensuram judicabit: illos vero ut impios et negatores non judicabit, sed arguet condemnatos.

Therefore Isaiah set forth a testimony of this kind: *The word that came to Isaiah the son of Amoz concerning Judah and Jerusalem: for it shall be in the last days that the mountain of the Lord shall be manifest, and the house of God upon the top of the mountains, and it shall be exalted above the hills, and all nations shall come to it, and many nations shall go, and shall say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will announce to us our way, and we will walk in it: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem: and he shall judge among many nations, and shall reprove a great many people, and they shall beat their swords into plows, and their spears into sickles, and nation shall not take up sword against nation, and they shall learn war no more* (Isaiah 2):

It is significantly said here that the word of God, going forth from Jerusalem, judges among many nations, and properly reproves the Jewish people. For he will judge us as sinners according to the measure of our works: but them, as impious and deniers, he will not judge, but will reprove them as already condemned.

LIBER SECUNDUS.

Semper invidis respondemus, quia non cessat invidia: et librorum nostrorum exordia, aemulorum maledicta confutant: qui vulgo jactant, me sterilis jejunique sermonis quasdam ineptias scribere, et cum loqui nesciam, tacere non posse. Itaque obsecro vos, o Paula et Eustochium, ut ad hujusmodi latratus claudatis aures, et infantiam, ut dicunt, meam orationibus adjuvantes, impetretis mihi juxta Apostolum adaptionem oris mei, ut de Scripturis loquenti adaptari possit: Dominus dabit verbum evangelizantibus virtute multa (Ps. LXVII, 12). Moneo autem tauros pingues, qui circumdederunt me (Ps. XXI), ut quiescant et desinant maledicere, malefacta ne noscant sua, quae proferentur post, si pergent [Al. pergunt] laedere. Nam quod dicunt, Origenis me volumina compilare, et contaminari non decere veterum scripta: quod illi maledictum vehemens esse existimant, eandem laudem ego maximam duco, cum illum imitari volo, quem cunctis prudentibus, et vobis placere non dubito. Si enim criminis est Graecorum benedicta transferre, accusetur Ennius et Maro, Plautus, Caecilius et Terentius, Tullius quoque et caeteri eloquentes viri, qui non solum versus, sed multa capita et longissimos libros ac fabulas integras transtulerunt. Sed et Hilarius noster furti reus sit, quod in psalmos quadraginta ferme millia versuum supradicti Origenis ad sensum verterit. Quorum omnium aemulari exopto negligentiam, potius quam istorum obscuram diligentiam. Verum jam tempus est alterum in Michaelam librum cudere, et renascentia hydrae capita rhopalō contundere prophetali.

(Vers. 8, 9.) Et tu, turris gregis, nebulosa filia Sion, usque ad te veniet, et veniet potestas prima, regnum filiae Jerusalem. Nunc quare moerore contraheris? numquid rex non est tibi, aut consiliarius tuus periit: quia comprehendit te dolor quasi parturientem.

LXX: Et tu, turris gregis, caligosa filia Sion, at te veniet, et ingredietur principatus primus, regnum ÷ de Babylone filiae Jerusalem. Et nunc quare cognovisti mala? numquid rex non erat tibi, aut consilium tuum periit, quia obtinuerunt te dolores sicut parturientem?

SECOND BOOK.

We always respond to the envious, because envy never ceases: and the beginnings of our books refute the curses of rivals, who commonly boast that I write certain absurdities of sterile and thin speech, and that since I do not know how to speak, I cannot remain silent. Therefore I beseech you, O Paula and Eustochium, that you close your ears to barkings of this kind, and aiding my "infancy" (as they call it) with your prayers, you may obtain for me, according to the Apostle, an opening of my mouth, so that it may be adapted to one speaking from the Scriptures: *The Lord will give the word to those who preach the gospel with great power* (Ps. 67:12). Moreover, I warn the fat bulls who have surrounded me (Ps. 21:13) that they should rest and cease to speak evil, lest they learn their own misdeeds, which will be brought forth later if they continue to harm me. For as for their saying that I "compile" the volumes of Origen, and that it is not fitting for the writings of the ancients to be contaminated—what they consider to be a vehement curse, I lead as the greatest praise, since I wish to imitate him whom I do not doubt pleases all prudent people and you. For if it is a crime to translate the blessed works of the Greeks, let Ennius and Maro [Virgil], Plautus, Caecilius and Terence be accused, as well as Tullius [Cicero] and other eloquent men, who translated not only verses, but many chapters and very long books and entire plays. But even our Hilary would be guilty of theft, because in the psalms he turned into the sense nearly forty thousand verses of the aforementioned Origen. The "negligence" of all of whom I desire to emulate, rather than the "obscure diligence" of those men. But now it is time to forge the second book on Micah, and to crush the reborn heads of the hydra with the prophetic club (*rhopalō*).

(Vers. 8, 9.) And you, tower of the flock, misty daughter of Zion, unto you it shall come; and the first power shall come, the kingdom of the daughter of Jerusalem. Now why are you contracted with grief? Is there no king in you, or has your counselor perished? Because sorrow has seized you as one in labor.

LXX: And you, tower of the flock, dark daughter of Zion, to you it shall come, and the first sovereignty shall enter, the kingdom ÷ from Babylon of the daughter of Jerusalem. And now why have you known evils? Was there no king in you, or has your counsel perished, because sorrows have obtained you like one in labor?

Turrem gregis nebulosam sive squalentem, quod Hebraice dicitur OPHEL () nullam aliam debemus accipere, nisi illam de qua Isaias ait: Et aedificavi turrem in medio ejus, id est, vineae. Vineae autem Domini domus est Israel (Isai. V, 2). Haec turris quamdiu habet torcular, id est, altare, et in circuitu maceriam, auxilia videlicet Angelorum, et non ingreditur diabolus aper in vineam, non est squalida, non est tenebrosa, sed a Domino lucente sortita vocabulum, appellatur civitas, quae in monte sita latere non potest. Turris igitur quondam gregis et populi Dei (quia pessimi coloni interfecerunt patris familiae filium (Luc. XX) nunc squalida est et destituta, et sub nomine Ariel, clamat de terra in Isaia. Et haec turris filiae est Sion, sive, ut Symmachus vertit in Graecum: Ipsa est filia Sion (Isai. XXIX): et usque ad hanc veniet Deus, vel potestas prima, quae potestas regnum est filiae Jerusalem. Venit autem ad hanc turrim prima potestas, sive principatus primus, ille qui dixerat: Ego sum alpha et Ω , principium et finis, primus et novissimus (Apoc. XXII, 13). Et qui ex persona assumpti hominis ait in Proverbiis. Dominus creavit me in principio viarum suarum in opera sua (Prov. VIII, 22), sive, ut in Hebraeo scribitur: Dominus possedit me: CANANI () enim non creavit me, sed possedit me habuitque, significat. Et venit potestas prima, et regnum filiae Jerusalem, ut post primam fieret et secunda, sicut enim ipse loquitur confidenter: Ego sum lux mundi (Joan. VIII, 12): ita et discipulis suis donat ut ipsi quoque lumen vocentur mundi, dicitque ad eos: Vos estis lux mundi (Joan. VI). Sed et vineam veram se in Evangelio vocans, de credentibus per Jeremiam loquitur: Ego autem plantavi te vineam frugiferam totam veram (Jer. XXI). Et cum sit panis vivus de coelo descendens, discipulis dedit, ut appellentur panis. Unde et apostolus Paulus loquitur confidenter: Omnes enim unus panis sumus (I Cor. XVII). In hunc igitur modum ingreditur potestas prima et regnum in Jerusalem, ut credentes in ea potestatem faciat et regnum. Quod autem in quibusdam libris legitur: Et ingredietur [Al. ingrediatur], principatus primus regnum filiae Sion, et de [Al. est de] Babylone, sciamus additum esse, quia nec in Hebraeo, nec apud alios habetur interpretes. Et videtur mihi quidem de captivitate sensisse Babylonia, quod populus inde egrediens venerit Jerusalem.

We ought to accept the misty or squalid tower of the flock, which in Hebrew is called OPHEL, as no other than that of which Isaiah says: *And I built a tower in the midst of it*, that is, of the vineyard. Moreover, *the vineyard of the Lord is the house of Israel* (Isa. 5:2). This tower, as long as it has a winepress, that is, an altar, and a wall in its circuit, namely the aids of the Angels, and the wild boar from the forest does not enter into the vineyard, is not squalid, it is not dark; but having obtained its name from the shining Lord, it is called a city set on a hill that cannot be hidden. Therefore, the tower once of the flock and of the people of God (because the worst farmers killed the son of the master of the house (Luke 20)) is now squalid and destitute, and under the name of Ariel, it cries out from the earth in Isaiah. *And this tower is of the daughter of Zion*, or, as Symmachus translated into Greek: *She is the daughter of Zion* (Isa. 29); and unto her God shall come, or the first power, which power is the kingdom of the daughter of Jerusalem. Moreover, the first power came to this tower, or the first sovereignty, he who had said: *I am the Alpha and the Omega, the beginning and the end, the first and the last* (Rev. 22:13). And he who, in the person of the assumed man, says in Proverbs: *The Lord created me in the beginning of his ways for his works* (Prov. 8:22), or, as it is written in the Hebrew: *The Lord possessed me*; for CANANI (qānānī) does not signify *he created me*, but *he possessed me* and had me. And the first power came, and the kingdom of the daughter of Jerusalem, so that after the first there might also be a second; for just as he himself speaks confidently: *I am the light of the world* (John 8:12), so also he grants to his disciples that they too should be called the light of the world, and says to them: *You are the light of the world* (John 6). But also calling himself the true vineyard in the Gospel, he speaks of the believers through Jeremiah: *But I planted you a fruitful vineyard, all true* (Jer. 2:21). And since he is the living bread descending from heaven, he granted to his disciples that they should be called bread. Whence also the apostle Paul speaks confidently: *For we are all one bread* (1 Cor. 10:17). In this manner, therefore, the first power and the kingdom enters into Jerusalem, so that it may make those believing in it a power and a kingdom. Moreover, as for what is read in some books: *And let the first sovereignty enter, the kingdom of the daughter of Zion, and it is from Babylon*, let us know that this was added, because it is found neither in the Hebrew nor among the other interpreters. And it seems to me indeed that he [the interpolator] felt this concerning the Babylonian captivity, because the people departing from there came to Jerusalem.

Sequitur: Et nunc quare moerore contraheris? sive, ut in LXX scriptum est: Et nunc quare cognovisti mala, ad quam venturus est, inquit, Dominus et potestas prima et regnum? Quare nunc moerore contraheris, aut quare cognovisti mala? Statim respondetur et dicitur: Quia rex non est tibi, et consiliarius tuus periit, quia comprehendit te dolor sicut parturientem. Aut certe cum haec omnia habeas, vitio tuo nec regis, nec consilarii mereris auxilium. Quod autem ait: Quare cognovisti mala? illo sensu accipiendum est, quod omnis qui meretur et patitur mala, dicitur nosse mala, et ignorare bona. Juxta illud quod in primo quoque Regnorum libro scriptum est: Filii Heli, filii pestilentiae, non cognoverunt Deum (I Reg. II, 12). Et alibi: Qui custodit mandatum, nesciet verbum malum (Eccles. VIII, 5). Et ad peccatores: Recedite a me, inquit Dominus, qui operamini iniquitatem, quia nescio vos (Ps. VI, 9). Econtrario de Domino: Qui cum non cognovisset peccatum, pro nobis peccatum fecit (I Cor. V, 21), subauditur, Deus Pater.

Rex autem, et magni consilii Angelus, Salvator intelligitur, qui periit pro populo non credente, quem comprehenderunt dolores sicut parturientem: putans enim Israel obtinere se imperium, repente vastatus est. Et quomodo pariens dolorem effugere non potest: sic ille imminentem captivitatem, et exercitum urbi circumdatum vitare et differre non potuit. Legamus Scripturas, et numquam inveniemus, sanctas mulieres, excepta Rachel, cum dolore peperisse: quae quia in via erat, et in hippodromo, id est, equorum cursu, qui in Aegypto venundantur, filium peperit doloris, quem postea vocavit pater filium dextrae (Genes. XXXV). Eva ejecta de paradiso et audiens: In doloribus paries (Ibid., III, 16), peperisse describitur in dolore. Uxor Phinees contracta, nec se erigens, sicut illa quam in Evangelio diabolus alligavit (Luc. XIII), peperit postquam captam arcam Dei populique cognovisset ruinam (II Reg. IV). Sara autem quia sancta erat, et ei defecerant muliebria, nato Isaac dicit: Risum mihi fecit Dominus, quicumque enim audierit, congratulabitur mihi (Gen. XXI, 6). Dolores igitur qui obtinuerunt turrem gregis, dolores inferi sunt et dolores mortis, qui circumdederunt quidem et vallaverunt etiam Salvatorem; sed nequaquam eum obtinere potuerunt, sicut ipse loquitur in psalmo decimo septimo: Circumdederunt me dolores mortis, et torrentes iniquitatis conturbaverunt me, et dolores inferni vallaverunt me. Quidam putant turrem squalentem, sive tenebrosam et filiam Jerusalem, de coelesti Jerusalem intelligi, quae sit mater sanctorum, de qua et Apostolus ait: Accessistis ad Sion montem, et civitatem Dei viventis, Jerusalem coelestem (Heb. XII, 22), quae tamdiu squalet, quamdiu filii sui non reducuntur ad eam, et rex et consiliarius non sit in ea, et dolores sicut parturientem apprehendant eam, quod frustra peperit, videns tantos filios interfectos.

It follows: *And now why are you contracted with grief?* or, as it is written in the LXX: *And now why have you known evils*, to whom, he says, the Lord and the first power and the kingdom is about to come? Why are you now contracted with grief, or why have you known evils? Immediately it is answered and said: Because there is no king in you, and your counselor has perished, because sorrow has seized you like one in labor. Or certainly, although you have all these things, by your own vice you do not deserve the aid of either the king or the counselor. Moreover, that which he says: *Why have you known evils?* is to be accepted in this sense, that everyone who deserves and suffers evils is said to know evils, and to be ignorant of good things. According to that which is written also in the first book of Kings: *The sons of Eli, sons of pestilence, did not know the Lord* (1 Sam. 2:12). And elsewhere: *He who keeps the commandment shall know no evil word* (Eccl. 8:5). And to sinners: *Depart from me*, says the Lord, *you who work iniquity, for I do not know you* (Ps. 6:9). On the contrary, concerning the Lord: *He who, when he had not known sin, was made sin for us* (2 Cor. 5:21), it is understood, God the Father.

Moreover, the king and the Angel of great counsel is understood as the Savior, who perished for the non-believing people, whom sorrows seized like one in labor; for Israel, thinking that it would obtain empire, was suddenly devastated. And just as one giving birth cannot escape the pain, so he could not avoid or delay the imminent captivity and the army surrounding the city. Let us read the Scriptures, and we will never find that holy women, Rachel excepted, brought forth with sorrow; who, because she was on the way and in the hippodrome, that is, the horse-course, which are sold in Egypt, brought forth a son of sorrow, whom afterwards the father called the son of the right hand (Gen. 35). Eve, cast out from paradise and hearing: *In sorrows you shall bring forth* (Gen. 3:16), is described as having brought forth in sorrow. The wife of Phinehas, contracted and not raising herself up, like her whom the devil bound in the Gospel (Luke 13), brought forth after she had known that the ark of God was taken and the ruin of the people (1 Sam. 4). But Sarah, because she was holy, and the things of women had ceased for her, after Isaac was born says: *The Lord has made laughter for me; for whoever hears will congratulate me* (Gen. 21:6). Therefore, the sorrows which obtained the tower of the flock are the sorrows of hell and the sorrows of death, which indeed surrounded and even walled in the Savior; but they could by no means obtain him, just as he himself speaks in the seventeenth psalm: *The sorrows of death surrounded me, and the torrents of iniquity troubled me, and the sorrows of hell walled me in* (Ps. 17:5-6). Some think that the squalid or dark tower and the daughter of Jerusalem is to be understood of the heavenly Jerusalem, which is the mother of the saints, of which also the Apostle says: *You have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem* (Heb. 12:22), which is squalid for so long as her children are not led back to her, and the king and counselor is not in her, and sorrows like one in labor seize her, because she brought forth in vain, seeing so many sons slain.

(Vers. 10.) Dole et satage, filia Sion, quasi parturiens: quia nunc egredieris de civitate, et habitabis in regione, et venies usque ad Babylonem: ibi liberaberis, ibi redimet te Dominus de manu inimicorum tuorum.

LXX: Dole, et viriliter age, filia Sion, quasi pariens, quia nunc egredieris de civitate, et habitabis in campo, et venies usque ad Babylonem: inde liberabit te, et inde redimet te Dominus Deus tuus de manu inimicorum tuorum.

Cui praecipitur ut doleat, sive parturiat, et postea infertur, viriliter age, non frustra praecipitur; sed ut dolores patienter ferens, egrediatur de civitate, et habitet in campo sive in regione, et veniat usque ad Babylonem, et cum pro peccato sustinens captivitatem fortiter tulerit quod illatum est, tunc liberet eam Dominus, et redimat Deus suus de manu inimicorum suorum, ut postquam fuerit liberata, insultantibus dicat: Noli insultare mihi, inimica mea, quia cecidi: resurgam; etsi enim ambulavero in tenebris, Dominus lux mea est: iram Domini sustinebo quoniam peccavi ei, donec justificet causam meam, et faciat iudicium meum, et educat me in lucem, et videbo iustitiam ejus, et aspiciet inimica mea, et operietur ignominia (Infra VIII, 9). Unde et in Psalmis congrua voce cantatur; Non in perpetuum irascetur, neque in aeternum comminabitur Dominus (Psal. CII, 9). Quod autem Dole, et viriliter age, ad salutem dolentis pertineat, et agentis viriliter, Jesus quoque filius Nave testis est, cui Dominus dicit: Confortare, et viriliter age (Josue I, 1).

Dolet autem et agit viriliter filia Sion, quia excalciata et nuda egressa est de civitate, et captiva ducenda est in campum Sennaar, et futura in Babylone donec Zorobabel veniat, et Ezdras qui interpretatur adjutor, et de manu Chaldaeorum liberet eam. Quod cum juxta litteram manifestum sit, intelligere mihi videtur animam propter peccatum de Ecclesia pulsam, et inimico et ultori contraditam in interitum carnis, ut spiritus salvus fiat exire de civitate quam fluminis impetus laetificat, et habitare non in monte, ubi prius fuerat, sed in campo, in quo Assyriorum vagatur exercitus, et esse in confusione vitiorum suorum, et postquam habuerit compedes, et traxerit molam, et farinam Babyloniis fecerit, in semet reversam dicere: Quanti mercenarii patris mei saturantur panibus, et ego hic fame pereo (Luc. XV, 17)! et ad paternam domum postea revertentem suscipi a clementissimo patre, et redimi de manu durissimi domini.

(Vers. 10.) Be in pain and labor, daughter of Zion, as one in labor: because now you shall go out from the city, and you shall dwell in the region, and you shall come even to Babylon: there you shall be delivered, there the Lord shall redeem you from the hand of your enemies.

LXX: Be in pain, and act manfully, daughter of Zion, like one bringing forth, because now you shall go out from the city, and you shall dwell in the field, and you shall come even to Babylon: from there he will deliver you, and from there the Lord your God will redeem you from the hand of your enemies.

To whom it is commanded that she should be in pain, or bring forth, and afterwards it is added, **act manfully**, it is not commanded in vain; but that, bearing the pains patiently, she should go out from the city, and dwell in the field or in the region, and come even to Babylon; and when, sustaining captivity for sin, she has bravely borne what has been brought upon her, then let the Lord deliver her, and let her God redeem her from the hand of her enemies, so that after she has been delivered, she may say to those insulting her: **Do not insult over me, my enemy, because I have fallen: I shall rise; for even if I walk in darkness, the Lord is my light: *I will bear the wrath of the Lord because I have sinned against him, until he justifies my cause, and performs my judgment, and leads me out into the light, and I shall see his justice, and my enemy shall behold, and she shall be covered with ignominy** (Micah 7:8-10). Whence also it is sung with a fitting voice in the Psalms: **The Lord will not be angry forever, nor will he threaten for eternity** (Ps. 102:9). Moreover, that **Be in pain, and act manfully** pertains to the salvation of the one grieving and acting manfully, Joshua son of Nun is also a witness, to whom the Lord says: **Be strengthened, and act manfully** (Joshua 1:7).

The daughter of Zion, however, is in pain and acts manfully, because she went out from the city unshod and naked, and is to be led captive into the field of Shinar, and is to be in Babylon until Zerubbabel comes, and Ezra, who is interpreted as **helper**, and delivers her from the hand of the Chaldeans. While this is manifest according to the letter, it seems to me to signify the soul driven out from the Church because of sin, and handed over to the enemy and avenger for the destruction of the flesh, so that the spirit may be saved: to go out from the city which the impulse of the river makes glad, and to dwell not on the mountain where it had been before, but in the field, in which the army of the Assyrians wanders, and to be in the confusion of its vices; and after it has had fetters, and has pulled the millstone, and made flour for the Babylonians, returning to itself, to say: **How many hired servants of my father are filled with bread, and I perish here with hunger!** (Luke 15:17), and afterwards returning to the paternal house, to be received by the most merciful father, and to be redeemed from the hand of a most harsh master.

Ponamus exemplum ut quod imperatur filiae Sion, et dicitur: Dole, et viriliter age quasi pariens, non ad poenam, sed ad utilitatem illius referamus. Loquitur Paulus ad Galatas; Filioli mei, quos iterum parturio, donec Christus formetur in vobis (Galat. IV, 19). Et tamdiu doluit, tamdiu [Al. quamdiu] parturivit, donec eos rursum per poenitentiam generaret, qui per delictum perierant. Puta medicum febricitanti, vel vulnerato dicere: Dole, et viriliter age, sustine sitim, porta cauterium, ut certior sanitas consequatur.

(Vers. 11-13.) Et nunc congregatae sunt super te gentes multae, quae dicunt: Lapidetur et aspiciat in Sion oculus noster. Ipsi autem non cognoverunt cogitationes Domini, et non intellexerunt consilium ejus: quia congregavit eos, quasi fenum areae. Surge et tritura, filia Sion, quia cornu tuum ponam ferreum, et ungulas tuas ponam aereas, et comminues populos multos: et interficies (Al. interficiam) Domino rapinas eorum, et fortitudinem eorum Domino universae terrae.

LXX: Et nunc congregatae sunt super te gentes multae dicentium: Insultemus et videant in Sion oculi nostri. Ipsi autem nescierunt cogitationes Domini, et non intellexerunt consilium ejus, quia congregavit eos, ut manipulos areae. Surge et tritura eos, filia Sion: quia cornua tua ponam ferrea, et ungulas tuas ponam aereas, et comminues populos multos, et vovebis Domino multitudinem eorum, et robur eorum Domino universae terrae.

O Jerusalem, o filia Sion, quae venies usque Babylonem, et ibi liberaberis, et redimet te Dominus de manu inimicorum tuorum: nunc interim [Al. iterum] congregatae sunt super te gentes multae, quae quasi de adultera loquuntur, et dicunt: Lapidetur, et aspiciat in eam oculus noster. Sive ut in LXX scriptum est: Insultemus et gaudeamus, et despiciant super Sion oculi nostri: et non cognoverunt Domini voluntatem atque consilium: quia propterea adversum te congregatae sint nationes, ut conteras eas, quasi fenum vel stipulam areae. Surge igitur, filia Sion, et in cornibus ferreis, quae tibi dare me spondeo, atque in ungulis aereis, quas acceptura es, ventila et contere populos, et interfice eos Domino universae terrae. Tali enim victima et tali sacrificio delectatur.

Haec Judaei necdum expleta cernentes, in futuro sibi Christi pollicentur adventu, et dicunt universas nationes Judaico populo servituras, ipsumque imperium Romanorum, quod sub nomine interpretantur Edom, conterendum esse ungulis suis et cornibus ventilandum. Quod quam stultum sit, ex omnibus Scripturis facile comprobatur; sed hoc alterius temporis est.

Let us set an example so that what is commanded to the daughter of Zion, and it is said: *Be in pain, and act manfully like one bringing forth*, we may refer not to her punishment, but to her benefit. Paul speaks to the Galatians: *My little children, for whom I am again in labor, until Christ be formed in you* (Gal. 4:19). And he was in pain for so long, he was in labor for so long, until he might again generate through penance those who had perished through transgression. Think of a physician saying to a feverish or wounded person: *Be in pain, and act manfully*, endure thirst, bear the cautery, so that a more certain health may follow.

(Vers. 11-13.) And now many nations are gathered against you, who say: Let her be stoned, and let our eye look upon Zion. But they have not known the thoughts of the Lord, and have not understood his counsel: because he has gathered them as the hay of the threshing floor. Arise and thresh, daughter of Zion, for I will make your horn iron, and I will make your hooves brass, and you shall break in pieces many peoples: and you shall slay [Al. I will slay] for the Lord their spoils, and their strength for the Lord of the whole earth.

LXX: And now many nations are gathered against you, saying: Let us insult her, and let our eyes see Zion. But they have not known the thoughts of the Lord, and have not understood his counsel, because he has gathered them like sheaves of the threshing floor. Arise and thresh them, daughter of Zion: for I will make your horns iron, and I will make your hooves brass, and you shall break in pieces many peoples, and you shall vow to the Lord their multitude, and their strength to the Lord of the whole earth.

O Jerusalem, O daughter of Zion, who shall come even to Babylon, and there you shall be delivered, and the Lord shall redeem you from the hand of your enemies: now in the meantime [Al. again] many nations are gathered against you, who speak as if of an adulteress, and say: *Let her be stoned, and let our eye look upon her*. Or as it is written in the LXX: *Let us insult and rejoice, and let our eyes look down upon Zion*: and they have not known the will and counsel of the Lord: because for this reason the nations are gathered against you, that you may crush them, like the hay or the straw of the threshing floor. Arise therefore, daughter of Zion, and with iron horns, which I promise to give you, and with brass hooves, which you are about to receive, winnow and crush the peoples, and slay them for the Lord of the whole earth. For he is delighted with such a victim and such a sacrifice.

The Jews, seeing these things not yet fulfilled, promise them to themselves at the future coming of Christ, and say that all nations will serve the Jewish people, and that the Roman Empire itself, which they interpret under the name of Edom, is to be crushed by their hooves and winnowed by their horns. How foolish this is, is easily proven from all the Scriptures; but this is for another time.

Nos ergo qui non occidentem litteram, sed spiritum vivificantem sequimur, dicimus adversum filiam Sion, quae interpretatur Ecclesia, multas nationes daemonum congregari, et in praesenti saeculo, quod in maligno positum est, insultare, et in occisione filiorum ejus gaudere, nescientes cogitationes Domini, nec ejus consilium agnoscen-tes. Si enim cognovissent, numquam Dominum majestatis crucifixissent (I Cor. II, 8). Congregabit itaque eos quasi manipulos areae, ut quidquid spinosum habere videbantur et aspersum, vacuumque et leve, ungulis suis conterat, et cornibus ventilet, et purum remanens frumentum, in Domini offeratur donaria. Quid autem in eo significet quod ait: Et comminues populos multos, et consecrabis Domino multitudinem eorum, et robur eorum Domino universae terrae. Legamus Numeros, et Jesum Nave, et primum Regnorum librum, et videbimus quomodo de subjectis gentibus, cum universa perierint in ore gladii, aurum et argentum, et tam de hominibus, quam de jumentis certus praedae numerus Domino consecratus sit. Denique et Achor, qui de anathemate Jericho aliquid est furatus, conturbavit populum, et ex peccato valli nomen impositum est, EMEC ACHOR (), id est, vallis tumultus, sive turbarum (Josue VII). Ut autem scias juxta LXX interpretes, qui dixerunt: Consecrabis Domino multitudinem eorum, et robur eorum Domino universae terrae, in bonam partem debere accipi consecrationem: Theodotio pro multitudine, munera transtulit: Quinta editio, emolumentum, id est, ὀpheleian: Symmachus, lucrum, id est, το κερδος autōν.

(Cap. V.---Vers. 1.) Nunc vastaberis, filia latronis: obsidionem posuerunt super nos: in virga percutient maxillam judicis Israel.

LXX: Nunc obstruetur filia obstructione: angustiam posuit super nos: in virga percutient super maxillam tribus Israel.

Non quod una tribus percutiat maxillam alterius, sed quod alii percutiant tribus Israel in maxillam. Pollicitus quidem tibi sum, o filia Sion, quod venturum sit tempus quo cornu tuum ponam ferreum, et ungulas tuas aereas, et comminuta daemonum multitudine, offeras quidquid illi ante possederant Domino (Rom. XI) universae terrae. Sed quia hoc tunc futurum est, quando subintraverit gentium plenitudo, et omnis Israel salvatus fuerit: nunc interim pro meritis tuis vastare, sive ut in Hebraeo habetur, concidere.

We, therefore, who follow not the killing letter but the vivifying spirit, say that many nations of demons are gathered against the daughter of Zion, which is interpreted as the Church, and in the present age, which is set in the evil one, they insult her, and rejoice in the slaying of her children, not knowing the thoughts of the Lord, nor acknowledging his counsel. For if they had known, they would never have crucified the Lord of majesty (1 Cor. 2:8). He will gather them, therefore, like sheaves of the threshing floor, so that whatever thorny and scattered, empty and light thing they seemed to have, she may crush with her hooves and winnow with her horns, and the pure wheat remaining may be offered among the gifts of the Lord. Moreover, what he signifies in that which he says: *And you shall break in pieces many peoples, and you shall consecrate to the Lord their multitude, and their strength to the Lord of the whole earth*. Let us read Numbers, and Joshua son of Nun, and the first book of Kings, and we shall see how, from the subjected nations, when all have perished by the edge of the sword, the gold and silver, and a certain number of the prey both of men and of beasts, was consecrated to the Lord. Finally, also Achor, who stole something from the anathema of Jericho, troubled the people, and from his sin the name was imposed on the valley, EMEC ACHOR, that is, *the valley of tumult* or *of crowds* (Joshua 7). But that you may know that according to the LXX interpreters, who said: *You shall consecrate to the Lord their multitude, and their strength to the Lord of the whole earth*, the consecration ought to be taken in a good sense: Theodotion for *multitude* translated *gifts*; the Fifth edition, *emolument*, that is, *ōpheleian*; Symmachus, *gain*, that is, *to kerdos autōn*.

(Chap. 5. --- Vers. 1.) Now you shall be laid waste, daughter of the robber: they have set a siege against us: with a rod they shall strike the cheek of the judge of Israel.

LXX: Now the daughter shall be closed up with a closure: he has set distress upon us: with a rod they shall strike upon the cheek of the tribes of Israel.

Not that one tribe should strike the cheek of another, but that others should strike the tribes of Israel on the cheek. I promised you indeed, O daughter of Zion, that the time would come in which I would make your horn iron and your hooves brass, and having crushed the multitude of demons, you should offer whatever they before had possessed to the Lord of the whole earth (Rom. 11). But because this is to be in the future, when the fullness of the Gentiles shall have entered, and all Israel shall have been saved: now in the meantime, for your merits, you are laid waste, or as it is in the Hebrew, *cut to pieces*.

Nequaquam enim juxta Apostolum (Philip. III) vocaris Circumcisio, sed concisio: nec te appello filiam meam, sed latronis filiam, quod Hebraice dicitur, BATH GEDUD (), id est, diaboli ad praedandum semper accincti. Fecisti enim domum meam speluncam latronum, repugnasti adversum me, et filii tui obsidionem posuerunt super me, et super Filium, et Spiritum meum. An non contumelia Trinitatis est, quando in virga et calamo, te faciente, percussere Romani caput judicis Israel, dicentes: Prophetiza nobis, Christe, quis est qui te percussit (Mat. XXVI, 60)? sive quando unus de ministris tuis percussit eum in maxillam, dicens: Sic respondes pontifici (Joan. XVIII, 22)? Hoc juxta Hebraicum, cui interpretationi Aquila et Symmachus, et Theodotio, et editio quinta consentiunt.

Juxta LXX autem multo altior sensus est, et quasi a proprio intelligitur exordio. Nunc obstruitur synagoga obstructione: et dicent qui in ea clausi fuerint: Angustiam posuit super nos; et Romanis potestatibus subditae, percutientur in maxilla tribus Israel. Abstulit enim Dominus de Judaea et de Jerusalem, fortem et validum, et sapientem architectum, et intelligentem auditorem [Al. adiutorem], et viae ejus usque hodie clausae sunt et obseptae, nec potest egredi de captivitate; sed durissimo premitur imperio (Isai. III, 1, 2). Si autem juxta superiorem sensum voluerimus de Ecclesia dictum accipere: Nunc obstruetur filia obstructione, illud de Osee proferamus exemplum, in quo adultera loquitur: Vadam post amatores meos, qui dabant mihi panes meos, et aquam meam, et vestimenta mea, et linteamina mea, oleum meum, et omnia quae mihi prosunt (Osee II, 5). Et postea Deus volens impedire cogitationem pessimam, non eam facit quod desiderat adimplere; sed obstruit vias ejus, ne consequatur amatores suos, et amplius fornicetur. Ait quippe: Propterea ecce ego obstruam vias ejus in sudibus, et obsepian vias ejus: et semitam suam non inveniet, et persequetur amatores [Al. addit suos], et non apprehendet eos, et quaeret eos, et non inveniet, et dicet: Vadam et revertar ad virum meum priorem quia bene mihi erat (Ibidem, VI, sec. LXX). Animadvertite opus Domini profecisse: Adultera enim non inveniens viam suam, nec valens pergere quo volebat, necessitate obstricta ad maritum revertitur priorem, et confitetur, melius sibi in domo viri esse prioris, quam quondam apud amatores suos fuerat, tribulationibusque, et plagis Israel eruditur. Unde et ad (Al. de) David sub typo Christi mystice dicitur: Si dereliquerint filii ejus legem meam, et in judiciis meis non ambulaverint, si justitias meas profanaverint, et praecepta mea non custodierint, visitabo in virga iniquitates eorum, et in flagellis peccata eorum: misericordiam autem meam non dispergam ab eo (Psal. LXXXVIII, 31 seqq.). Tribulationem ergo posuit Deus super filiam Israel, et percutient eam Angeli, qui plagis praepositi sunt, in maxilla.

For by no means, according to the Apostle (Phil. 3:2), are you called the Circumcision, but the "concision" [mutilation]: nor do I call you my daughter, but the daughter of a robber, which in Hebrew is called BATH GEDUD, that is, of the devil always girded for plundering. For you have made my house a den of robbers, you have fought against me, and your sons have set a siege against me, and against my Son and my Spirit. Is it not an insult to the Trinity when, at your doing, the Romans struck the head of the judge of Israel with a rod and a reed, saying: *Prophesy to us, O Christ, who is it that struck you?* (Matt. 26:68); or when one of your servants struck him on the cheek, saying: *Do you answer the high priest thus?* (John 18:22). This is according to the Hebrew, with which interpretation Aquila and Symmachus, and Theodotion, and the Fifth edition agree.

According to the LXX, however, there is a much deeper sense, and it is understood as if from its own beginning. Now the synagogue is closed up with a closure: and those who have been shut up in it will say: *He has set distress upon us*; and subjected to the Roman powers, the tribes of Israel shall be struck on the cheek. For the Lord has taken away from Judea and from Jerusalem the strong and the mighty, and the wise architect, and the intelligent listener [Al. helper], and his ways even to this day are closed and hedged in, nor can he go out from captivity; but he is pressed by a most harsh empire (Isa. 3:1-2). But if, according to the higher sense, we should wish to accept what is said of the Church: *Now the daughter shall be closed up with a closure*, let us bring forth that example from Hosea, in which the adulteress speaks: *I will go after my lovers, who gave me my bread and my water, and my garments and my linens, my oil and all things that are profitable to me* (Hos. 2:5). And afterwards God, wishing to impede her worst thought, does not make her fulfill what she desires; but he obstructs her ways, lest she follow her lovers and fornicate further. For he says: *Therefore, behold, I will obstruct her ways with stakes, and I will hedge in her ways: and she shall not find her path, and she shall pursue her lovers and shall not overtake them, and she shall seek them and shall not find them, and she shall say: I will go and return to my former husband, because it was well with me then* (Hos. 2:6-7, according to LXX). Notice that the work of the Lord has profited: for the adulteress, not finding her way and not being able to go where she wished, bound by necessity returns to her former husband, and confesses that it is better for her in the house of her former husband than it had once been among her lovers; and Israel is instructed by tribulations and plagues. Whence also it is said mystically concerning David under the type of Christ: *If his children forsake my law, and walk not in my judgments, if they profane my justices, and keep not my commandments, I will visit their iniquities with a rod, and their sins with scourges: but my mercy I will not take away from him* (Ps. 88:31-34). Distress, therefore, God has set upon the daughter of Israel, and the Angels who are set over the plagues shall strike her on the cheek.

Ac ne forte nescires quae esset filia, quae obstruitur obstructione, et ponitur in angustia, statim infertur, et dicitur, tribus Israel. Nos autem sumus Israel, qui mente cernimus Deum, ad quorum distinctionem Apostolus loquitur: Videte Israel secundum carnem (I Cor. XIX, 18). Numquam enim vocaret carneum Israel, nisi sciret esse etiam spirituale.

(Vers. 2.) Et tu, Bethleem Ephratha, parvulus es in millibus Juda: ex te mihi egredietur qui sit dominator in Israel, et egressus ejus ab initio a diebus aeternitatis. LXX: Et tu, Bethleem domus Ephrata, minima es, ut sis in millibus Juda: ex te mihi egredietur, ut sit in principem Israel, et egressus ejus ab initio ex diebus saeculi. In Evangelium secundum Matthaeum (Mat. II), cum magi de Oriente venissent, et Herodes a scribis quaereret, ubinam Christus Dominus nasceretur, respondisse 489 narratur: In Bethleem terra Juda, qui prophetae testimonium addentes, dixerunt: Et tu, Bethleem terra Juda, nequaquam minima es in ducibus Juda: ex te enim egredietur dux, qui regat populum meum Israel. Quod testimonium nec Hebraico, nec Septuaginta interpretibus convenire, me quoque tacente perspicuum est, et arbitror, Matthaeum volentem arguere Scribarum et sacerdotum, erga divinae Scripturae lectionem, negligentiam, sic etiam posuisse, ut ab eis dictum est. Sunt autem qui asserant, in omnibus pene testimoniis, quae de veteri Testamento sumuntur, istiusmodi esse errorem, ut aut ordo mutetur, aut verba, et interdum sensus quoque ipse diversus sit, vel apostolis, vel evangelistis non ex libro carpentibus testimonia, sed memoriae credentibus, quae nonnunquam fallitur.

Exponamus ergo Hebraicum: Et tu, Bethleem, id est, domus panis, quae vocaris Ephratha, minima quidem es in civitatibus Juda, et tantis millibus comparata, vix parvus es viculus; sed ex hoc parvo viculo egredietur Christus, qui est [Al. sit] dominator in Israel. Ac ne putes eum de genere David tantum esse, cui repromisi, dicens: De fructu ventris tui ponam super sedem meam (Ps. CXXXI, 11), carnis assumptio divinam non impedit majestatem: de me enim natus est ante omnia saecula, et temporum conditor in tempore non tenetur. Ipse est cui et in alio psalmo dixi: Ante Luciferum genui te (Ps. CIX, 3). In principio enim erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I, 1). Hoc erat in principio apud Deum. Et idcirco egressus ejus ab initio a diebus aeternitatis.

And lest perhaps you should not know which was the daughter who is closed up with a closure and is set in distress, immediately it is added and it is said, *the tribes of Israel*. Moreover, we are the Israel who see God with the mind, for whose distinction the Apostle speaks: *Behold Israel according to the flesh* (1 Cor. 10:18). For he would never call them carnal Israel, unless he knew that there was also a spiritual one.

(Vers. 2.) And you, Bethlehem Ephrathah, are a little one among the thousands of Judah: out of you shall come forth to me he who is to be the ruler in Israel, and his going forth is from the beginning, from the days of eternity. LXX: And you, Bethlehem, house of Ephrathah, are the least, that you should be among the thousands of Judah: out of you shall come forth to me, that he may be a prince in Israel, and his going forth is from the beginning, from the days of the age. In the Gospel according to Matthew (Matt. 2), it is related that when the Magi had come from the East, and Herod asked of the scribes where the Christ the Lord should be born, they answered: *In Bethlehem of the land of Judah*; and adding the testimony of the prophet, they said: And you, Bethlehem, land of Judah, are by no means the least among the leaders of Judah: for out of you shall come forth a leader who shall rule my people Israel. That this testimony agrees neither with the Hebrew nor with the Septuagint translators is clear even without my saying so; and I think that Matthew, wishing to rebuke the negligence of the scribes and priests regarding the reading of Divine Scripture, set it down just as it was spoken by them. There are some, however, who assert that in almost all the testimonies taken from the Old Testament, there is an error of this kind, such that either the order is changed, or the words, and sometimes even the sense itself is different, because either the apostles or the evangelists did not pluck the testimonies from the book but trusted to their memory, which is sometimes mistaken.

Let us, therefore, explain the Hebrew: And you, Bethlehem, that is, *house of bread*, which are called *Ephrathah*, are indeed small among the cities of Judah, and compared to so many thousands, you are scarcely a small village; but out of this small village shall come forth Christ, who is the ruler in Israel. And lest you think him to be only of the lineage of David, to whom I promised, saying: *Of the fruit of your womb I will set upon my seat* (Ps. 131:11), the assumption of the flesh does not hinder his divine majesty: for he was born of me before all ages, and the founder of times is not held by time. It is he to whom I also said in another psalm: *Before the day-star I begot you* (Ps. 109:3). *In the beginning was the Word, and the Word was with God, and God was the Word* (John 1:1). This was in the beginning with God. And therefore his going forth is from the beginning, from the days of eternity.

Quod autem Bethleem ipsa sit Ephratha, liber Geneseos ostendit, in quo Scriptura commemorat: Mortua est Rachel, et sepulta in via Ephratha, haec est Bethleem (Genes. XXXV). Et in utroque nomine significat sacramentum: domus enim panis dicitur, propter panem vivum, qui de coelo descendit (Joan. VI). Et Ephrata, quod interpretatur furorem videt, propter Herodis insaniam, quia 490 illusus a magis, iratus est valde, et mittens universos occidit infantes in Bethleem, et in omnibus finibus ejus a bimatu et infra [Al. deorsum], secundum tempus quod exquisierat a magis, et propter plurimum sanguinem audita est vox in excelso, planctus et ululatus Rachel flentis liberos suos (Jer. XXXI). Legimus juxta Septuaginta dumtaxat interpretes, in Jesu Nave, ubi tribus, Judae urbes et oppida describuntur, inter caetera etiam hoc scriptum: Thaeco, et Ephratha, haec est Bethleem, et Phagor, et Aetham, et Culon, et Tami [Al. Tatami], et Soris, et Caraem, et Gallim, et Baether, et Manocho, civitates undecim, et viculi earum (Josue XV), quod nec in Hebraico, nec apud alium invenitur interpretem, et sive de veteribus libris erasum sit malitia Judaeorum, ne Christus de tribu Juda ortus videretur: sive a Septuaginta additum, nequaquam liquido cognoscentes, certum quid novimus. Nihilominus et de libro Judicum hoc ipsum possumus approbare, quod Bethleem in tribu Juda sit, scriptum est enim: Et fuit vir Levites habitans in lateribus domus [Al. montis] Ephraim, et accepit sibi mulierem concubinam de Bethleem Juda, et irata est ei concubina sua, et abiit in domum patris sui in Bethleem Juda (Judic. XIX, 1). Pulchre autem dicitur, in Bethleem Juda, ad distinctionem ejus Bethleem, quae in Galilaea sita est, sicut in eodem Jesu volumine reperi. Potest Ephratha in lingua nostra sonare, καρποφόρον, uberem atque frugiferam, et id ipsum ostendere in mysterio, quod et domus panis.

(Vers. 3.) Propter hoc dabit eos usque ad tempus in quo parturiens pariet, et reliquiae fratrum ejus convertentur ad filios Israel. LXX: Propterea dabit eos usque ad tempus parientis: pariet [Al. parturientes parient], et reliquiae fratrum revertentur ad filios Israel. Quia de Bethleem, quae est Ephratha, egressus est Christus dominator in Israel, et egressus ejus non eo tantum fuerat tempore quo visus in carne est, sed ab initio aeternitatis, sive ab initio saeculi. Quia semper ipse locutus est per prophetas, 491 et sermo Dei factus est in manu eorum [Al. sanctorum]:

Now, that Bethlehem itself is Ephrathah, the book of Genesis shows, in which the Scripture records: *Rachel died, and was buried on the way to Ephrathah, this is Bethlehem* (Gen. 35:19). And in both names there is a mystery signified: for it is called *house of bread* because of the living bread that descended from heaven (John 6); and *Ephrathah*, which is interpreted as *seeing fury*, because of the madness of Herod, who, having been mocked by the Magi, was exceedingly angry, and sending forth, slew all the infants in Bethlehem and in all its borders from two years old and under, according to the time which he had diligently inquired of the Magi; and because of the much blood, a voice was heard on high, the wailing and loud lamentation of Rachel weeping for her children (Jer. 31:15). We read, at least according to the Septuagint translators, in Joshua, where the cities and towns of the tribe of Judah are described, among others also this written: *Tekoa and Ephrathah, this is Bethlehem, and Phagor*, *and Etham, and Culon, and Tatami, and Soris, and Carem, and Gallim, and Baether, and Mancho, eleven cities and their villages* (Josh. 15), which is found neither in the Hebrew nor in any other translator; and whether it was erased from the ancient books by the malice of the Jews, lest Christ should seem to have arisen from the tribe of Judah, or added by the Septuagint, we do not know for certain, not having clear knowledge. Nevertheless, we can also prove this very thing from the book of Judges, that Bethlehem is in the tribe of Judah, for it is written: *And there was a Levite man dwelling on the sides of Mount Ephraim, and he took to himself a concubine from Bethlehem of Judah, and his concubine was angry with him, and went away to her father's house in Bethlehem of Judah* (Judg. 19:1). It is beautifully said, *in Bethlehem of Judah*, for the distinction of that Bethlehem which is situated in Galilee, as I found in the same book of Joshua. Ephrathah can sound in our language as *karpophoron* [fruit-bearing], fertile and fruitful, and can show the same thing in mystery as the *house of bread*.

(Vers. 3.) Therefore he will give them up until the time in which she who travails shall bring forth, and the remnant of his brothers shall be converted to the children of Israel. LXX: Therefore he will give them up until the time of her who brings forth: she shall bring forth, and the remnant of the brothers shall return to the children of Israel. Because out of Bethlehem, which is Ephrathah, Christ the ruler in Israel came forth, and his going forth had not been only at that time when he was seen in the flesh, but from the beginning of eternity, or from the beginning of the age. Because he himself always spoke through the prophets, and the word of God was made in their hand:

ideo dabit Judaeos, eosque regnare permittet usque ad tempus parientis, quando completur illud: Laetare, sterilis, quae non paris, erumpe et clama quae non parturis, quoniam multi filii desertae magis quam ejus quae habet virum (Isai. LIV, 1, sec. LXX). Cum enim sterilis pepererit septem, et quae multos habuerat filios, fuerit infirmata, et delicto populi Judaici plenitudo gentium subintraverit, tunc omnis Israel salvus fiet, et reliquiae fratrum ejus ad filios Israel convertentur; et adveniens Elias propheta, quod interpretatur, Deus Dominus, convertet corda patrum ad filios, et cor filiorum ad patres suos (Luc. I, 17), et novissimus populus jungetur antiquo, ut vere filii Abraham appellentur, cum in eum crediderint quem vidit Abraham, et laetatus est (Joan. VIII). Quod est autem tempus in quo sterilis pariet? Ut reor, illud de quo Isaias loquitur: Tempore acceptabili exaudivi te, et in die salutis auxiliatus sum tibi (Isa. XLIX, 8). Quod et Paulus intelligens de Christi tempore praedicatum, ait: Ecce nunc tempus acceptabile, ecce nunc dies salutis (II Cor. VI, 21). Hoc ipsum puto et illud mystice demonstrari, quod in Ecclesiaste scriptum est: Tempus pariendi, et tempus moriendi (Eccl. III, 2), quod eo tempore quo ex sterili natus est gentilium populus, filios amiserit synagoga.

Potest autem et aliter intelligi: Dabit Dominus templum et Jerosolymam, et Judaeos usque ad illud tempus quo virgo pariet, quae postquam pepererit, et natus parvulus acceperit spolia Samariae, et virtutem Damasci, interfecto populo Judaeorum, reliquiae Israel salvabuntur. Et fratres Christi, id est, apostoli convertentur ad prophetarum et patriarcharum fidem, qui venturum Christum annuntiaverunt, et complebitur psalmi vaticinium; Pro patribus tuis nati sunt tibi filii, et caetera quae sequuntur (Ps. XLIV, 17).

(Vers. 4.) Et stabit et pascet in fortitudine Domini, in sublimitate nominis Domini Dei sui, et convertentur, quia nunc magnificabitur usque ad terminos terrae. LXX: Et stabit, et videbit, et pascet gregem suum in fortitudine Dominus, et in gloria nominis Domini Dei sui erunt, quia nunc magnificabuntur usque ad terminos terrae. Postquam sol justitiae egressus fuerit a 492 summitate coelorum, et pervenerit usque ad terminos eorum, et pepererit pariens, et reliquiae fratrum ejus conversae fuerint ad filios Israel:

therefore he will give up the Jews, and permit them to reign until the time of her who brings forth, when that is fulfilled: *Rejoice, O barren one who do not bear, break forth and shout, you who do not travail, for many are the children of the desolate more than of her who has a husband* (Isa. 54:1, according to LXX). For when the barren one shall have brought forth seven, and she who had many children has become weak, and through the offense of the Jewish people the fullness of the Gentiles has entered in, then all Israel shall be saved, and the remnant of his brothers shall be converted to the children of Israel; and the prophet Elijah coming, which is interpreted as *God is Lord*, shall convert the hearts of the fathers to the children, and the heart of the children to their fathers (Luke 1:17), and the latest people shall be joined to the ancient, that they may truly be called children of Abraham, when they have believed in him whom Abraham saw and rejoiced (John 8). Now, what is the time in which the barren one brings forth? As I think, it is that of which Isaiah speaks: *In an acceptable time I have heard you, and in the day of salvation I have helped you* (Isa. 49:8). Which Paul also, understanding it to be preached of the time of Christ, says: *Behold, now is the acceptable time, behold, now is the day of salvation* (2 Cor. 6:2). I think this very thing is also mystically demonstrated by what is written in Ecclesiastes: *A time of bringing forth, and a time of dying* (Eccl. 3:2), because at that time when the people of the Gentiles was born from the barren one, the synagogue lost its children.

But it can also be understood otherwise: The Lord will give up the temple and Jerusalem and the Jews until that time in which the Virgin shall bring forth; and after she has brought forth, and the little one who is born has received the spoils of Samaria and the strength of Damascus, the people of the Jews having been slain, the remnant of Israel shall be saved. And the brothers of Christ, that is, the apostles, shall be converted to the faith of the prophets and patriarchs, who announced the Christ who was to come, and the prophecy of the psalm shall be fulfilled: *Instead of your fathers, sons are born to you*, and the rest that follow (Ps. 44:17).

(Vers. 4.) *And he shall stand and feed in the strength of the Lord, in the height of the name of the Lord his God, and they shall be converted, because now he shall be magnified even to the ends of the earth.* LXX: *And he shall stand, and see, and the Lord shall feed his flock in strength, and in the glory of the name of the Lord his God they shall be, because now they shall be magnified even to the ends of the earth.* After the sun of justice shall have gone forth from the summit of the heavens, and reached even to their ends, and she who travails has brought forth, and the remnant of his brothers have been converted to the children of Israel:

tunc ipse Dominus qui prius ambulabat, et cum his qui in itinere erant positi, necdum habebat fixum gradum, stabit et pascet eos in fortitudine Domini, ut possint dicere: Dominus pascit me, et nihil mihi deerit: in loco pascuae, ibi me collocavit, super aquas refectionis enutrivit me: animam meam convertit (Ps. XXII, 1). Pascit autem eos, non solum in fortitudine Domini, sed et in sublimitate nominis Domini Dei sui, quando dicit ad Patrem: Pater sancte, serva eos in nomine tuo, quos dedisti mihi, ut sint unum sicut et nos: quando eram cum eis, ego servabam eos in nomine tuo: quos dedisti mihi, custodivi, et nullus ex his periit (Joan. XVII, 11). Et convertentur, sive ut melius interpretatus est Symmachus, habitabunt. JASUBU () enim verbum Hebraicum utrumque significat. Habitabunt autem in Ecclesia Domini, quia magnificatus est Christus usque ad terminum terrae. Sive, juxta LXX, quia magnificabuntur [Al. magnificentur] ipsi cum pastore suo usque ad extremum terrae, ut in omnem terram exeat sonus eorum et in fines orbis terrae verba eorum (Ps. XVIII).

(Vers 5.) Et erit iste pax: Assyrius cum venerit in terram nostram, et quando calcaverit in domibus nostris. LXX: Et erit haec pax; Assyrius quando supervenerit in terram vestram, et cum ascenderit super regionem vestram. Quando venerit diabolus, qui interpretatur ἐχθύνων, id est, arguens atque corripuens, super terram regionemque credentium, et eorum quos pascet Dominus in fortitudine, et in sublimitate nominis Domini Dei sui, et eos calcaverit tribulationibus variis, et domos animarum nostrarum, id est, corpora quasi superbus ascenderit atque depresserit, et tamen nihil nos a Christi charitate separaverit: tunc Christi pax, sive ipse Christus erit in nobis, et dicetur de sancto, Nihil proderit inimicus in eo.

Ponamus exemplum, ut quod dicimus, possit manifestius fieri. Venit Assyrius super terram quondam Pauli, et ascendit super regionem ejus, quando fuit in laboribus supra modum; in plagis abundantius, in carceribus nimis, in 493 mortibus frequenter: quando a Judaeis quinquies quadragenas una minus accepit, ter virgis caesus est, semel lapidatus est, ter naufragium fecit, nocte et die in profundo maris fuit, in periculis latronum, periculis in falsis fratribus, periculis ex genere, periculis ex gentibus; sed in his omnibus vincebat propter illum qui dilexerat eum. Et ideo implebatur pace, quia impletus fuerat contumeliis (I Cor. XI). Judaei in adventu Christi, quem sibi simulant, haec omnia juxta litteram futura esse contendunt.

then the Lord himself, who before was walking, and with those who were placed on the journey did not yet have a fixed step, shall stand and feed them in the strength of the Lord, so that they may be able to say: *The Lord feeds me, and nothing shall be wanting to me: in a place of pasture, there he has set me, upon the waters of refreshment he has nourished me: he has converted my soul* (Ps. 22:1-3). Moreover, he feeds them, not only in the strength of the Lord, but also in the height of the name of the Lord his God, when he says to the Father: *Holy Father, keep them in your name, whom you have given me, that they may be one as we also are: when I was with them, I kept them in your name: those whom you gave me, I have guarded, and none of them has perished* (John 17:11-12). *And they shall be converted*, or as Symmachus better translated, *they shall dwell*. For the Hebrew word *YASHUBU* signifies both. Now they shall dwell in the Church of the Lord, because Christ has been magnified even to the end of the earth. Or, according to the LXX, because they themselves shall be magnified with their shepherd even to the extremity of the earth, so that *their sound goes out into all the earth, and their words to the ends of the world* (Ps. 18:5).

(Vers. 5.) *And this man shall be peace: when the Assyrian shall come into our land, and when he shall tread in our houses.* LXX: *And this shall be peace; the Assyrian when he shall come over your land, and when he shall ascend over your region.* When the devil shall come, who is interpreted as *euthynōn* [directing], that is, rebuking and correcting, over the land and region of believers, and of those whom the Lord feeds in strength and in the height of the name of the Lord his God, and shall tread them down with various tribulations, and shall ascend as if proud and press down upon the houses of our souls, that is, our bodies, and yet nothing shall separate us from the charity of Christ: then the peace of Christ, or Christ himself, shall be in us, and it shall be said of the saint: *The enemy shall not profit in him.*

Let us set an example, so that what we say may become more manifest. The Assyrian came upon the land of the former Paul, and ascended over his region, when he was in labors beyond measure; in stripes more abundantly, in prisons very often, in deaths frequently: when from the Jews five times he received forty stripes save one, three times he was beaten with rods, once he was stoned, three times he suffered shipwreck, a night and a day he was in the depth of the sea, in perils of robbers, perils among false brothers, perils from his own nation, perils from the Gentiles; but in all these things he was victorious because of him who loved him. And therefore he was filled with peace, because he had been filled with insults (1 Cor. 11). The Jews, at the coming of Christ whom they feign for themselves, contend that all these things are to be in the future according to the letter.

(Vers. 6.) Et suscitabimus super eum septem pastores, et octo primates homines, et pascent terram Assur in gladio, et terram Nemrod in lanceis ejus, et liberabit ab Assur cum venerit in terram nostram, et cum calcaverit in finibus nostris. LXX: Et consurgent super eum septem pastores, et octo morsus hominum, et pascent Assur in gladio, et terram Nemrod in fovea ejus, et liberabit de Assur, cum venerit super terram vestram, et cum ascenderit super terminos vestros. Ubi nos posuimus primates homines, et in Hebraico scriptum est NESICHE ADAM (), Symmachus interpretatus est Christos hominum; Theodotio et quinta editio, principes hominum; Aquila graves, vel constitutos homines, id est, καθισταμένους. Rursum in eo ubi ego et Aquila transtulimus, in lanceis ejus, ut subaudiatur, terrae Nemrod, Symmachus vertit, ἐν τὸς πυλῶν αὐτῆς, id est, intra portas ejus; Theodotio, in portis eorum; quinta editio, ἐν παραξίφῃσιν αὐτῶν, quod nos possumus dicere, in sicis eorum: in Hebraeo autem positum est BAPHETHEE (). Tunc igitur erit pax, cum reliquiae fratrum Christi conversae fuerint ad filios Israel, et venerit Assyrius in terram nostram, et adjuti a Domino, eum qui nostras domus calcare cupiebat, velociter contriverimus sub pedibus nostris. Ipse enim Dominus ait: Suscitabimus super eum septem pastores, et octo primates hominum, vel morsus hominum. Suscitabimus autem ego et Filius meus et Spiritus sanctus, juxta illud quod in Genesi scriptum est: Faciamus hominem ad imaginem et similitudinem nostram (Genes. I, 26). Et 494 in Abdiae principio: Surgite et ascendamus adversus eam in praelio. Septem pastores, omnes patriarchas et prophetas et sanctos viros arbitror esse, qui hebdomadi, id est, veteri servierint Instrumento. Octo autem morsus hominum, sive octo primates homines, et ut Symmachus interpretatus est, Christos, universos novi Testamenti, qui ab apostolis usque ad hanc aetatem momorderint Assyrium, et suis dentibus laceraverint. Unde et in Ecclesiaste praecipitur: Ut demus partes septem, demus et octo (Eccl. XI). Et in templo Ezechiel, quod interpretatur Ecclesia et coelestis Jerusalem, septem et octo gradibus ascenditur (Ezech. XL). Et in Psalterio quindecim gradus sunt, quibus per hebdomadem et ogdoadem ad canendas Deo laudes scandimus. In octava die celebratur circumcisio spiritualis, et in templo Judaeorum destruitur sabbatum, et quidam psalmi pro Octava inscribuntur.

(Vers. 6.) *And we shall raise up over him seven shepherds and eight principal men, and they shall feed the land of Assur with the sword, and the land of Nimrod with its spears, and he shall deliver from Assur when he shall come into our land, and when he shall tread in our borders.* LXX: *And there shall rise up over him seven shepherds and eight bites of men, and they shall feed Assur with the sword, and the land of Nimrod in its pit, and he shall deliver from Assur when he shall come over your land, and when he shall ascend over your borders.* Where we have put *principal men*, and in the Hebrew it is written *NESICHE ADAM*, Symmachus translated *Christs of men*; Theodotion and the Fifth edition, *princes of men*; Aquila, *grave* or *established men*, that is, *kathistamenous*. Again, where I and Aquila translated *with its spears*, so that the land of Nimrod is understood, Symmachus turned it as *entos pylōn autēs*, that is, *within its gates*; Theodotion, *in their gates*; the Fifth edition, *en paraxiphēsīn autōn*, which we can say, *in their daggers*: in the Hebrew, however, it is placed *BAPHETHEE*. Then, therefore, there shall be peace, when the remnant of Christ's brothers shall be converted to the children of Israel, and the Assyrian shall come into our land, and helped by the Lord, we shall swiftly crush under our feet him who desired to tread upon our houses. For the Lord himself says: *We shall raise up over him seven shepherds and eight principal men*, or *bites of men*. Now *we shall raise up*—I and my Son and the Holy Spirit, according to what is written in Genesis: *Let us make man in our image and likeness* (Gen. 1:26). And in the beginning of Obadiah: *Arise, and let us rise up against her in battle.* The seven shepherds I think to be all the patriarchs and prophets and holy men who served the week, that is, the Old Instrument. The eight bites of men, however, or eight principal men, and as Symmachus translated, *Christs*, are all those of the New Testament, who from the apostles even to this age have bitten the Assyrian and torn him with their teeth. Whence also in Ecclesiastes it is commanded: *That we should give seven parts, and give eight also* (Eccl. 11:2). And in the temple of Ezekiel, which is interpreted as the Church and the heavenly Jerusalem, one ascends by seven and eight steps (Ezek. 40). And in the Psalter there are fifteen steps by which we climb through the week and the ogdoad to sing praises to God. On the eighth day, spiritual circumcision is celebrated, and in the temple of the Jews the Sabbath is destroyed, and certain psalms are inscribed *for the Octave*.

Isti igitur septem pastores et octo morsus hominum, pascent Assur in gladio. Vivens enim et efficax sermo Dei, et acutus super omnem gladium bicipitem (Hebr. IV, 12), missus est ab eo qui venit gladium mittere super terram, ut dividantur duo in tres (Matth. X). Et terram Nemrod (qui interpretatur, tentatio descendens) pascent in fovea ejus; gigantis enim et venatoris et superbientis contra Dominum terra, non est in montibus, sed in foveis. Iste cecidit quasi fulgur de coelo, et semper versatur inter bestias; et quia venator est, infructuosa ligna lustrat et silvas. Quantum ergo possum mea recolere memoria, numquam venatorem in bonam partem legi. Ismael et Esau venatores fuerunt (Gen. XVI et XXVII), et praecesserunt in typo populi Judaici, quorum alter filius Aegyptiae est, ambulans juxta carnem et juxta carnem vivens: alter primitiva propter lenticulam perdidit, et benedictionibus fratris invidens, fugat eum in Mesopotamiam. Redacta ergo terra Nemrod in foveis suis: Qui enim fodit foveam, incidet in eam (Prov. XXVI, 7): et qui lacum aperuit et effodit eum, incidet in fovea quam fecit, et revertetur dolor ejus in caput ejus, et super verticem 495 ejus iniquitas ejus descendet (Ps. VII, 16, 17). Et confosso Assyrio a septem pastoribus, et octo morsibus, liberavit nos Christus de manu Assur, qui venerat super terram nostram, et calcare cupiebat terminos Israel. Quod autem Symmachus ait: Et pascent terram Assur in gladio, et regionem Nemrod intra portas ejus, hoc sentiendum est, quod in domo sua alligetur fortis, et vulneretur adversarius. Et juxta Aquilam et quintam editionem, siccis et lanceis septem pastorum, et octo christorum hominum confodiatur.

(Vers. 7 seq.) Et erunt reliquiae Jacob in medio populorum multorum, quasi ros a Domino, et quasi stillae super herbam, quae non exspectat virum, et non praestolatur filios hominum. Et erunt reliquiae Jacob in gentibus, in medio populorum multorum, quasi leo in jumentis silvarum, et quasi catulus leonis in gregibus pecorum, qui cum transierit et conculcaverit et ceperit, et non est qui eruat. Exaltabitur manus tua super hostes tuos, et omnes inimici tui interibunt. Et erit in die illa, dicit Dominus, auferam equos tuos de medio tui: et disperdam quadrigas tuas, et perdam civitates terrae tuae, et destruiam omnes munitiones tuas, et auferam maleficia de manu tua, et divinationes non erunt in te. Et perire faciam sculptilia tua, et statuas tuas de medio tui, et non adorabis ultra opera manuum tuarum. Et evellam lucos tuos de medio tui, et conteram civitates tuas, et faciam in furore et in indignatione ultionem in cunctis gentibus, quae non audierunt.

These seven shepherds, therefore, and eight bites of men, shall feed Assur with the sword. For the living and effective word of God, *and sharper than any two-edged sword* (Heb. 4:12), was sent by him who came to send a sword upon the earth, so that two may be divided against three (Matt. 10:34-35). And the land of Nimrod (which is interpreted as *descending temptation*) they shall feed in its pit; for the land of the giant and hunter and of him who is proud against the Lord is not in the mountains but in the pits. He fell like lightning from heaven, and is always conversant among the beasts; and because he is a hunter, he wanders through unfruitful woods and forests. As much, therefore, as I can recall to my memory, I have never read of a "hunter" in a good sense. Ishmael and Esau were hunters (Gen. 16 and 27), and they preceded as a type of the Jewish people, of whom one is the son of an Egyptian woman, walking according to the flesh and living according to the flesh: the other lost his birthright for a dish of lentils, and envying the blessings of his brother, drives him into Mesopotamia. The land of Nimrod, therefore, is brought back into its pits: *For he who digs a pit shall fall into it* (Prov. 26:27): and *he who opened a lake and dug it out shall fall into the pit which he made, and his sorrow shall return upon his own head, and his iniquity shall descend upon his crown* (Ps. 7:16-17). And the Assyrian being pierced through by the seven shepherds and eight bites, Christ delivered us from the hand of Assur, who had come over our land and desired to tread upon the borders of Israel. Now, what Symmachus says: *And they shall feed the land of Assur with the sword, and the region of Nimrod within its gates*, this is to be understood as meaning that the strong man is bound in his own house, and the adversary is wounded. And according to Aquila and the Fifth edition, he is pierced through with the daggers and spears of the seven shepherds and eight Christs of men.

(Vers. 7 seq.) *And the remnant of Jacob shall be in the midst of many peoples as a dew from the Lord, and as drops upon the grass, which does not wait for man, and does not tarry for the sons of men.* *And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep, who, when he shall pass through and tread down and take, there is none that can deliver.* *Your hand shall be exalted over your enemies, and all your enemies shall perish.* *And it shall come to pass in that day, says the Lord, I will take away your horses from the midst of you: and I will destroy your chariots, and I will destroy the cities of your land, and I will tear down all your fortifications, and I will take away sorceries from your hand, and there shall be no divinations in you.* *And I will cause your sculptures and your statues to perish from the midst of you, and you shall no longer adore the works of your hands.* *And I will pluck up your groves from the midst of you, and I will crush your cities, and I will execute vengeance in fury and in indignation on all the nations that have not heard.*

LXX: Et erunt reliquiae Jacob in gentibus, in medio populorum multorum, quasi ros a Domino cadens, et quasi agni super gramen: ut non congregetur quisquam neque sit in filiis hominum. Et erunt reliquiae Jacob in gentibus, in medio populorum multorum, quasi leo in jumentis, in saltu, et quasi catulus leonis in gregibus pecorum: quomodo si pertranseat et dividens rapiat, et non sit qui eruat. Elevabitur manus tua super eos qui tribulant te, et omnes inimici tui perdentur. Et erit in die illa, dicit Dominus, interficiam equos de medio tui, et disperdam currus tuos, et subvertam civitates terrae tuae: et auferam omnes munitiones tuas. Et auferam maleficia tua de manibus tuis, et qui loquuntur, non erunt in te: et disperdam 496 sculptilia tua, et statuas tuas de medio tui, et ultra non adorabis opera manuum tuarum: et succidam lucos de medio tui, et demoliar civitates tuas, et faciam in ira, et in furore ultionem in gentibus, pro eo quod non audierunt.

Liberatis nobis de Assur, quando venerit super terram nostram, et ascenderit super terminos nostros, et liberatis a Domino qui suscitavit super eum septem pastores et octo morsus hominum, reliquiae Jacob, quos apostolos intelligimus, et primam de Judaes Ecclesiam, erunt in medio populorum multorum, quasi ros a Domino cadens. Ardebant enim ignitis diaboli jaculis corda populorum: et omnes gentes adulterantes a Deo, habebant corda, quasi clibanus igne succensus (Osee VII). Unde ros a Domino cadens, factus est sanitas infirmorum. Et quod in Anania, Azaria et Misael legimus (Dan. III), quod spiritus roris sibilantis fornacem ignis exstinxerit, hoc de omnibus generaliter sentiamus, quod in medio universarum gentium doctrina Apostolorum quasi ros fuerit a Domino. Quod autem sequitur: Et sicut agni super gramen, ut non congregetur quisquam neque sit in filiis hominum, de his accipiamus, qui de gentibus credere noluerunt, quod sint super eos Apostoli et reliquiae Jacob, sicut agni carpentes gramen, et herbam dentibus demetentes. Et hoc facient, ut qui Angeli esse noluerunt, spiritualem accipientes rorem, nequaquam inter homines congregentur, neque in parte rationabili deputentur, sed dicatur de eis: In labore hominum non sunt, et cum hominibus non flagellabuntur (Ps. LXXII, 5). Et erunt reliquiae Jacob in medio gentium quasi leo in jumentis in saltu, et quasi catulus leonis in gregibus ovium. Dominus enim Jesus, de quo in Genesi prophetatur: Catulus leonis Juda, de germine, fili mi, ascendisti: accubans dormisti ut leo et quasi catulus leonis (Gen. XLIX, 9).

LXX: *And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a dew falling from the Lord, and as lambs upon the grass: that no one may be gathered together nor be among the sons of men.* LXX: *And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts, in the forest, and as a young lion among the flocks of sheep: in what way if he should pass through and dividing should seize, and there be none to deliver.* LXX: *Your hand shall be raised over those who trouble you, and all your enemies shall be destroyed.* LXX: *And it shall come to pass in that day, says the Lord, I will slay your horses from the midst of you, and I will destroy your chariots, and I will subvert the cities of your land: and I will take away all your fortifications.* LXX: *And I will take away your sorceries from your hands, and those who speak shall not be in you: and I will destroy your sculptures and your statues from the midst of you, and you shall no longer adore the works of your hands.* LXX: *and I will cut off the groves from the midst of you, and I will demolish your cities, and I will execute vengeance in anger and in fury on the nations, for that they have not heard.*

We having been delivered from Assur, when he shall have come over our land and ascended over our borders, and having been delivered by the Lord who raised up over him seven shepherds and eight bites of men, the remnant of Jacob, whom we understand to be the apostles and the first Church from the Jews, shall be in the midst of many peoples as a dew falling from the Lord. For the hearts of the peoples were burning with the fiery darts of the devil: and all the nations committing adultery from God had hearts like an oven heated with fire (Hos. 7). Whence the dew falling from the Lord became the health of the infirm. And what we read in Ananias, Azarias, and Mishael (Dan. 3), that the spirit of a whistling dew extinguished the furnace of fire, let us feel this generally of all: that in the midst of all nations the doctrine of the Apostles was as a dew from the Lord. As for what follows: *And as lambs upon the grass, that no one may be gathered together nor be among the sons of men*, let us take this concerning those of the nations who would not believe, that over them the Apostles and the remnant of Jacob are as lambs plucking the grass and reaping the herb with their teeth. And they shall do this so that they who would not be Angels, receiving the spiritual dew, should by no means be gathered among men, nor be reckoned in the rational part, but it should be said of them: *In the labor of men they are not, and with men they shall not be scourged* (Ps. 72:5). And the remnant of Jacob shall be in the midst of the nations as a lion among the beasts in the forest, and as a young lion among the flocks of sheep. For the Lord Jesus, of whom it is prophesied in Genesis: *A lion's whelp is Judah, from the germ, my son, you have ascended: couching you have slept as a lion and as a young lion* (Gen. 49:9);

Et in alio loco: Accubans requievit ut leo, et quasi catulus leonis, quis suscitabit eum? dedit et apostolis suis quibus dixerat: Ite, baptizate omnes gentes in nomine Patris, et Filii, et Spiritus sancti (Matth. XXVIII, 19): ut quomodo leoni nemo potest resistere in jumentis, et catulo leonis in ovibus, ita illi de manu Assyrii, et de manu diaboli liberati, 497 raperent jumenta et pecora: homines quippe et jumenta salvos faciet Dominus (Psal. XXXV, 7). Et raperent, not ut interficerent, sed ut dividerent, hoc est, ab infidelibus separarent, et non essent qui eis resisterent. Leone autem et catulo leonis, ita in jumentis, et in ovibus pervagante, manus Dei exaltatur super eos, qui vel Deum, vel reliquias Israel ante tribulaverant. Et omnes inimici ejus disperderent, not quod pereant inimici, et esse desistant; sed quia in eo quod inimici sunt pereant. Sicut Thessalonicensibus scribitur: Quem Dominus Jesus interficiet spiritu oris sui (II Thes. II, 8). Haec interfectio non abolitionem significat, sed cessationem pessimae vitae, qua male ante vivebant. Denique infert: Et destruet illustratione adventus sui. Numquam autem destrueret, si interfectio abolitionem sonaret, cum jam esse cessasset: ita et hic inimicorum consumptio, juxta Proverbia Salomonis accipitur, in quibus scriptum est: Interitus impiis hospitabitur: non erit perpetuus, non eos rediget ad nihilum; sed hospitabitur apud eos quamdiu quae in illis est, impietas consumatur. Deus enim creavit hominem, ne interiret, et mortem non fecit.

Post haec sequitur: Et erit in die illa, quando elevata fuerit manus tua super hostes tuos, o Israel, et omnes inimici tui perierint, interficiam equos tuos de medio tui, id est, de principali (ἡγεμονικῶ) cordis tui lascivientes impetus, et equorum more, ruptis vinculis, proruentes, et currus tuos quibus tibi in vitiis tuis placebas, et peccata peccatis consocians, quasi triumphans in quadrigis ferebaris. Et disperdam civitates terrae tuae: Non enim aedificasti urbem quam laetificat impetus fluminis Dei (Psal. XLIX), et quae in montibus sita est, et coelestem Jerusalem (Matt. V), sed quam aedificaverat Cain (Genes. IV). Unde dicuntur civitates terrae, operibus terrenis exstructae. Et auferam, inquit, omnes munitiones tuas, divitias, scilicet, et pompam saeculi, et rhetorum eloquentiam, dialecticorumque tendiculas, in quibus tibi velut in munitionibus confidebas. Et auferam maleficia de manibus tuis, quibus vel ipse decipiebaris ab aliis, vel deceptus alios decipiebas, et loquentes, sive pronuntiantes non erunt tibi.

and in another place: *Couching he has rested as a lion, and as a young lion, who shall raise him up?* (Num. 24:9), gave also to his apostles to whom he had said: *Go, baptize all nations in the name of the Father, and of the Son, and of the Holy Spirit* (Matt. 28:19): so that just as no one can resist a lion among the beasts and a young lion among the sheep, so they, delivered from the hand of the Assyrian and from the hand of the devil, should seize the beasts and the sheep—for *men and beasts the Lord will save* (Ps. 35:7). And they should seize, not to kill, but to divide, that is, to separate them from the infidels, and there should be none to resist them. With the lion and the young lion thus wandering among the beasts and the sheep, the hand of God is exalted over those who before had troubled either God or the remnant of Israel. And all his enemies shall be destroyed, not that the enemies perish and cease to be, but that they perish in that which they are enemies. Just as it is written to the Thessalonians: *Whom the Lord Jesus shall slay with the spirit of his mouth* (2 Thess. 2:8). This slaying does not signify abolition, but the cessation of the worst life in which they before lived evilly. Finally, he adds: *And he shall destroy with the brightness of his coming.* Now he would never destroy if the slaying sounded of abolition, since it would have already ceased to be: so also here the consumption of enemies is taken according to the Proverbs of Solomon, in which it is written: *Destruction shall lodge with the impious*: it shall not be perpetual, it shall not reduce them to nothing; but it shall lodge with them as long as the impiety that is in them is consumed. For God created man that he should not perish, and did not make death.

After these things follows: *And it shall be in that day*, when your hand shall be raised over your enemies, O Israel, and all your enemies shall have perished, *I will slay your horses from the midst of you*, that is, the wanton impulses of the principal part (*hegemonikon*) of your heart, and like horses, with their bonds broken, rushing forth; and your chariots in which you pleased yourself in your vices, and joining sins to sins, you were carried as if triumphing in four-horse chariots. *And I will destroy the cities of your land*: For you did not build the city which the stream of the river of God makes glad (Ps. 45:5), and which is situated on the mountains, and the heavenly Jerusalem (Matt. 5:14), but that which Cain had built (Gen. 4). Whence they are called cities of the earth, built by earthly works. *And I will take away*, he says, *all your fortifications*, riches, namely, and the pomp of the world, and the eloquence of rhetoricians and the snares of dialecticians, in which you trusted as in fortifications. *And I will take away sorceries from your hands*, by which either you yourself were deceived by others, or being deceived you deceived others; and *those who speak* or *pronounce* shall not be for you.

Nunc loquentibus et pronuntiantibus plenus est orbis: loquuntur quae nesciunt: docent quae non 498 didicerunt: magistri sunt, cum discipuli ante non fuerint. Cum ergo docuerit Deus hominem scientiam, cessabunt falsae praesumptiones, et perversa doctrina tolletur. Et disperdam sculptilia tua et titulos tuos de medio tui. Sculptilia nostra sunt, quae a loquentibus facta sunt, vel quae ipsi fingimus nobis. Unde praecipitur in Lege (Exod. XX), ne nobis sculptile faciamus, et ne titulos in terra nostra ponamus (Levit. XXVI): et nequaquam ultra adorabis opera manuum tuarum (Deut. V). Infelix humana conditio et insipientiae plena atque erroris, scit de suo sensu dogmata esse composita, non ignorat a se esse idolum simulatum, et pro Deo adorat opera manuum suarum, et curvatur homo, ut deceptus decipiat. Additur in repromissione quae dirigitur ad reliquias, id est, ὑπόλειμμα Jacob: Et succidam lucos de medio tui, et disperdam civitates tuas, ut omnia ligna silvarum, et lucos quos in templo Dei plantari prohibitum est, et civitates male exstructas, quas antea vocaverat civitates terrae, destruat atque consumat. Postquam autem hoc fecerit reliquiis Jacob, tunc convertetur ad gentes quas depasti sunt Apostoli quasi agni [Al. agri] gramen. Et quia rorem sermonis recipere noluerunt, faciam, inquit, in ira et in furore ultionem in gentibus, pro eo quod audire noluerunt. Unde et propheta ait: Domine, ne in furore tuo arguas me: neque in ira tua corripas me (Psal. VI, 1). Hoc juxta Septuaginta interpretes, quia intelligentia spiritualis est, et debuimus sensum cum superioribus capitulis jungere, disputatum sit.

Caeterum Hebraei istiusmodi deliramenta somniant: Postquam septem quos fingunt, et quos volunt pastores, et octo principes homines Assyriorum vicerint, et terram Nemrod in gladiis suis paverint, et hoc factum fuerit cum in terram Judae ante Assyrius venerit: tunc veniente, inquirunt, Christo, omnes reliquiae Jacob quae potuerint in [Al. de] gentibus superesse, erunt in benedictione, quasi ros a Domino veniens, et quasi pluvia super herbam, et nequaquam sperabunt in hominibus, et in filiis hominum, sed in Deo. Et erunt in medio gentium atque populorum sanguinarij atque crudeles, et de veteribus quondam se dominis vindicantes, quasi leo in jumentis silvarum, et quasi catulus leonis in gregibus pecorum, 499 et nullus erit qui possit eorum robori resistere. Tunc exaltabitur, o Deus, vel o Israel, manus tua super Assyrios, et omnes hostes et inimici tui, qui nunc te possident, interibunt. In illa videlicet die, quando de gentibus fueris liberatus, auferam equos et quadrigas tuas, quae in mediis urbibus tuis sunt.

Now the world is full of those who speak and pronounce: they speak what they do not know: they teach what they have not learned: they are masters when they have not first been disciples. When, therefore, God shall have taught man knowledge, false presumptions shall cease, and perverse doctrine shall be taken away. *And I will destroy your sculptures and your titles from the midst of you.* Our sculptures are those which have been made by those who speak, or which we ourselves fashion for ourselves. Whence it is commanded in the Law (Exod. 20) that we should not make for ourselves a sculpture, and that we should not place titles in our land (Lev. 26); and *you shall by no means adore the works of your hands* (Deut. 5). Unhappy is the human condition and full of folly and error: it knows that dogmas are composed from its own sense, it is not ignorant that the idol was fashioned by itself, and yet for God it adores the works of its hands, and man is bent down, so that being deceived he may deceive. It is added in the promise which is directed to the remnant, that is, the *hypoleimma* of Jacob: *And I will cut off the groves from the midst of you, and I will destroy your cities*, so that all the trees of the forests and the groves which it is forbidden to plant in the temple of God, and the cities badly built, which he had before called cities of the earth, he may destroy and consume. But after he has done this to the remnant of Jacob, then he will be converted to the nations whom the Apostles fed upon as lambs upon the grass. And because they would not receive the dew of the word, *I will execute*, he says, *vengeance in fury and in indignation on the nations, for that they have not heard.* Whence also the prophet says: *O Lord, rebuke me not in your fury: nor correct me in your wrath* (Ps. 6:2). This, according to the Septuagint translators, because the understanding is spiritual, and we ought to join the sense with the superior chapters, has been discussed.

Otherwise, the Hebrews dream of ravings of this kind: After the seven whom they imagine and whom they wish to be shepherds, and the eight princes of men shall have conquered the Assyrians, and fed the land of Nimrod with their swords, and this shall have been done when the Assyrian had before come into the land of Judah: then, they say, at the coming of Christ, all the remnant of Jacob who can remain among the nations shall be in blessing, as a dew coming from the Lord, and as rain upon the grass, and they shall by no means hope in men and in the sons of men, but in God. And they shall be in the midst of nations and peoples bloody and cruel, and taking vengeance for themselves from their former masters, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep, and there shall be no one who can resist their strength. Then, O God, or O Israel, your hand shall be raised over the Assyrians, and all your hosts and enemies who now possess you shall perish. On that day, namely, when you shall have been delivered from the nations, I will take away the horses and chariots which are in the midst of your cities.

Non quod equos et quadrigas tunc habuerit Israel, sed Assyriorum equos et quadrigas quae in medio urbium tuarum versantur: et disperdam omnes civitates tuas, et munitiones quas idolis dedicasti: et auferam magos et hariolos de terra tua, et perire faciam omnia sculptilia et statuas tuas, et non adorabis ultra opera manuum tuarum. Evellam quoque atque subvertam omnes lucos tuos, et civitates tuas quas idolis dedicaras. Cumque hoc tibi fecero, et ita placatus fuero, ut quidquid in te mali est, auferatur: tunc etiam in furore et in indignatione mea ulciscar te de universis gentibus, quae meum noluerunt audire sermonem.

Respondeat hoc loco carneus Israel, utrum facta dicat haec an futura? Si facta commemorat, praebeat historiam, det auctoritatem veterum librorum: doceat cunctas gentes et Assyrium Israeli quondam fuisse subjectum. Si autem sevana spe ludens futurum putat esse quod dicitur: quando Christus venerit, quae tunc de Israel idola auferentur, quae modo non colit? qui succidentur luci, quos non habet? quae urbes subruentur, quae olim subrutae sunt? qui tollentur harioli, quos cum non habeat, nec habere se gloriatur: tamen tanto tempore derelicta est filia Sion, et sedet sine altari, et sine sacerdotibus; et aliis fruges eorum comedentibus, ipsi siccis faucibus sibi futura promittunt quae nesciunt.

(Cap. VI.---Vers. 1, 2.) Audite quae Dominus loquitur: Surge, contende iudicio adversum montes, et audiant colles vocem tuam. Audite (Vulg. Audiant), montes, iudicium Domini, et fortia fundamenta terrae, quia iudicium Domini, cum populo suo, et cum Israel dijudicabitur. LXX: Audite quae Dominus locutus est: Surge, iudicare apud montes, et audiant colles vocem tuam. Audite, montes, iudicium Domini, et valles fundamenta terrae, quia iudicium Domini adversus populum suum, et cum Israel iudicabitur. Pro fortibus fundamentis terrae quae LXX et valles fundamenta terrae interpretati sunt, Symmachus et Theodotio transtulerunt, et antiqua fundamenta terrae: quinta autem editio ipsum Hebraicum posuit, ETHANIM , fundamenta terrae.

Prima igitur vox prophetae est: Audite quae Dominus loquitur. Deinde Deus loquitur ad prophetam: Surge, contende iudicio adversum montes, et audiant colles vocem tuam. Rursum propheta, sicut ei fuerat imperatum, montibus loquitur, et non solum montibus, sed ad fortia quoque fundamenta terrae, et dicit, Audite, montes, iudicium Domini, et fortia fundamenta terrae. Causamque reddit, quare eos compellat audire. Quia iudicium Domini cum populo suo, et cum Israel dijudicabitur.

Not that Israel shall then have horses and chariots, but the horses and chariots of the Assyrians which are found in the midst of your cities: and I will destroy all your cities, and the fortifications which you dedicated to idols: and I will take away the magi and soothsayers from your land, and I will cause all your sculptures and statues to perish, and you shall no longer adore the works of your hands. I will also pluck up and subvert all your groves, and your cities which you had dedicated to idols. And when I have done this for you, and have been so appeased that whatever of evil is in you is taken away: then also in my fury and in my indignation I will avenge you of all the nations that would not hear my word.

Let carnal Israel answer at this point whether it says these things are done or future? If it commemorates things done, let it provide the history, let it give the authority of the ancient books: let it teach that all nations and the Assyrian were once subject to Israel. But if, playing with vain hope, it thinks that which is said is to be in the future: when Christ shall come, what idols shall then be taken away from Israel, which it does not now worship? What groves shall be cut down, which it does not have? What cities shall be overthrown, which were long ago overthrown? What soothsayers shall be taken away, whom since it does not have, it does not even boast to have? Yet for so long a time has the daughter of Zion been forsaken, and she sits without an altar and without priests; and with others eating their fruits, they themselves with dry throats promise themselves future things which they know not.

(Chapter VI.—Verses 1, 2.) Hear what the Lord says: Arise, contend in judgment against the mountains, and let the hills hear your voice. Hear (Vulg. Let them hear), mountains, the judgment of the Lord, and the strong foundations of the earth, because the judgment of the Lord is with his people, and it shall be adjudicated with Israel. LXX: Hear what the Lord has spoken: Arise, be judged before the mountains, and let the hills hear your voice. Hear, mountains, the judgment of the Lord, and the valleys the foundations of the earth, because the judgment of the Lord is against his people, and it shall be judged with Israel. Instead of the "strong foundations of the earth" which the LXX interpreted as "and the valleys the foundations of the earth," Symmachus and Theodotion translated, "and the ancient foundations of the earth"; the fifth edition, however, put the Hebrew itself, ETHANIM, foundations of the earth.

The first voice, therefore, is that of the prophet: "Hear what the Lord says." Then God speaks to the prophet: "Arise, contend in judgment against the mountains, and let the hills hear your voice." Again the prophet, just as he had been commanded, speaks to the mountains, and not only to the mountains, but also to the strong foundations of the earth, and says: "Hear, mountains, the judgment of the Lord, and the strong foundations of the earth." And he gives the reason why he compels them to hear. Because the judgment of the Lord is with his people, and it shall be adjudicated with Israel.

Pro montibus ad quos propheta loquitur, et pro fortibus fundamentis terrae, colles et valles LXX transtulerunt, id, ut mihi videtur, intelligentes, quod populus nihil dignum montium anditione fecerit, sed vel collibus qui inferiores sunt a sublimitate montium, vel vallibus in ima demersis.

Surge, inquit, iudicio contende apud montes, et audiant colles vocem tuam. Jubeatur surgere qui vel sedet, vel jacet [Al. tacet] vel dormit, vel mortuus est, secundum illud quod Apostolus ait: Elevare qui dormis, et resurge a mortuis, et illuminabit te Christus (Ephes. V, 14). Surge a mortuis, ut in novitate ambules vitae, ut terram deserens, ad altiora nitaris. Et iudicio contende adversum montes, quos non alios significari puto quam Angelos, quibus rerum humanarum commissa est procuratio, Deuteronomii Cantico in idipsum congruente: Cum divideret excelsus gentes, cum disseminaret filios Adam, constituit terminos terrae secundum numerum Angelorum Dei (Deut. XXXII, 8). Hi sunt administratorii spiritus, missi in ministerium propter eos qui haereditatem salutis possessuri sunt.

Et contende iudicio; ut sive montes, sive colles [Al. valles] reperti fuerint, non digne populos procurasse, vel meum videatur esse qui tales praeposui, vel culpa tollatur a populo, et referatur ad principes. Legamus Apocalypsin Joannis Apostoli, in qua laudantur accusanturque Angeli Ecclesiarum pro virtutibus vitiisque eorum, quibus praeesse dicuntur. Sicut enim interdum episcopi culpa est, interdum plebis; et saepe magister peccat, saepe discipulus, nonnumquam patris vitium est, nonnumquam filii, ut vel bene vel male erudiantur: ita in iudicio Dei, vel ad Angelos crimen referetur, si non egerint cuncta quae ad suum officium pertinebant, vel ad populum, si illis universa facientibus, ipsi audire contempserint.

Sunt qui montes et colles et fortia fundamenta terrae, Abraham, Isaac et Jacob, et patriarchas reliquos interpretantur, quibus quasi auditoribus [Al. auctoribus], et ad iudicium convocatis, populi Israel negotium ventilandum sit. Alii montes, colles, et valles Angelos, sicut supra diximus, arbitrantur, qui vel in coelestibus serviant Deo, vel hominibus praesint super hanc terram, vel apud inferos constituti, eorum qui suo vitio exstiteret terreni, fundamenta dicantur: de quibus terrae fundamentis et alibi scriptum invenimus: Ignis accensus est ex furore meo, ardebit usque ad inferos deorsum: devorabit terram, et fundamenta ejus (Deut. XXXII, 22).

For the mountains to which the prophet speaks, and for the strong foundations of the earth, the LXX translated "hills and valleys," understanding this, as it seems to me, because the people did nothing worthy of the hearing of mountains, but either of hills which are lower than the height of mountains, or of valleys plunged into the depths.

"Arise," he says, "contend in judgment at the mountains, and let the hills hear your voice." He is ordered to arise who either sits, or lies down, or is silent, or sleeps, or is dead, according to that which the Apostle says: "Rise, you who sleep, and arise from the dead, and Christ shall enlighten you" (Eph. 5:14). Arise from the dead, that you may walk in newness of life, so that deserting the earth, you may strive for higher things. And "contend in judgment against the mountains," which I think signify none other than the Angels, to whom the management of human affairs has been committed, the Song of Deuteronomy agreeing in this very thing: "When the Most High divided the nations, when he scattered the sons of Adam, he established the bounds of the earth according to the number of the Angels of God" (Deut. 32:8). These are the ministering spirits (*administratorii spiritus*), sent into service for the sake of those who are to possess the inheritance of salvation.

"And contend in judgment"; so that whether mountains or hills be found not to have managed the peoples worthily, either it may seem to be mine who appointed such leaders, or the blame may be taken from the people and referred to the princes. Let us read the Apocalypse of John the Apostle, in which the Angels of the Churches are praised and accused for their virtues and vices, over which they are said to preside. For as sometimes the fault is the bishop's, sometimes the people's; and often the master sins, often the disciple, sometimes it is the father's fault, sometimes the son's, as they are trained either well or ill: so in the judgment of God, either the crime will be referred to the Angels, if they did not do all things that pertained to their office, or to the people, if when they did everything, the people themselves despised to hear.

There are those who interpret the mountains and hills and strong foundations of the earth as Abraham, Isaac, and Jacob, and the remaining patriarchs, before whom, as auditors and summoned to judgment, the business of the people of Israel is to be ventilated. Others think the mountains, hills, and valleys are Angels, as we said above, who either serve God in the heavens, or preside over men upon this earth, or being established among those below, are called the foundations of those who by their own fault became earthly: concerning which foundations of the earth we find it written elsewhere: "A fire is kindled by my fury, it shall burn even to the lowest hell: it shall devour the earth and its foundations" (Deut. 32:22).

Fortia et antiqua fundamenta terrae (quorum causa hucusque terra non praeterit, et super inane pendens, librata consistit) justorum merita sunt, de quibus Apostolus loquitur: Aedificati super fundamenta apostolorum et prophetarum (Ephes. II, 20). Sicut igitur apostoli, et prophetae, et universus Martyrum chorus fortia fundamenta sunt terrae: sic secundum LXX valles et praerupta, quae significantius Graece pharagges appellantur, eorum sunt fundamenta, qui choici [Mss. choici] imaginem receperunt. Iudicium ergo Domini cum populo suo, et cum Israel dijudicabitur. Qui poterat quasi Deus pro sceleribus populi peccatoris inferre supplicia, non vult videri potens, sed justus, et ad iudicium provocat peccatores, juxta illud propheticum: Venite, et judicemur, dicit Dominus (Isai. XLIII, 26), etiam nunc populum Israel cogit, praesentibus Angelis, et omni creatura, si quid habeat respondere, ut justificetur Deus in sermonibus suis, et vincat cum iudicatur (Psal. L).

(Vers. 3 seq.). Popule meus, quid feci tibi: et quid molestus fui tibi, responde mihi, quia eduxi te de terra Aegypti, et de domo servientium liberavi te, et misi ante faciem tuam Moysen, et Aaron, et Mariam. Popule meus, memento, quaeso, quid cogitaverit contra te [Vulg. tacet contra te] Balac rex Moab, et quid responderit ei Balaam, filius Beor, de Settim usque ad Galgal, ut cognosceres justitias Domini. LXX: Populus meus, quid feci tibi, אֱלֹהִים aut quid contristavi te ** aut in quo molestus fui tibi? responde mihi: quia eduxi te de terra Aegypti, et de domo servitutis redemi te, et misi ante faciem tuam Moysen, et Aaron, et Mariam. Populus meus, recordare quid cogitaverit adversum te Balach, rex Moab, et quid responderit ei Balaam, filius Beor, de Schaenis [Al. Seinis et Scynis] usque ad Galgal: ut cognosceretur justitia Domini. Pro justitiis, sive justitia, misericordias interpretatus est Symmachus, et ubi LXX Schaenis; omnes ipsum Hebraicum SETTIM () transtulerunt. Est autem locus in quo Balac rex Moabitarum adversum Israel congregavit exercitum, אֶלְיָזָר ... אֶלְיָזָר , arboribus, quae per eremum montis Sina hodie quoque gignuntur. Nam ubi in LXX vel arca Testamenti, vel altare et tabernaculum, caeteraque quae de lignis imputribilibus facta referuntur, in Hebraico ponuntur ligna Settim, quae habent similitudinem arboris, quam nos vulgo Spinam albam dicimus. Unde arbitror et LXX אֶלְיָזָר , interpretatos esse, hoc est, lentiscum; sed paulatim librariorum errore factum esse, ut אֶלְיָזָר — אֶלְיָזָר , id est, funes, pro אֶלְיָזָר — אֶלְיָזָר , hoc est, lentiscis legerentur.

The strong and ancient foundations of the earth (on account of which the earth does not pass away until now, and hanging over the void, remains balanced) are the merits of the righteous, of whom the Apostle speaks: "Built upon the foundations of the apostles and prophets" (Eph. 2:20). Just as, therefore, the apostles and prophets and the entire choir of Martyrs are the strong foundations of the earth: so according to the LXX the valleys and precipices, which are more significantly called pharaggēs in Greek, are the foundations of those who received the image of the earthly (choici). The judgment of the Lord, therefore, shall be adjudicated with his people, and with Israel. He who could, as God, bring punishments for the crimes of the sinning people, does not wish to seem powerful, but just, and provokes the sinners to judgment, according to that prophetic word: "Come, and let us be judged, says the Lord" (Isa. 43:26). Even now he compels the people of Israel, in the presence of the Angels and every creature, if they have anything to answer, so that God may be justified in his words and overcome when he is judged (Ps. 50).

(Verse 3 seq.). My people, what have I done to you? and in what have I been troublesome to you? answer me. Because I brought you out of the land of Egypt, and from the house of those serving I delivered you, and I sent before your face Moses, and Aaron, and Miriam. My people, remember, I pray, what Balak king of Moab thought against you, and what Balaam the son of Beor answered him, from Shittim even to Gilgal, that you might know the righteousness of the Lord. LXX: My people, what have I done to you? ÷ or in what have I grieved you? ** or in what have I been troublesome to you? answer me: because I brought you out of the land of Egypt, and from the house of servitude I redeemed you, and I sent before your face Moses, and Aaron, and Miriam. My people, remember what Balak king of Moab thought against you, and what Balaam the son of Beor answered him, from the Schoinoi even to Gilgal: that the righteousness of the Lord might be known. For "righteousness" (plural or singular), Symmachus interpreted "mercies"; and where the LXX have Schoinoi, all translated the Hebrew itself SETTIM. It is, moreover, the place in which Balak king of the Moabites gathered an army against Israel, homonymous (homonymos) with the trees which even today are produced through the desert of Mount Sinai. For where in the LXX either the Ark of the Testament, or the altar and the tabernacle, and the other things that are reported as made of incorruptible wood, in the Hebrew are placed "Shittim wood," which have the likeness of the tree which we commonly call the White Thorn. Whence I think the LXX also interpreted schinos, that is, the mastic tree (lentiscum); but that gradually by the error of scribes it happened that schoinos, that is, cords (funes), were read instead of schinos, that is, mastic trees.

Loquitur igitur Deus ad populum Israel, et ad iudicium provocat, et licentiam contra se tribuit disputandi. Popule meus, quid feci tibi, quod facere non debui? vel quid contristavi te? licet hoc non habeatur in Hebraico. Contristat autem pater filium flagellatum, et iniquitates ovium in virga pastor [Al. pastoris] visitat. Quid molestus fui tibi? vel, ut significantius in Hebraico scriptum est, quo labore te pressi? an beneficia mea contumeliam interpretaberis, et pepones carnesque Aegyptias desiderans, dolebis te eductum de terra Aegypti, ac de domo servitutis meo auxilio liberatum, quia dedi ductores tibi Moysen amicum meum, et Aaron sacerdotem meum, et Mariam prophetissam meam? Quod si hoc tibi parvum videtur, recordare illius temporis quando Balac rex Moab, Balaam divinum adversum te mercede conduxit, et vide quomodo contra voluntatem suam, cupiens tibi maledicere hariolus benedixit (Num. XXII): de Settim usque ad Galgal, totum exercitum Israel oculis lustrans, et mutans loca, quasi ego non possem cum pergente pergere, et cum transeunte transire: et hoc feci, ut misericordiae meae et iustitiae noscerentur tibi, tantum te amantis, ut cum ego quotidie ore blasphemantium maledicar, tibi ad inimico non dimiserim maledici. Hebraei hunc locum in quo dicitur, de Settim usque ad Galgal, ut cognosceres iustitias Domini (Num. XXV), ita exponunt: ab eo tempore quo fornicati estis in Madian, usque ad tempus quo Saul apud Galgal est unctus in regem (I Reg. X), repetite memoria quae mala operati estis, et quanta vobis bona fecerim, et meam in vos misericordiam cognoscetis.

Hoc juxta historiam Deus ad carnalem Israel locutus sit. Nos autem qui cupimus revelata facie gloriam Domini contemplari, et vere habemus patrem Abraham, audiamus cum peccaverimus adversum nos disputantem Deum, et nos in beneficiorum suorum magnitudine arguentem. Servimus quippe aliquando Pharaoni, et Aegypto populo lutum et lateres fabricati sumus: et redemit nos qui dedit semetipsum redemptionem pro omnibus, ut diceremus qui redempti eramus a Domino, quos redemit de manu inimicorum, et quos de regionibus congregavit: Quia in aeternum misericordia ejus (Psal. CVI, 1). Emitis quoque ante faciem nostram Moysen spiritualement legem, et Aaron magnum sacerdotem, non typicum Ephod, veritatemque portantem, sed habentem in fronte signaculum sanctitatis quod Deus Pater signavit. Et misit Mariam vaticinium prophetarum, et non solum id nobis praestitit; sed de inimicorum quoque nos manibus liberavit. Recordemur enim quid cogitaverit adversum nos, qui devorare voluit, et nostram congregationem elingere, verus Balac diabolus. Balac enim interpretatur *ἀλάττω*, id est, elingens, rex aquae paternae: siquidem Moab juxta aliam etymologiam, aqua paterna dicitur.

God, therefore, speaks to the people of Israel, and provokes them to judgment, and grants liberty to dispute against him. My people, what have I done to you, which I ought not to have done? or in what have I grieved you? although this is not found in the Hebrew. For a father grieves a scourged son, and the shepherd visits the iniquities of the sheep with a rod. In what have I been troublesome to you? or, as it is more significantly written in the Hebrew, with what labor have I pressed you? will you interpret my benefits as an insult, and desiring the melons and the Egyptian meats, will you grieve that you were brought out of the land of Egypt, and delivered from the house of servitude by my help, because I gave you as leaders Moses my friend, and Aaron my priest, and Miriam my prophetess? But if this seems small to you, remember that time when Balak king of Moab hired Balaam the diviner against you with a reward, and see how against his will, the soothsayer desiring to curse you, blessed you (Num. 22): from Shittim even to Gilgal, surveying the whole army of Israel with his eyes, and changing places, as if I could not go with him as he went, and pass with him as he passed: and I did this, that my mercies and righteousness might be known to you, I who love you so much that, though I am daily cursed by the mouth of blasphemers, I did not permit you to be cursed by an enemy. The Hebrews explain this place in which it is said, "from Shittim even to Gilgal, that you might know the righteousness of the Lord" (Num. 25), thus: from that time when you committed fornication in Midian, even to the time when Saul was anointed as king at Gilgal (1 Sam. 10), repeat in your memory what evils you have wrought, and how many good things I have done for you, and you shall know my mercy toward you.

This, according to the history, God has spoken to the carnal Israel. But we, who desire to contemplate the glory of the Lord with revealed face, and truly have Abraham as our father, let us hear God disputing against us when we have sinned, and arguing with us in the magnitude of his benefits. For we once served Pharaoh, and for the Egyptian people we fashioned mud and bricks: and he redeemed us who gave himself as a redemption for all, so that we might say, we who were redeemed by the Lord, whom he redeemed from the hand of enemies, and whom he gathered from the regions: "Because his mercy endures forever" (Ps. 106:1). He sent also before our face the spiritual law (Moses), and the great priest (Aaron), not bearing a typical Ephod and the truth, but having on his forehead the seal of holiness which God the Father has sealed. And he sent Miriam, the prophecy of the prophets, and not only did he provide that for us; but he also delivered us from the hands of enemies. For let us remember what he thought against us, he who wished to devour and to lick out our congregation, the true Balak, the devil. For Balak is interpreted as "licking out" (*elingens*), the king of the father's water: since Moab according to another etymology is called "father's water" (*aqua paterna*).

Cum igitur insidiaretur nobis Balac, et insidiaretur per vanum populum suum, quod interpretatur Balaam, non permisit nos Deus maledictis illius subiacere; sed econtrario benedixit nobis, rei ipsius veritate compulsus vanus populus gentium, natus de eo qui in pelle est: nam Beor interpretatur in pelle, semper carni et mortis operibus deditus: responditque pro nobis vanus populus, ortus ex eo qui totus in pelle est, semper commutans loca, vel stans super spinas, sive super funiculos, ut Vulgatae quoque editionis sequamur errorem. Spinae autem juxta eloquium Salvatoris, curae hujus saeculi, et divitiae, et voluptates sunt in quibus vanus est populus (Matth. XIII, Marc. V). Quod autem stet in funibus, in vinculis videlicet peccatorum (funibus enim peccatorum suorum unusquisque constringitur [Prov. V], et Isias testis est, dicens: Vae qui protrahunt peccata sua quasi funem longum, et quasi lorum jugi vitulae iniquitates (Isai. V, 18). Si igitur stat, non stat nisi in spinis et in funibus: si autem voluerit circuire, non habet stabilem gradum, sed semper fluctuans et vacillans, pervenit usque ad Galgala, quod interpretatur $\text{Î}\ddot{\text{I}}\dots\text{Î}\ddot{\text{I}}\text{f}\frac{1}{4}\frac{1}{2}\text{Î}$, id est, volubilitas vel volutabrum. Si quando viderimus consurgere aliquos adversum nos, et avidis faucibus nostrum sitire sanguinem, et ex improvisa dispensatione Dei, pro nobis fieri eos, qui contra nos venerant, dicamus, Balaam de funiculis venit usque ad Galgal, ut cognoscatur justitia Dei.

(Vers. 6, 7.) Quid dignum offeram Domino? curvabo genu Deo excelso? Numquid offeram ei holocaustomata, et vitulos anniculos? Numquid placari potest Dominus in millibus arietum, aut in multis millibus hircorum pinguium? Numquid dabo primogenitum meum pro scelere meo: fructum ventris mei pro peccato animae meae? LXX: In quo apprehendam Dominum? suscipiam Deum meum excelsum? Si apprehendam eum in holocaustis, in vitulis anniculis? suscipiat Dominus in millibus arietum, vel in decem millibus hircorum pinguium? si dabo primogenita mea pro impietate: fructus ventris mei pro peccato animae meae.

Deus populum ad iudicium provocarat: ille sciens peccatum suum non vult contendere, sed rogare, nec tamen in ipsis precibus habet fiduciam. Nihil enim dignum est, quod pro peccato possit Deo offerri, et nulla humilitas potest maculas eluere delictorum, quia impossibile est sanguinem taurorum, et vitulorum, et holocausta medullata, et cruorem arietum, et hircorum pinguium, animae sordes lavare (Hebr. X). Numquid, ait, dabo primogenitum meum pro scelere meo, sicuti rex Moab fecisse describitur (IV Reg. III)? aut fructum ventris mei pro peccato animae meae, quod fecit Jephthe, pro temeritate voti offerens filiam (Judith. XI)? Nos ergo qui sumus de populo Dei scientes quia non justificabitur in conspectu ejus omnis vivens (Ps. CXLII), et dicentes: Jumentum factus sum apud te (Ps. LXXII, 23), agentes poenitentiam pro peccatis, dubitamus et dicimus: In quo apprehendam Dominum, suscipiam Dominum meum excelsum?

When, therefore, Balak was laying snares for us, and laying snares through his "vain people," which is interpreted as Balaam, God did not permit us to be subject to his curses; but on the contrary he blessed us, the vain people of the nations being compelled by the truth of the matter itself, born of him who is "in the skin": for Beor is interpreted as "in the skin" (in pelle), always dedicated to the flesh and the works of death: and the vain people answered for us, sprung from him who is entirely in the skin, always changing places, or standing upon thorns, or upon little cords, that we may also follow the error of the Vulgate edition. For thorns, according to the word of the Savior, are the cares of this world, and riches, and pleasures, in which the people is vain (Matt. 13, Mark 4). But that he stands in cords, namely in the bonds of sins (for everyone is bound by the cords of his own sins [Prov. 5], and Isaiah is a witness, saying: "Woe to you who draw your sins like a long cord, and iniquities like the leather strap of a heifer's yoke" (Isa. 5:18). If, therefore, he stands, he stands only in thorns and in cords: but if he wishes to go around, he does not have a stable step, but always fluctuating and wavering, he arrives even to Galgala, which is interpreted as "rolling" (kylismos), that is, volubility or a wallowing place (volutabrum). If ever we see some rising up against us, and thirsting for our blood with greedy throats, and by the unforeseen dispensation of God, those who had come against us become for us, let us say, Balaam came from the cords even to Gilgal, that the righteousness of God might be known.

(Verses 6, 7.) What worthy thing shall I offer to the Lord? shall I bow the knee to the high God? Shall I offer him whole-burnt offerings, and yearling calves? Can the Lord be appeased with thousands of rams, or with many thousands of fat he-goats? Shall I give my firstborn for my crime: the fruit of my womb for the sin of my soul? LXX: In what shall I apprehend the Lord? shall I receive my high God? If I apprehend him in whole-burnt offerings, in yearling calves? should the Lord receive in thousands of rams, or in ten thousands of fat he-goats? if I shall give my firstborn for impiety: the fruit of my womb for the sin of my soul.

God had provoked the people to judgment: they, knowing their sin, do not wish to contend, but to ask, yet they do not even have confidence in those prayers. For there is nothing worthy that can be offered to God for sin, and no humility can wash away the stains of offenses, because it is impossible for the blood of bulls and calves, and whole-burnt offerings full of marrow, and the gore of rams and fat he-goats, to wash the filth of the soul (Heb. 10). Shall I, he says, give my firstborn for my crime, as the king of Moab is described to have done (4 Kings 3)? or the fruit of my womb for the sin of my soul, which Jephthah did, offering his daughter for the rashness of his vow (Judg. 11)? We, therefore, who are of the people of God, knowing that "every living thing shall not be justified in his sight" (Ps. 142:2), and saying, "I have become a beast before you" (Ps. 72:23), doing penance for our sins, we doubt and say: "In what shall I apprehend the Lord, shall I receive my high God?"

Quomodo eum potero tenere fugientem? quanta munditia valebo praeparare hospitium Trinitati? An comprehendam eum in holocaustomatibus, ut totum me ei holocaustum offeram, vel in vitulis anniculis, ut lac deserens, et ad solidum veniens cibum, anno Domini acceptabili dignus efficiar? Si mille obtulero arietes, si decem millia hircorum, et totas Levitici victimas spiritualiter intelligens in me exhibuero, et cadant ex latere meo mille, et decem millia a sinistris meis (Ps. XC), tamen nihil dignum dare potero, in quo apprehendam, vel suscipiam Deum. Si dederam primogenita mea pro impietate, et fructum ventris mei pro peccato animae meae: dabo quidem quidquid in me primum est, sed pro meo peccato et impietate nihil dignum offeram Deo.

Unde et David precatur, et dicit: Magis magisque lava me ab iniquitate mea, et a peccato meo munda me. Quoniam iniquitates meas ego cognosco, et delictum meum contra me est semper (Ps. L, 3). Pro peccato animae solus digne sanguis offertur: et sanguis, non vitulorum, non arietum, non hircorum, sed proprius digne offertur, dicente atque quaerente propheta: Quid retribuam Domino, pro omnibus quae retribuit mihi? Et postea repondente: Calicem salutaris accipiam, et nomen Domini invocabo. Pretiosa in conspectu Domini, mors sanctorum ejus. (Ps. CXV). Verum et ipsum sanguinem non damus, sed reddimus. Et quid simile? cum justus pro peccatoribus, Dei Filius pro hominibus mortuus sit, nos peccatores et homines pro nominis ejus confessione moriamur?

(Vers. 8.) Indicabo tibi, o homo, quid sit bonum, et quid Dominus quaerat a te, utique facere iudicium, et diligere misericordiam, et sollicitum ambulare cum Deo tuo. LXX: Annuntiatum est tibi, homo, quid bonum, aut quid Dominus quaerat a te, nisi ut facias iudicium, et diligas misericordiam, et paratus sis ambulare cum Deo tuo.

Quia dubitas, o popule Israel, immo universum hominum genus (nequaquam enim loquor ad populum Iudaeorum, sed generaliter ad omnem hominem meus sermo percurrat), quomodo pro peccatis tuis Deum possis placare, si nec habes victimas quibus tua compensetur impietas: ego respondebo tibi, quid quaerat Deus, immo jam ante in Lege monstravi. Scriptum est enim in Deuteronomio: Et nunc, Israel, quid Dominus Deus tuus quaerit a te, nisi ut timeas Dominum Deum tuum, et ambules in omnibus viis ejus, et diligas eum, et servias Domino Deo tuo, de toto corde tuo, et de tota anima tua, et custodias mandata Domini Dei tui, et justificationes ejus, quaecumque ego mandabo tibi hodie, ut bene sit tibi (Deut. X, 12)?

How shall I be able to hold him as he flees? with what purity shall I be able to prepare a lodging for the Trinity? Shall I comprehend him in whole-burnt offerings, so that I may offer myself entirely as a whole-burnt offering to him, or in yearling calves, so that deserting milk and coming to solid food, I may be made worthy of the acceptable year of the Lord? If I offer a thousand rams, if ten thousand he-goats, and understanding spiritually all the victims of Leviticus I exhibit them in myself, and "a thousand fall from my side, and ten thousand at my left" (Ps. 90:7), yet I shall be able to give nothing worthy in which I may apprehend or receive God. If I give my firstborn for impiety, and the fruit of my womb for the sin of my soul: I shall indeed give whatever is first in me, but for my sin and impiety I shall offer nothing worthy to God.

Whence also David prays, and says: "Wash me more and more from my iniquity, and cleanse me from my sin. For I know my iniquities, and my offense is always against me" (Ps. 50:3). For the sin of the soul only blood is worthily offered: and blood, not of calves, not of rams, not of he-goats, but one's own is worthily offered, the prophet saying and asking: "What shall I render to the Lord for all that he has rendered to me?" And afterward answering: "I will take the cup of salvation, and I will call upon the name of the Lord." Precious in the sight of the Lord is the death of his saints. (Ps. 115). But even that blood we do not give, but return. And what is similar? when the righteous one for sinners, the Son of God for men, has died, should we sinners and men die for the confession of his name?

(Verse 8.) I will show you, O man, what is good, and what the Lord seeks from you, namely to do judgment, and to love mercy, and to walk solicitously with your God. LXX: It has been announced to you, man, what is good, or what the Lord seeks from you, except that you should do judgment, and love mercy, and be prepared to walk with your God.

Because you doubt, O people of Israel, or rather the whole race of men (for I by no means speak only to the people of the Jews, but my discourse shall run generally to every man), how you can appease God for your sins, if you do not even have victims by which your impiety may be compensated: I will answer you what God seeks, or rather I have already shown it before in the Law. For it is written in Deuteronomy: "And now, Israel, what does the Lord your God seek from you, except that you should fear the Lord your God, and walk in all his ways, and love him, and serve the Lord your God with all your heart and with all your soul, and keep the commandments of the Lord your God and his justifications, whatever I shall command you today, that it may be well with you" (Deut. 10:12)?

Quaerit a nobis Dominus, et necessariam habens nostram salutem, poscit accipere, quod danti prosit, ut faciamus iudicium, id est, ut nihil absque ratione et consilio faciamus, ut ante mens iudicet quid factura sit, et postea opere compleat; ut misericordiam diligamus, et non quasi compulsi, aut ex necessitate misericordes simus, quoniam hilarem datorem diligit Deus (II Cor. IX). Nec dicamus, vade hodie, et cras revertere, et dabo tibi.

Cumque fecerimus iudicium, et dilexerimus misericordiam, quid accipiemus praemii? Ambulabimus cum Domino Deo, sicut Enoch juxta fidem Hebraicorum voluminum (Genes. V; Eccles. XLIV) ambulavit cum Deo, et placuit ei, et non inveniatur, quia transtulit illum Deus. Tu enim dixisti, in quo consequar Dominum, vel in quo apprehendam eum? Ego tibi amplius polliceor, fac iudicium, et dilige misericordiam, et ambulabis cum Deo tuo. Vel certe ambulare cum Deo, non est praemium, sed praeceptum. Sicut enim jubetur nobis, ut faciamus iudicium, et misericordiam diligamus: ita praecipitur ut praeparati simus ambulare cum Domino Deo nostro; nulla hora dormire, nullo tempore securi esse debemus, sed semper expectare patrem familias venientem, et diem formidare iudicii, et in nocte hujus saeculi dicere: Ego dormio, et cor meum vigilat (Cant. V, 2).

Verbum ESNE () (quod LXX transtulerunt, paratum esse, et nos diximus, sollicitum ambulare) Theodotio significantius expressit, Ἰὲν ὁ θεός σου μετὰ σοῦ ἀμβουλεύει· καὶ οὐκ ἐστις ἄλλος παρ' αὐτοῦ, ὅτι εἰσὶν ὑποκαταστάσεις τοῦ Θεοῦ, καὶ τούτων χάριν ποιεῖται ὡς ᾧ προστάζει· καὶ οὕτως ἐστὶν ὁ Θεὸς πάντας ἀναπλάσσων· καὶ οὗτος ὁ Θεὸς ὁμοιωθεὶς τῇ φύσει τοῦ κόσμου, οὐ μεταβάλλεται· ὁμοιωθεὶς τῇ μορφῇ τοῦ σώματος, καταλείπει τὴν μορφὴν τοῦ Θεοῦ, καὶ λαμβάνει τὴν μορφὴν τοῦ δούλου, καὶ ὥς υἱογενὴς γεννηθείς, ὡς ἑξήμισι ἔτη γεγονώς, ὡς ἂν ἵσταται πάλιν ἐν τῇ μορφῇ τοῦ Θεοῦ, καὶ ὡς ἄριστος ὢν, ὡς ἀγαθὸς ὤν, ὡς ἠγίασμένος γίνεσθαι, ὡς ἀπαύλατος καθίστασθαι, ὡς ἀνεκδοτός γενέσθαι, ὡς ἀμετέωρος διαμένειν, ὡς ἀφώτιστος μένειν, ὡς ἀπόλυτος παραμένειν.

Id est, et cave diligenter, ut ambules cum Deo tuo. Sive, ut quinta editio transtulit, Ἰὲν ὁ θεός σου μετὰ σοῦ ἀμबулуєт; id est, et cave diligenter, ut ambules cum Deo tuo. Agere scilicet sollicite, et hanc habere curam, ut ambules cum Deo tuo. Qui enim dicit, in Christo se credere, sic debet ambulare, quomodo et ille ambulavit (I Joan. II, 6). Et Paulus apostolus: Imitatores mei estote, inquit, sicut ego Christi (I Cor. II).

Vox Domini ad civitatem clamat, et salus erit timentibus nomen tuum [Al. ejus].
LXX: Vox Domini civitati clamabit, et salvabit timentes nomen ejus.

In Hebraico alterius hoc capituli exordium est; apud Septuaginta vero interpretes, finis superioris: et habet sensum: Nihil a te aliud, o homo, quaerit Deus tuus, nisi ut facias iudicium, et misericordiam diligas, et paratus sis ambulare cum Deo tuo. Vox enim Domini auditur in civitate ejus, Ecclesia: et in Scripturis sanctis quotidie personat, quod non solum hi, qui diligunt misericordiam; sed et hi qui inferiores sunt, et timent adhuc nomen Domini, ipsius doctrina clementiaque salventur.

The Lord seeks from us, and having our salvation as a necessity, he asks to receive what profits the giver, that we should do judgment, that is, that we should do nothing without reason and counsel, so that the mind may first judge what it is about to do, and afterward complete it in deed; that we should love mercy, and not be merciful as if compelled or of necessity, since God loves a cheerful giver (2 Cor. 9). Nor let us say: "Go today, and return tomorrow, and I will give to you."

And when we have done judgment and loved mercy, what reward shall we receive? We shall walk with the Lord God, as Enoch, according to the faith of the Hebrew volumes (Gen. 5, Ecclus. 44), walked with God and pleased him, and was not found, because God translated him. For you said: "In what shall I follow the Lord, or in what shall I apprehend him?" I promise you more: do judgment, and love mercy, and you shall walk with your God. Or certainly to walk with God is not a reward, but a precept. For just as it is commanded to us that we should do judgment and love mercy: so it is prescribed that we should be prepared to walk with the Lord our God; at no hour ought we to sleep, at no time ought we to be secure, but always to expect the father of the family coming, and to dread the day of judgment, and in the night of this world to say: "I sleep, and my heart watches" (Song 5:2).

The word ESNE (which the LXX translated "to be prepared," and we have said "to walk solicitously") Theodotion expressed more significantly: *kai asphalizou tou poreuesthai meta Eloaich*, that is, "and take care diligently that you walk with your God." Or, as the fifth edition translated, *kai phrontizein*, namely to act solicitously, and to have this care, that you walk with your God. For he who says he believes in Christ, ought so to walk even as he walked (1 John 2:6). And Paul the apostle says: "Be imitators of me, as I am of Christ" (1 Cor. 11).

The voice of the Lord cries to the city, and there shall be salvation for those fearing your [Al. his] name. LXX: The voice of the Lord shall cry to the city, and he shall save those fearing his name.

In the Hebrew, this is the beginning of another chapter; but among the Seventy interpreters, it is the end of the previous one, and it has this sense: Your God, O man, seeks nothing else from you, except that you should do judgment, and love mercy, and be prepared to walk with your God. For the voice of the Lord is heard in his city, the Church: and in the holy Scriptures it resounds daily, so that not only those who love mercy, but also those who are lower, and still fear the name of the Lord, may be saved by his doctrine and mercy.

Si autem sequentis capituli exordium est, referamus juxta historiam, quod dicitur ad Samariam metropolim decem tribuum, quae, prophetante Michaea, capta est, et dicamus: Samariam corripit Dominus, et illi plagas quae venturae sunt comminatur, ut audiens populus Juda, sive timentes nomen Domini, alios supplicia pati, ipsi timore correpti adipiscantur salutem: Pestilente quippe flagellato, non solum sapiens, sed etiam stultus prudentior fiet (Prov. XIX, 35). Et hoc ipsum referes ad peccatores generaliter et ad justos, ut cruciatus aliorum caeteris fiat exemplum. Quod quidem et Dominus in Evangelio de his super quos turris in Siloa corruerat (Luc. XIII), interpretatur: quod non soli in universo populo fuerint peccatores, sed ut illorum poena caeteros ad poenitentiam provocaret.

(Vers. 10 seq). Audite, tribus, et quis approbabit illud? Adhuc ignis in domo impii, thesauri impietatis, et mensura minor irae plena. Numquid justificabo stateram impiam, et saccelli pondera dolosa? In quibus divites ejus repleti sunt iniquitate, et habitantes in ea loquebantur mendacium, et lingua eorum fraudulenta in ore eorum. Et ego ergo coepi percutere te perditione super peccatis tuis. Tu comedes, et non saturaberis, et humiliatio tua in medio tui; et apprehendes, et non salvabis; et quos salvaveris, in gladium dabo. Tu seminabis, et non metes: tu calcabis olivam, et non ungeris oleo; et mustum, et non bibes vinum. Et custodisti praecepta Amri, et omne opus domus Achab; et ambulasti in voluntatibus eorum, ut darem te in perditionem, et habitantes in ea in sibilum, et opprobrium populi mei portabitis.

LXX: Audi (Al. Audite), tribus, et quis ornabit civitatem? Numquid ignis et domus iniqui thesaurizans thesauros iniquos, et cum injuria iniquitates [Al. iniquitas]? si justificabitur in statera iniquus, et in saccello pondera fraudulenta, de quibus divitias impietatis suae [Al. tuae] repleverunt, et qui habitant (Al. habitabant) in ea, locuti sunt iniqua, et lingua eorum exaltata est in ore eorum. Et ego cruciavi te perditione propter peccata tua: tu comedes, et non saturaberis; et ejiciam te in temetipsam, et apprehendes, et non salvabis; et quicumque salvati fuerint, gladio tradentur: tu seminabis, et non metes; tu premes olivam, et non ungeris oleo: et uvam, et non bibes vinum; et dissipabuntur legitima populi mei, et omnia opera domus Achab; et ambulasti in consiliis eorum, ut traderem te in perditionem, et habitatores ejus in sibilum, et opprobria populorum accipietis.

But if it is the beginning of the following chapter, let us refer according to the history what is said to Samaria, the metropolis of the ten tribes, which was captured while Micah was prophesying, and let us say: The Lord rebukes Samaria, and threatens her with the plagues that are to come, so that the people of Judah hearing, or those fearing the name of the Lord, that others suffer punishments, they themselves, seized by fear, may obtain salvation: for "when the pestilent is scourged, not only the wise, but even the fool will become more prudent" (Prov. 19:25). And this very thing you shall refer to sinners generally and to the righteous, so that the torment of some may become an example to the rest. This indeed the Lord also interprets in the Gospel concerning those upon whom the tower in Siloam had fallen (Luke 13): that they were not the only sinners in the whole people, but that their punishment might provoke the rest to penance.

(Vers. 10 seq). Hear, O tribe, and who shall approve it? Still there is fire in the house of the impious, treasures of impiety, and a lesser measure full of wrath. Shall I justify the impious balance, and the deceitful weights of the bag? In which her rich men are filled with iniquity, and those dwelling in her spoke a lie, and their fraudulent tongue was in their mouth. And I therefore began to strike you with destruction upon your sins. You shall eat, and shall not be satisfied, and your humiliation shall be in your midst; and you shall take hold, and shall not save; and those whom you shall save, I will give to the sword. You shall sow, and shall not reap: you shall tread the olive, and shall not be anointed with oil; and the must, and you shall not drink the wine. And you have kept the precepts of Amri, and every work of the house of Ahab; and you walked in their wills, that I might give you over to destruction, and those dwelling in her to a hissing, and you shall bear the reproach of my people.

LXX: Hear (Al. Hear], O tribe, and who shall adorn the city? Is there not fire and the house of the unjust treasuring up unjust treasures, and with injury iniquities [Al. iniquity]? if the unjust shall be justified in the balance, and in the bag fraudulent weights, with which they have filled the riches of their impiety [Al. your], and those who dwell (Al. were dwelling) in her, have spoken unjust things, and their tongue has been exalted in their mouth. And I have tormented you with destruction because of your sins: you shall eat, and shall not be satisfied; and I will cast you into yourself, and you shall take hold, and shall not save; and whoever shall have been saved, shall be delivered to the sword: you shall sow, and shall not reap; you shall press the olive, and shall not be anointed with oil: and the grape, and you shall not drink the wine; and the statutes of my people shall be scattered, and all the works of the house of Ahab; and you walked in their counsels, that I might deliver you to destruction, and her inhabitants to a hissing, and you shall receive the reproaches of the peoples.

Multum in hoc capitulo LXX ab Hebraica veritate discordant, in principio vel maxime: Audi, tribus, 509 et quis ornabit civitatem? Et dissipabuntur legitima populi mei. Pro quo nos posuimus propter sermonis consequentiam, Et custodisti praecepta Amri, licet et in Hebraeo scriptum sit: Et custodita sunt praecepta Amri, et omnia opera domus Achab. Si enim scriptum esset in Hebraeo AMMI (עמי), recte LXX transtulissent, populi mei: nunc vero cum scriptum sit AMRI (עמרי), et RES littera addita, non populi nomen, sed patrem Achab sonat, de quo Regum narrat historia (III Reg. XVI), errorem esse, nulli ambiguum est. Denique post patris nomen ponitur filius, diciturque, et omnia opera domus Achab.

Revertamur ergo ad initium capituli. Et primum juxta litteram disserentes, vobis orantibus, nitamur sensum assequi spiritualem. Audite, decem tribus Samariae, quae vobis Dominus contestatur: adhuc ignis, id est, iniquitas in domo impii est Amri, et thesauri impietatis in domo regia perseverant. Vultis audire per singula quibus malis urbs vestra plena sit? Discite: mensura minor Dei iram provocans, statera fraudulenta et diversa pondera, et in alio pondere vendentes, in alio eementes mercimonia (Prov. XI; Deut. XXV). Et siquidem pauperes hoc facerent, poterat inopia scelus necessitate defendere.

Nunc vero divites ejus, non tam divitiis, quam iniquitate pleni sunt; quia omnes divitiae dum alios spoliunt, iniquitate pariuntur. Congregationem divitiarum sequitur mendacium, et manus assueta thesauros condere fraudulentam linguam possidet. Veritas paupertatem, mendacium divitias parit. Cum hoc facerent principes vestri, nolui vos statim subvertere; sed paulatim coepi percutere, et plagis variis admonere. Misi in vos famem, misi sitim, misi morbos, et hostilem in circuitu vastitatem: seges frumenta non attulit, oleum pressa oliva non fecit, vinum steriles vindemiae negaverunt. Adversus iniquitates, et mensuras dolosas, et pondera fraudulenta, haec intuli supplicia. Quia vero custodisti omnes caeremonias idololatriae quas Amri rex impius constituerat (III Reg. XVI seqq.), et omne opus domus Achab et Jezabel, pro mea lege servasti, impulsus sum scelere tuo, ut darem te et habitatores tuos in sibilum, et opprobrium populi mei 510 portaretis, dum capti ab Assyriis, quasi populus Dei vincimini, et propter vos nomen meum blasphematur in gentibus (Rom. II, 24).

Notandum in praesenti loco, quod ubi legitur, et opprobrium mei populi portabitis: sive ut LXX transtulerunt, opprobria populorum accipietis, pro populi mei, AMMI (עמי) in Hebraeo scriptum sit. Si ergo AMMI, populi mei sonat, nulli dubium est male supra, pro Amri, populum meum esse translatum.

Much in this chapter the LXX discord from the Hebrew truth, at the beginning most of all: "Hear, O tribe, and who shall adorn the city? And the statutes of my people shall be scattered." For which we have put, for the sake of the sequence of the discourse: "And you have kept the precepts of Amri," although it is also written in the Hebrew: "And the precepts of Amri were kept, and all the works of the house of Ahab." For if it had been written in the Hebrew AMMI (עמי), the LXX would have rightly translated, "of my people": but now since it is written AMRI (עמרי), and the letter RES added, it sounds not like the name of the people, but the father of Ahab, concerning whom the history of Kings relates (1 Kings 16), that it is an error, is ambiguous to no one. Finally, after the father's name the son is placed, and it is said: "and all the works of the house of Ahab."

Let us return therefore to the beginning of the chapter. And first discussing according to the letter, with you praying, let us strive to attain the spiritual sense. Hear, O ten tribes of Samaria, what the Lord contests to you: still the fire, that is, iniquity, is in the house of the impious Amri, and the treasures of impiety persevere in the royal house. Do you wish to hear individually with what evils your city is full? Learn: a lesser measure provoking the wrath of God, a fraudulent balance and diverse weights, and selling merchandise in one weight, buying in another (Prov. 11; Deut. 25). And if indeed the poor did this, poverty could defend the crime by necessity.

But now her rich men are full not so much of riches as of iniquity; because all riches, while they despoil others, are brought forth by iniquity. A lie follows the gathering of riches, and the hand accustomed to storing up treasures possesses a fraudulent tongue. Truth brings forth poverty, a lie brings forth riches. When your princes did this, I did not wish to subvert you immediately; but gradually I began to strike, and to admonish with various plagues. I sent upon you famine, I sent thirst, I sent diseases, and hostile devastation in the circuit: the crop brought forth no grain, the pressed olive made no oil, the sterile vintages denied wine. Against iniquities, and deceitful measures, and fraudulent weights, I brought in these punishments. But because you kept all the ceremonies of idolatry which Amri the impious king had established (1 Kings 16ff.), and you observed every work of the house of Ahab and Jezebel in place of my law, I was impelled by your crime, that I might give you and your inhabitants to a hissing, and you should bear the reproach of my people, while captured by the Assyrians, you are conquered as the people of God, and because of you my name is blasphemed among the nations (Rom. 2:24).

It is to be noted in the present place, that where it is read: "and you shall bear the reproach of my people": or as the LXX translated: "you shall receive the reproaches of the peoples," for "of my people," AMMI (עמי) is written in the Hebrew. If therefore AMMI sounds like "of my people," it is of no doubt that above, for Amri, "my people" was badly translated.

Huc usque juxta Hebraicum quid nobis videretur expressimus: nunc ad translationem LXX interpretum revertentes, de singulis, ut possumus, disputemus. Tribus Samaritica vocatur ad audiendum, quae se abscidit a populo Dei. Et dicitur illi, frustra fabricaris idola, aureos vitulos artificii componis manu, et imitatione Jerusalem vis aliam metropolim exstruere: quis enim ornare poterit civitatem? Num ignis, qui ardentibus diaboli jaculis succenditur; et domus iniqui, quae secundum duritiam suam et cor impenitens thesaurizat sibi iram in die irae, et revelationis justi judicii Dei (Rom. II, 5)? Et iniquitatem auget injuria, ut non solum de domo Dei rapiat, quae est Ecclesia, sed etiam cum superbia et supercilio aliena devastet.

Numquid justificari potest qui absque statera et pondere congregat fraudulenter de testimoniis Scripturarum divitias suas, quae divitiae thesauri iniquitatis sunt? Nam cum praecipiat Dominus: Non erit in sacco tuo pondus grande et minus (Deut. XXV): hi turpis lucris gratia semper personam accipiunt in judicio, et in eadem causa divites ac pauperes, non juxta negotium, sed juxta facultatum diversitatem, aliter atque aliter judicant; et inhabitatores civitatis suae, quam pravis dogmatibus, perver-saque doctrina a se ornari putant, loquuntur mendacium, et ponunt in excelsum os suum, et simplicitatem Ecclesiastici populi despiciunt. Unde clementissimus Deus non eos pariter percutit, sed paulatim per plagas nititur commonere, dicens: Et ego incipiam te percutere perditione propter peccata tua; et est sensus: O civitas quam haeretici volunt exstruere, percutiam te, ut pereas, non in abolitionem, sed juxta id quod peccatrix es.

Sequitur: Comedes, 511 et non saturaberis. Legunt enim, et non intelligunt; vescentesque sermonibus Scripturarum, veritatis inopiam (Al. famem) patiuntur. Et ejiciam, inquit, te: et apprehendes, et non salvabis: et quicumque salvati fuerint, gladio tradentur. Tuo te, ait, judicio derelinquam; et postquam multa quaerens, nihil repereris, intelligens errorem tuum, videbis, te ex universis dogmatibus tuis non posse salvari. Quicumque autem se putaverint saturatos, et non ejecti fuerint a se, nec comprehenderint veritatem, tradentur gladio, et poenis erudientur.

Thus far we have expressed what seemed to us according to the Hebrew: now returning to the translation of the LXX interpreters, let us dispute concerning the individual points as we can. The Samaritan tribe is called to hear, which cut itself off from the people of God. And it is said to it: in vain do you fashion idols, you compose golden calves with the hand of the craftsman, and in imitation of Jerusalem you wish to build another metropolis; for who will be able to adorn the city? Is it fire, which is kindled by the burning darts of the devil; and the house of the unjust, which according to its hardness and impenitent heart treasures up for itself wrath in the day of wrath, and of the revelation of the righteous judgment of God (Rom. 2:5)? And injury increases iniquity, so that it not only snatches from the house of God, which is the Church, but also with pride and haughtiness devastates things belonging to others.

Can he be justified who without balance and weight gathers fraudulently from the testimonies of the Scriptures his riches, which riches are treasures of iniquity? For since the Lord commands: "There shall not be in your bag a weight great and small" (Deut. 25): these for the sake of base gain always accept persons in judgment, and in the same cause they judge the rich and poor otherwise and otherwise, not according to the business, but according to the diversity of means; and the inhabitants of their city, which they think to be adorned by themselves with depraved dogmas and perverse doctrine, speak a lie, and set their mouth on high, and despise the simplicity of the Ecclesiastical people. Wherefore the most clement God does not strike them equally, but gradually strives to commonish through plagues, saying: "And I will begin to strike you with destruction because of your sins"; and the sense is: O city which the heretics wish to build, I will strike you, that you may perish, not into abolition, but according to that which you are a sinner.

It follows: "You shall eat, and shall not be satisfied." For they read, and do not understand; and feeding on the words of the Scriptures, they suffer a want (Al. famine) of truth. "And I will cast you out," he says: "and you shall take hold, and shall not save: and whoever shall have been saved, shall be delivered to the sword." I will leave you, he says, to your own judgment; and after seeking many things, you have found nothing, understanding your error, you shall see that you cannot be saved from all your dogmas. But whoever shall have thought themselves satisfied, and shall not have been cast out from themselves, nor shall have apprehended the truth, shall be delivered to the sword, and shall be instructed by punishments.

Seminabis ergo, o tribus, et o pessima civitas, quam igne, et iniquitate et contumeliis et statera dolosa, et sacco fraudulentio haeretici exstruunt; seminabis, et non metes; premes olivam, et non ungeris oleo; et uvas, et non bibes vinum. Prodest quippe tibi, errore cognito, ne habeas discipulos, ne caput tuum oleo ungas peccatorum, ne vino Sodomorum bibentes inebries.

Et disperdentur legitima populi mei, sive Amri, et omnia opera domus Achab, eorum qui in haeresibus patriarchae, et principes exstiterunt. Quos possumus, vel ad contrarias referre virtutes, vel ad haeresiarchas, ut fuit Marcion et Basilides, et nuper Arius, et Eunomius. Et ambulastis in voluntatibus eorum, Amri videlicet et Achab. Pulchreque ait, in voluntatibus eorum. Doctrina enim magistrorum nequam, non est doctrina Dei, sed adinventiones cordis illorum. Et tradam te in perditionem, ut pereas juxta id quod haeretica es. Et habitatores tuos in sibilum, vel ut pastoris boni juxta Zachariam sequaris sibilum, dicentis: Sibilabo eis, et congregabo eos, quia redemi eos (Zach. X, 8). Vel certe in sibilum draconis, id est, in interitum carnis, ut spiritus salvus fiat (I Cor. V), et correpti discant non blasphemare (I Tim. I). Et hoc totum patientur, ut intelligant errorem suum, quod omnium gentium multorumque populorum opprobria et peccata portaverint. Scio quosdam ad Ecclesiam retulisse, quae nos super haeresibus interpretati sumus. Sed quomodo nomen Amri et Achab, Samariae principum, ad Jerusalem et Judam, sub quorum nominibus interpretatur Ecclesia, possit referri, non satis intelligo.

(Cap. VII.---Vers. 1 seq.) 512 Vae mihi, quia factus sum sicut qui colligit in autumno racemos vindemiae: non est botrus ad comedendum: primitiva ficus desideravit anima mea. Periit sanctus de terra, et rectus in hominibus non est. Omnes in sanguine insidiantur, vir fratrem suum venatur in mortem. Malum manuum suarum dicunt bonum; princeps postulat, et iudex in reddendo est, et magnus locutus est desiderium animae suae, et conturbaverunt eam. Qui optimus in eis est, quasi paliurus; et qui rectus, quasi spina de sepe.

LXX: Vae mihi, quia factus sum sicut qui congregat stipulam in messe, et sicut racemos in vindemia, cum non sit botrus ad comedendum primitiva, quae passa est anima mea. Vae mihi, anima, quia periit reverens de terra, et qui corrigat in hominibus non est: omnes in sanguine judicantur: unusquisque proximum suum tribulat tribulatione, in malum manus suas praeparant: princeps postulat, et iudex verba pacifica locutus est, desiderium animae suae est. Et auferam bona eorum quasi tinea comedens, et ambulans super regulam in die speculationis tuae.

You shall sow therefore, O tribe, and O worst city, which the heretics build with fire, and iniquity, and contumelies, and a deceitful balance, and a fraudulent bag; you shall sow, and shall not reap; you shall press the olive, and shall not be anointed with oil; and grapes, and you shall not drink wine. For it is profitable for you, your error being known, that you should not have disciples, that you should not anoint your head with the oil of sinners, that you should not inebriate those drinking with the wine of Sodom.

And the statutes of my people shall be destroyed, or of Amri, and all the works of the house of Ahab, of those who have been patriarchs and princes in heresies. Whom we can refer either to contrary virtues, or to heresiarchs, as was Marcion and Basilides, and lately Arius, and Eunomius. And you walked in their wills, namely of Amri and Ahab. And he says beautifully, "in their wills." For the doctrine of wicked masters is not the doctrine of God, but the inventions of their own heart. And I will give you over to destruction, that you may perish according to that which you are heretical. And your inhabitants into a hissing, or that you may follow the hissing of the good shepherd according to Zechariah, saying: "I will hiss for them, and gather them, for I have redeemed them" (Zech. 10:8). Or certainly into the hissing of the dragon, that is, into the destruction of the flesh, that the spirit may be saved (1 Cor. 5), and being corrected they may learn not to blaspheme (1 Tim. 1). And they shall suffer all this, that they may understand their error, that they have borne the reproaches and sins of all nations and of many peoples. I know that some have referred to the Church what we have interpreted concerning heresies. But how the name of Amri and Ahab, princes of Samaria, can be referred to Jerusalem and Judah, under whose names the Church is interpreted, I do not sufficiently understand.

(Chapter 7, Verses 1 seq.) Woe is me, because I have become as one who gathers the clusters of the vintage in autumn: there is no cluster to eat: my soul has desired the first-ripe figs. The holy one has perished from the earth, and the upright among men is not. All lie in wait for blood, a man hunts his brother to death. The evil of their hands they call good; the prince requires, and the judge is for giving back, and the great one has spoken the desire of his soul, and they have troubled it. He who is best among them is as a Christ-thorn; and he who is upright, as a thorn from a hedge.

LXX: Woe is me, because I have become as one who gathers stubble in the harvest, and as clusters in the vintage, when there is no cluster to eat the first-ripe things, which my soul has suffered. Woe is me, O soul, because the reverent one has perished from the earth, and he who corrects among men is not: all are judged in blood: each one troubles his neighbor with trouble, they prepare their hands for evil: the prince requires, and the judge has spoken peaceful words, it is the desire of his soul. And I will take away their goods as a moth eating, and walking upon a rule in the day of your speculation.

Praedicta captivitate et decem tribuum et duarum (Verbum enim Domini factum est ad Michaeam Morasthiten super Samariam, et Jerusalem), plangit propheta quod nullus e populo justus inveniatur in terra, qui possit irae Dei resistere, et medium se quasi murum opponere. Frustra, inquit, locutus sum: frustra volui jam vindemiatae et perditae civitatis quasi extremos racemos requirere; et cum non sit botrus ad comedendum, saltem immaturas ficus, quas Hebraei BECHCHORA (בכורה) vocant [Al. bechura], id est, grossos ficorum, in cibo sumere: quasi dicat, non inveniens panem prae famis magnitudine, quisquillas et furfures requisivi.

Periit sanctus de terra, et rectus in hominibus non est: ubique insidiae, ubique fraudulentia: innoxius sanguis effunditur: prae avaritia et libidine germanitas ignoratur; et non solum faciunt, sed defendunt quoque mala, et nominibus commutatis, bonum dicunt esse quod malum est. Ipsi principes non ab offerentibus accipiunt munera, sed cogunt dare subjectos, et postulant. Et iudex in reddendo est, sic alium iudicans, quomodo ipse ab alio iudicatur, ut praestent sceleribus suis 513 mutuum favorem, et in alterius crimine se defendant.

Quicumque magnus est, et quasi in Lege doctissimus, non Dei, sed suam loquitur voluntatem. Et conturbaverunt eam, vel urbem, vel veritatem, sive terram, de qua supra dicitur: Periit sanctus de terra. Qui enim optimus inter eos est, quasi paliurus pungens, et retinens, vulnerans appropinquantem sibi, et adunco dente comprehendens: et qui rectus fuerit inventus, quasi spina de sepe, ut ibi inveniatur dolor, ubi putabatur auxilium.

Hoc juxta Hebraicum. Porro secundum Septuaginta, qui dissentiunt in quibusdam, et in fine capituli omnino aliter transtulerunt, hujusmodi mihi sensus videtur: Plangit sermo propheticus, sive apostolicus, generaliter humanum genus, quod frustra sementem jecerit doctrinarum, et pro segetibus, et pro frumentis vix vacuas stipulas et inanes culmos serus messor invenerit, et ne parvos quidem racemos in vinea potuerit reperire, et reliqua usque ad finem capituli.

Si enim beatus est qui in aures loquitur audientis, et auris auditoris desiderium sapientis est, laetitiaque dicentis auditor intelligens: econtrario luctus doctoris est malus discipulus, Jeremiae quoque verbis huic querelae congruentibus: Non profui, neque profuit mihi quisquam (Jerem.).

Sunt qui ex persona Salvatoris hoc dici putent, causantis quod in tanta credentium multitudine, et in toto orbe generis humani vix suo sanguine digna opera reperiat, qui et in vicesimo nono psalmo ait: Quae utilitas in sanguine meo, dum descendo [Al. descendero] in corruptionem (Ps. XXIX, 10)?

The aforesaid captivity of both the ten tribes and the two (for the word of the Lord was made to Micah the Morasthite concerning Samaria and Jerusalem), the prophet laments that no just person from the people is found on the earth, who can resist the wrath of God, and oppose himself in the middle as a wall. In vain, he says, have I spoken: in vain did I wish to seek as it were the last clusters of a city already vintaged and lost; and since there is no cluster to eat, at least to take for food the immature figs, which the Hebrews call BECHCHORAH (בכורה), that is, unripe figs: as if he were to say, not finding bread because of the greatness of the famine, I sought after refuse and bran.

The holy one has perished from the earth, and the upright among men is not: everywhere are snares, everywhere fraud: innocent blood is shed: for the sake of avarice and lust brotherhood is ignored; and they not only do, but also defend evil things, and their names being changed, they say that what is evil is good. The princes themselves do not receive gifts from those offering, but they compel the subjects to give, and they require. And the judge is for giving back, so judging another as he himself is judged by another, that they may lend mutual favor to their crimes, and in the crime of another defend themselves.

Whoever is great, and as it were most learned in the Law, speaks not God's will, but his own. "And they have troubled it," either the city, or the truth, or the earth, concerning which it is said above: "The holy one has perished from the earth." For he who is best among them is as a Christ-thorn, pricking and holding, wounding the one approaching him, and gripping with a hooked tooth: and he who shall have been found upright, is as a thorn from a hedge, so that pain may be found there where help was thought to be.

This according to the Hebrew. Furthermore according to the Septuagint, who disagree in certain things, and at the end of the chapter translated altogether otherwise, a sense of this kind seems to me: the prophetic or apostolic discourse laments the human race generally, that it has cast the seed of doctrines in vain, and in place of crops and grain the late reaper has found scarcely empty stubble and vain stalks, and has not even been able to find small clusters in the vineyard, and the rest until the end of the chapter.

For if he is blessed who speaks into the ears of one hearing, and the ear of the hearer is the desire of the wise man, and the intelligent hearer is the joy of the speaker: on the contrary, the evil disciple is the grief of the teacher, the words of Jeremiah also agreeing with this complaint: "I have not profited, nor has anyone profited me" (Jeremiah).

There are those who think this is said from the person of the Savior, complaining that in so great a multitude of believers, and in the whole world of the human race, he finds works scarcely worthy of his blood, who also in the twenty-ninth psalm says: "What profit is in my blood, while I descend into corruption" (Ps. 29:10)?

Licet asserant alii, personae illius hoc minime convenire, ut dicat: Vae mihi, quia factus sum, sicut qui colligit stipulam in messe: qui in Evangelio locutus est: Levate oculos vestros, et videte regiones: quia jam candidae sunt ad metendum (Joan. IV, 35). Et alibi: Messis quidem multa, operarii autem pauci (Mat. IX, 35).

Qui ergo ex persona Salvatoris volunt intelligi, aiunt non mirum esse si dicat, Vae mihi, qui et in Jerusalem flevit, et in Lazari morte lacrymatus sit (Luc. XIX). Sed et illud, Factus sum sicut qui colligit stipulam in messe, ad consummationem referunt saeculi: quam et significanter messem interpretantur, 514 et dicunt illo tempore hanc prophetiam posse compleri, quando, multiplicata iniquitate, refrixerit charitas multorum, et veniens Filius hominis raram fidem invenerit super terram (Mat. XIV, 24): tunc enim quasi post messem stipulam, et quasi post vindemiam racemos, vix in his reperiri, qui fidem in omnium vastitate servaverint, vocemque hanc ex persona assumpti hominis, putant de sequentibus approbari:

Vae mihi anima: de qua loquebatur: Tristis est anima mea, usque ad mortem (Mat. XXVI, 38). Periit [Al. Periet] revertens de terra, vel Antichristo interficiente sanctos, vel ad magnitudinem scandalorum cunctis corruentibus. Et qui corrigit, inter homines non est: omnes in sanguine judicantur, non in levibus parvisque peccatis, sed in maximis et ad sanguinem pertinentibus. Non vicinitas, non amicitia, non affinitas scelus morabitur: cuncti manus levabunt ad malum, ut etiam qui malum facere non potuerit, tamen, dum manus praeparat, voluntate delinquat.

Ipsae princeps petit, et iudex verba pacifica loquitur; accipit enim munera, desiderium animae suae. Quod quia manifestum est, et invidiam caveo principum, iudicumque, lectoris intellectui derelinquens, tantum illud adjungam: Munera excaecant oculos etiam sapientium (Deut. XVI, 19): vivificant quoque animam, quam vivificare non debuerant, et interficiunt eam quae merito suo et virtutibus vivit, et hoc faciunt propter dona quae postulant impudenter, et turpius accipiunt.

Quibus Dominus comminatur, haec dicens: Et auferam bona eorum, quae putant bona, quae illis bona videntur. Caeterum veritate rei numquam bona appellabuntur, quae et dantem spoliunt, et accipientem interficiunt: licet non tam comminatio sit, quam benedictio, auferre ab eis mala, et ipsum Dominum divinumque sermonem ingredi in conscientias eorum et quasi tineam comedere quodcumque perversum est, et praedarum malarumque cogitationum facere vastitatem, et ambulare super normam et regulam veritatis, eos ipsos ad rectum retrahere qui pravis opinionibus ducebantur; et hoc facere in lumine veritatis, et in die illo quando qui sancti sunt, et electi de Ecclesia, ascendent ad speculam, et in sublimitate doctrinarum atque operum suorum de rebus coelestibus disputabunt.

Although others assert that it by no means befits that person, that he should say: "Woe is me, because I have become as one who gathers stubble in the harvest": who spoke in the Gospel: "Lift up your eyes, and see the regions: because they are already white for reaping" (John 4:35). And elsewhere: "The harvest indeed is great, but the laborers are few" (Matt. 9:35).

Those therefore who wish to be understood from the person of the Savior, say it is not a wonder if he says, "Woe is me," who both wept over Jerusalem, and was moved to tears at the death of Lazarus (Luke 19). But also that, "I have become as one who gathers stubble in the harvest," they refer to the consummation of the age: which also they significantly interpret as the harvest, and they say at that time this prophecy can be fulfilled, when, iniquity being multiplied, the charity of many shall have grown cold, and the Son of Man coming shall find rare faith upon the earth (Matt. 14:24): for then as it were stubble after the harvest, and as it were clusters after the vintage, are scarcely found in those who shall have kept the faith in the vastness of all things; and this voice from the person of the assumed man, they think to be approved from the following things:

"Woe is me, O soul": concerning which he spoke: "My soul is sorrowful even unto death" (Matt. 26:38). "The one returning shall perish from the earth," either by the Antichrist killing the holy ones, or by all falling at the magnitude of scandals. "And he who corrects among men is not: all are judged in blood," not in light and small sins, but in the greatest and those pertaining to blood. Not vicinity, not friendship, not affinity shall delay the crime: all shall lift their hands to evil, so that even he who could not do evil, nevertheless, while he prepares his hands, may offend in will.

The prince himself asks, and the judge speaks peaceful words; for he receives gifts, the desire of his soul. Because this is manifest, and I avoid the envy of princes and judges, leaving it to the intellect of the reader, I will only add this: "Gifts blind the eyes even of the wise" (Deut. 16:19): they also vivify the soul which they ought not to have vivified, and they kill her who lives by her merit and virtues, and they do this because of the gifts which they require impudently, and receive more shamefully.

Whom the Lord threatens, saying these things: "And I will take away their goods," which they think to be good, which seem good to them. Otherwise in the truth of the matter they shall never be called good, which both despoil the giver and kill the receiver: although it is not so much a threat as a blessing, to take away evil things from them, and that the Lord himself and the divine discourse should enter into their consciences and as a moth eat whatever is perverse, and make a devastation of booties and evil thoughts, and walk upon the norm and rule of truth, to draw back to the right those very ones who were led by depraved opinions; and to do this in the light of truth, and in that day when those who are holy and chosen from the Church shall ascend to the watch-tower, and in the height of their doctrines and works shall dispute concerning heavenly things.

(Vers. 5-7.) Dies speculationis tuae, visitatio tua venit: nunc erit vastitas eorum: nolite credere amico, et nolite confidere in duce. Ab ea quae dormit in sinu tuo custodi claustra oris tui; quia filius contumeliam facit patri, et filia consurgit adversus matrem suam: nurus adversus socrum suam, inimici hominis domestici ejus. Ego autem ad Dominum aspiciam: expectabo Deum salvatorem meum: audiet me Deus meus.

LXX: Vae, vae, ultiones tuae venerunt, nunc erunt fletus eorum: nolite credere in amicis, neque speretis in ducibus. Ab ea quae tecum cubat, cave ne credas ei, quia filius contumeliam facit patri, et filia surgit adversum matrem suam, nurus contra socrum suam: inimici hominis, viri domestici ejus. Ego autem in Domino contemplanor, expectabo Deum salvatorem meum: exaudiet me Deus meus.

Excepto principio capituli, in reliquis partibus editio utraque concordat, et interim juxta historiam diem speculationis Samariae, sive Jerusalem, quam saepe expectaverat et timuerat esse venturam, et visitationem ejus, captivitatem significat, dicens: Vastatio tua venit: nunc erit vastitas eorum, id est, habitatorum, sive obsidio: MABUCHA (מבוכה) enim magis *πολιορκίαν* et *φρούρησιν*, id est, obsidionem et custodiam, quam vastitatem in Hebraeo sonat. Nullis ergo credatis vocibus prophetarum, nec accommodetis aurem decipienti blanditiae divinorum; quia si inter cara nomina et consanguinitatis affectum rara est fides, quanto magis in his qui adulantes vobis, mentiuntur pro praeda sua, et quasi aegrotantibus, non quid utile sit, sed quid delectabile, et placens imperant! Nolite credere amico; et Achitophel quippe consurrexit adversus David (II Reg. XV), et verus Achitophel Judas adversus Christum (Matth. XXVI). Et, nolite confidere in duce, ut viri Sichem in Abimelech (Judic. IX). Ipsi enim eum fecerunt regem, et ab eo oppressi sunt. Ab ea quae dormit in sinu tuo, custodi claustra oris tui (Mich. VII, 5): ne patiaris quod Samson a Dalila perpressus est (Judic. XVI). Quia filius contumeliam facit patri; Absalon videlicet David: non solum regnum, sed et concubinas patris incesto coitu maculavit. Filia consurgit contra matrem suam: cujus rei cum interim de Scripturis sanctis testimonium non reperiamus, tanta exempla sunt quotidianae vitae, ut magis lugere quod tanta sint, quam quaerere debeamus. Nurus contra socrum suam: ut uxor Esau consurrexit contra Rebeccam (Gen. XXVI). Inimici hominis, viri domestici ejus.

(Verses 5-7.) The day of your speculation, your visitation comes: now shall be their vastness: do not believe a friend, and do not trust in a leader. From her who sleeps in your bosom guard the barriers of your mouth; because the son does insult to the father, and the daughter rises up against her mother: the daughter-in-law against her mother-in-law, a man's enemies are his domestics. But I will look to the Lord: I will wait for God my savior: my God will hear me.

LXX: Woe, woe, your vengeance have come, now shall be their weepings: do not believe in friends, nor hope in leaders. From her who lies with you, take care not to believe her, because the son does insult to the father, and the daughter rises up against her mother, the daughter-in-law against her mother-in-law: a man's enemies, the men of his house. But I will contemplate in the Lord, I will wait for God my savior: my God will hear me.

Except for the beginning of the chapter, in the remaining parts both editions agree, and meanwhile according to history, the day of speculation of Samaria, or of Jerusalem, which she had often expected and feared would come, and her visitation, signifies captivity, saying: Your devastation comes: now shall be their vastness, that is, of the inhabitants, or siege: for MABUCHA (מְבוּכָה) sounds more like poliorkia and phrouresis, that is, siege and guarding, than vastness in Hebrew. Believe no voices of prophets, therefore, nor lend an ear to the deceiving flattery of soothsayers; because if among dear names and the affection of consanguinity faith is rare, how much more in those who, flattering you, lie for their prey, and as if to the sick, command not what is useful, but what is delectable and pleasing! Do not believe a friend; and indeed Ahithophel rose up against David (2 Sam. 15), and the true Ahithophel, Judas, against Christ (Matt. 26). And, do not trust in a leader, as the men of Shechem in Abimelech (Judg. 9). For they themselves made him king, and were oppressed by him. From her who sleeps in your bosom, guard the barriers of your mouth (Mic. 7:5): lest you suffer what Samson suffered from Delilah (Judg. 16). Because the son does insult to the father; Absalom, namely, to David: he not only defiled the kingdom, but also the father's concubines with incestuous intercourse. The daughter rises up against her mother: of which thing while meanwhile we do not find testimony from the holy Scriptures, so great are the examples of daily life, that we ought rather to mourn that they are so many, than to seek them. The daughter-in-law against her mother-in-law: as the wife of Esau rose up against Rebekah (Gen. 26). A man's enemies are his domestics.

Hic exempla non quaero, cum plura sint, quam ut testimoniis indigeamus. Cum aergo haec ita se habeant, nolite credere, Samaria et Jerusalem, pseudoprophetae. Ego autem, inquit propheta, ad Dominum aspiciam, exultabo in Deum Salvatorem meum, sive Jesum meum, et audiet me Deus meus. Sequitur Septuaginta expositio, qui dixerunt, Vae, vae, ultiones tuae venerunt, id est, supplicia quae pro sceleribus inferenda sunt. Mihi, inquit, vindictam, et ego retribuam, dicit Dominus (Rom. XII, 19; Deut. XXXII, 35). Et in alio loco: Venerunt dies retributionis tuae (Osee IX, 7). Facit enim Dominus ultionem vociferantium ad se die ac nocte atque dicentium: Usquequo, Domine sanctus et verus, non judicas et vindicas sanguinem nostrum, de his qui habitant in terra (Apoc. VI, 10)? Venerunt ergo ultiones, et nunc erunt fletus earum, id est, ultionum, ut plangent qui ante riserunt, et statim exeuntes de saeculo, tormenta sustineant, quae dives ille quondam purpuratus, et deliciis affluens, sustinet in inferno, ubi est fletus et stridor dentium (Luc. XVI; Matt. VIII, XIII). Quod autem sequitur, Nunc erunt; vel in fine uniuscujusque vitae intellige, vel in consummatione rerum omnium, et in die iudicii, quando generales super universos venient ultiones. Nolite ergo credere amicis, quia omnis amicus supplantatione supplantat, et qui propter aliquid est amicus, non tam amicus ejus est quem amare se simulat (ab amore quippe amicus dicitur) quam ejus rei quam diligit. Interrogatus quidam quid esset amicus, respondit: Alter ego. Quod si Pythagoraeorum nobis opponitur exemplum, qui se vades invicem tyranno dederunt, dicimus, non generaliter adversum omnes amicos et charitatis affectus, sententiam a Deo esse prolatam, nec contra omne tempus, sed de eo super quo Apostolus ait: In novissimis diebus advenient tempora periculosa: erunt enim homines seipsos amantes, cupidi, fastidiosi, superbi, blasphemi, parentibus non obedientes, ingrati, scelesti, sine affectione, pactum non custodientes, delatores, incontinentes, immites, sine benignitate, proditores, protervi, inflati, voluptatum amatores magis quam Dei (II Tim. III, 1, 2), et caetera. Tunc enim tradet frater fratrem, et pater filium, et mater filiam, et inimici hominis domestici ejus (Matth. X, 35, 36). Sed et nunc rara fides est: cum aliud in labiis, aliud in corde versatur: venenum animi, linguae mella tegunt. Amici divitum multi, a pauperibus autem etiam qui videntur esse, discedunt. Unde dicitur: Si habes amicum, in tentatione posside eum (Ecclus. VI, 7). Legi in cujusdam Controversia: «Amicus diu quaeritur, vix invenitur, difficile servatur.» Scripsit Theophrastus tria de amicitia volumina, omni eam praeferens charitati, et tamen raram in rebus humanis esse contestatus est.

Here I do not seek examples, since they are more numerous than that we should need testimonies. Since therefore these things are so, do not believe, O Samaria and Jerusalem, the false prophets. But I, says the prophet, will look to the Lord, I will exult in God my Savior, or in my Jesus, and my God will hear me. The Septuagint exposition follows, who said: Woe, woe, your vengeance have come, that is, the punishments which are to be inflicted for crimes. "To me," he says, "vengeance, and I will repay, says the Lord" (Rom. 12:19; Deut. 32:35). And in another place: "The days of your retribution have come" (Hos. 9:7). For the Lord does the vengeance of those crying out to him day and night and saying: "How long, O Lord, holy and true, do you not judge and avenge our blood from those who inhabit the earth" (Rev. 6:10)? The vengeance have come, therefore, and now shall be their weepings, that is, of the vengeance, so that those who laughed before may mourn, and immediately departing from the age, may sustain the torments which that rich man once robed in purple and abounding in delights sustains in hell, where there is weeping and gnashing of teeth (Luke 16; Matt. 8, 13). What follows, "Now they shall be"; understand either at the end of each one's life, or in the consummation of all things, and in the day of judgment, when general vengeance shall come upon all. Do not believe friends, therefore, because every friend supplants with supplanting, and he who is a friend for the sake of something, is not so much a friend of him whom he feigns to love (for from love indeed a friend is named) as of that thing which he loves. A certain one, having been asked what a friend was, answered: "Another I." But if the example of the Pythagoreans is opposed to us, who gave themselves as mutual sureties to the tyrant, we say that the sentence was not brought forth by God generally against all friends and affections of charity, nor against all time, but concerning that about which the Apostle says: "In the last days perilous times shall come: for men shall be lovers of themselves, covetous, fastidious, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, not keeping the covenant, delators, incontinent, harsh, without benignity, traitors, headstrong, puffed up, lovers of pleasures more than of God" (2 Tim. 3:1, 2), and the rest. For then brother shall deliver up brother, and the father the son, and the mother the daughter, and a man's enemies his domestics (Matt. 10:35, 36). But even now faith is rare: when one thing is turned in the lips, another in the heart: the honeys of the tongue cover the poison of the mind. Friends of the rich are many, but from the poor even those who seem to be so, depart. Whence it is said: "If you have a friend, possess him in temptation" (Sir. 6:7). I read in the Controversy of a certain one: "A friend is long sought, scarcely found, difficultly kept." Theophrastus wrote three volumes on friendship, preferring it to all charity, and yet he attested that it is rare in human affairs.

Est et Ciceronis de amicitia liber, quem Laelium inscripsit: in quo illud quod apud nostros praecipitur: Ut sit nobis amicus, quasi vinum vetus, et in suavitate bibamus illud, pene eisdem verbis positum est. Amicitia pares aut accipit, aut facit: ubi inaequalitas est, et alterius eminentia, alterius subjectio, ibi non tam amicitia, quam adulatio est. Unde et alibi legimus: Sit amicus eadem anima. Et Lyricus pro amico precans: Serves, inquit, animae dimidium meae (Horat. Carm. I, 3). Nolite ergo credere in amicis, id est, his hominibus, qui de amicitia sectantur lucra. Si vis vera amicitia delectari, esto amicus Dei, sicut Moyses qui loquebatur Deo, quasi amicus ad amicum (Exod. XXXIII, 11). Esto amicus, ut Apostoli, ad quos Salvator ait: Jam non dicam vos servos: quoniam servus nescit quid velit dominus suus; sed dicam vos amicos, quoniam perseverastis mecum in omnibus tentationibus meis (Joan. XV, 15). Delicata est amicitia, quae amicorum felicitates et divitias sequitur. Istiusmodi homines non mihi videntur amicos, sed seipsos diligere. Consideremus attentius verba Domini: Sed dicam vos, inquit, amicos. Redditque causas quare illos amicos vocet: Quia perseverastis mecum in tentatione, et non hucusque stetit: sed in omnibus, inquit, tentationibus meis. Evenit quippe interdum, ut qui nobiscum perseveravit in una tentatione, aliis victus recedat. Secundo praecipitur: Neque speretis in ducibus: Maledictus enim est homo qui spem habet in homine (Jerem. XVII, 5). In homine spes vana, et vera in Deo est. Unde et Paulus loquitur: Et ex vobis ipsi consurgent viri loquentes perversa (Act. XX, 30). Et ipse Dominus per prophetam: Duces populi mei me nescierunt, filii stulti sunt, et non intelligentes: sapientes sunt, ut faciant mala: bene autem facere nescierunt (Jerem. IV, 22). Duces quidem, ait, mei vocabantur, et duces populi mei; sed quia nescierunt me, et opere vocabulum destruxerunt, propterea filii stulti sunt et non intelligentes: prudentiam ob hoc tantum habent, ut subjiciant sibi simplicem gregem, et proterant pedibus suis; bene autem facere, et regere populum nescierunt. Nolite credere in ducibus, non in episcopo, non in presbytero, non in diacono, non in qualibet hominum dignitate. Nec hoc dico, quod istiusmodi gradibus in Ecclesia non debeat esse subjecti: Quicumque enim maledixerit patri, aut matri, morte morietur (Levit. XX, 9). et Apostolus docet praepositis in Ecclesia obediendum; sed quod aliud sit honorare duces, aliud spem habere in ducibus (I Pet. II). Honoremus episcopum, presbytero deferamus, assurgamus diacono: et tamen non speremus in eis: quia hominis vana, et certa spes est in Domino (I Thess. IV).

There is also Cicero's book on friendship, which he inscribed "Laelius": in which that which is precepted among ours, "That a friend be to us as old wine, and we drink it in sweetness," is placed in almost the same words. Friendship either receives equals, or makes them: where there is inequality, and the eminence of one, the subjection of the other, there is not so much friendship as flattery. Whence also we read elsewhere: "Let a friend be the same soul." And the Lyricist praying for his friend: "Save," he says, "the half of my soul" (Horace, Odes I, 3). Do not believe in friends, therefore, that is, in those men who pursue gains from friendships. If you wish to be delighted with true friendship, be a friend of God, like Moses who spoke to God, as a friend to a friend (Ex. 33:11). Be a friend, as the Apostles, to whom the Savior says: "Now I shall not call you servants: since the servant knows not what his lord wills; but I shall call you friends, since you have persevered with me in all my temptations" (John 15:15). Delicate is the friendship which follows the felicities and riches of friends. Men of this kind do not seem to me to love friends, but themselves. Let us consider more attentively the words of the Lord: "But I shall call you," he says, "friends." And he returns the causes why he calls them friends: "Because you have persevered with me in temptation," and he did not stop there: but "in all," he says, "my temptations." For it happens sometimes, that he who has persevered with us in one temptation, conquered by others, departs. Second it is precepted: Nor hope in leaders: For cursed is the man who has hope in man (Jer. 17:5). In man hope is vain, and the true is in God. Whence also Paul speaks: "And from among yourselves shall men rise up speaking perverse things" (Acts 20:30). And the Lord himself through the prophet: "The leaders of my people have not known me, they are foolish sons and not intelligent: they are wise to do evils: but to do well they have not known" (Jer. 4:22). Indeed, he says, they were called my leaders, and leaders of my people; but because they did not know me, and destroyed the name by work, therefore they are foolish sons and not intelligent: they have prudence only for this, that they may subject to themselves the simple flock, and trample it with their feet; but to do well and to rule the people they have not known. Do not believe in leaders, not in a bishop, not in a presbyter, not in a deacon, not in any dignity of men. Nor do I say this, that you ought not to be subject to such grades in the Church: "For whoever shall curse father or mother, shall die of death" (Lev. 20:9). and the Apostle teaches that those set over in the Church are to be obeyed; but that it is one thing to honor leaders, another to have hope in leaders (1 Pet. 2). Let us honor the bishop, defer to the presbyter, rise up for the deacon: and yet let us not hope in them: because the hope of man is vain, and the certain is in the Lord (1 Thess. 4).

Tertium mandatum: Ab ea quae tecum cubat, custodite, ne credas ei. Unde et Apostolus mulieres vas infirmum vocat (I Pet. III, 7), et eis a maritis suis exhiberi honorem jubet. Non enim creatus est vir propter mulierem, sed mulier propter virum (I Cor. XI). Et: Uxor, inquit, ut timeat virum (Ephes. V, 33). Uxoris timere est, et cum timore virum diligere: Viri tantum diligere; quia dilectio perfectorum est: Viri, ait, diligite uxores vestras et nolite amari esse ad eas (Ephes. V, 25); licet illae ad iracundiam provocent, et talia faciant per quae mereantur amaritudinem sustinere. Hoc enim significat *παραπικραίνεσθαι*: tamen vos nolite eis in amaritudine vicem reddere. Sed et Salomon in Ecclesiaste: Et hominem, inquit, unum de mille inveni, et mulierem in his omnibus non inveni (Eccle. VII, 29): forsitan suo doctus exemplo, mulieribus non credendum, per quas offenderat Deum (III Reg. XI). Sed et Poeta sublimis (non Homerus alter, ut Lucilius de Ennio suspicatur; sed primus Homerus apud Latinos): «Varium et mutabile semper Femina» (Virg. Aen. IV). Plenae sunt historiae Graecae et Latinae, quanti viri ab uxoribus suis decepti sint eorumque vita sit prodita. De Scripturis autem et Dalilae, cujus supra fecimus mentionem, et alterius ante Dalilam testantur exempla, quae arcanum Samson septem dierum expressit lacrymis, et amore simulato, quod latebat, invenit. Unde Samson postea loquitur: Nisi domuissetis vitulam meam, non invenissetis propositionem meam (Judic. XIV, 18). Hactenus praecipitur, ne amicis, ne ducibus, ne uxoribus facile credamus. Causaque redditur non satis respondens ad propositionem; ait enim: Quia filius inhonorat patrem, filia surgit adversus matrem, nurus contra socrum suam, et inimici hominis domestici ejus. Nam quid pertinet ad amicum, ad ducem, ad uxorem, si filius et filia et nurus contra patrem ac matrem socrumque consurgant? Videtur mihi sic cum superioribus posse conjungi: Nolite credere amicis, et ducibus, et uxoribus, quae mutari possunt, et esse pro tempore: cum filius quoque et filia obliti educationis et infantiae, adversum auctores vitae suae corporumque consurgant, et illis faciunt contumeliam, quos vultu quoque laedere scelus est. Sed haec expositio nequaquam convenit nurui adversus socrum consurgenti, et homini, cui inimici domestici ejus.

The third mandate: From her who lies with you, guard, do not believe her. Whence also the Apostle calls women a weak vessel (1 Pet. 3:7), and commands honor to be exhibited to them by their husbands. For the man was not created for the sake of the woman, but the woman for the sake of the man (1 Cor. 11). And: "The wife," he says, "let her fear the husband" (Eph. 5:33). It is for the wife to fear, and with fear to love the husband: for the husband only to love; because love is of the perfect: "Husbands," he says, "love your wives and do not be bitter toward them" (Eph. 5:25); although they provoke to anger, and do such things through which they deserve to sustain bitterness. For this means *parapikrainesthai*: nevertheless, you do not return the turn in bitterness to them. But also Solomon in Ecclesiastes: "And a man," he says, "one of a thousand I found, and a woman in all these I did not find" (Eccl. 7:29): perhaps taught by his own example, that women are not to be believed, through whom he had offended God (1 Kings 11). But also the sublime Poet (not another Homer, as Lucilius suspects of Ennius; but the first Homer among the Latins): "A various and mutable thing always is Woman" (Virg. Aen. IV). Full are the Greek and Latin histories of how many men were deceived by their wives and their life was betrayed. From the Scriptures, however, the examples both of Delilah, of whom we made mention above, and of another before Delilah, attest, who squeezed out the secret of Samson of seven days with tears, and with feigned love found what was hiding. Whence Samson afterwards speaks: "If you had not tamed my heifer, you would not have found my proposition" (Judg. 14:18). Thus far it is precepted that we should not easily believe friends, nor leaders, nor wives. And a cause is returned not sufficiently responding to the proposition; for he says: "Because the son dishonors the father, the daughter rises up against the mother, the daughter-in-law against her mother-in-law, and a man's enemies are his domestics." For what pertains to a friend, to a leader, to a wife, if the son and the daughter and the daughter-in-law rise up against the father and mother and mother-in-law? It seems to me, therefore, thus to be able to be joined with the preceding things: Do not believe friends, and leaders, and wives, who can be changed, and be according to the time: when the son also and the daughter, forgotten of education and infancy, rise up against the authors of their life and of their bodies, and do insult to them, whom it is a crime to hurt even with the countenance. But this exposition by no means befits the daughter-in-law rising up against the mother-in-law, and the man to whom his domestics are enemies.

Terentius in Hecyra: «Quid est hoc? omnes socrus oderunt nurus» (Terent. Hecyr. II, 1): quod quamquam ambiguum sit, tamen propemodum naturale est: ut nurus socrum, et socrus oderit nurum. Haec de consummatione et fine mundi, qualis adventum Antichristi generatio praecessura sit, propheticus sermo descripserit. Nunc disputandum secundum superiorem interpretationem, in qua de haereticis diximus: Audi, tribus, et quis ornavit civitatem? numquid ignis et domus impii? Et rursum, de Ecclesia: Vae mihi, quia factus sum sicut qui colligit stipulam in messe. Et iterum: Vae mihi, anima: periit reverens a terra; et qui corrigit, inter homines non est. Et deinceps: Princeps postulat, et iudex verba pacifica locutus est, desiderium animae suae. Unde duplex maledictio sequitur: Vae, vae, ultiones tuae venerunt: nunc erunt ploratus earum, et dicamus scriptum de haereticis: Nolite credere in amicis, o populi simplices, et in ducibus pravis qui se amicos et principes haereseon esse promittunt: non enim vestram salutem, sed sua quaerunt lucra, et deceptum gregem pedibus suis conterunt: et ei quae tecum dormit, cave ne quidquam credideris, quam non possum aliam intelligere nisi carnem, ut non facile credamus carnis blanditiis, ne animi duritia virilisque constantia illius edomita mollescat illecebris. Filius enim qui natus a Deo est, neglecto Creatore suo, blasphematur a quo conditus, dicente Scriptura: Nonne Deus unus creavit vos? nonne pater unus omnium vestrum (Malach. II, 10)? et anima coelestem despicit Jerusalem, matremque contemnit Ecclesiam, quam qui contempserit, morte morietur. Et nurus consurgit adversus socrum suam: quod juxta tropologiam intellectu videtur difficile; sed qui legerit Canticum canticorum, et sponsum animae, Dei sermonem intellexerit, credideritque Evangelio, quod secundum Hebraeos editum nuper transtulimus (in quo ex persona Salvatoris dicitur: Modo tulit me mater mea, sanctus Spiritus in uno capillorum meorum [Origenes, Hom. in Jerem. XV, 4]). non dubitabit dicere, sermonem Dei ortum esse de spiritu, et animam, quae sponsa sermonis est, habere socrum sanctum Spiritum, qui apud Hebraeos genere dicitur feminino RUAH (רוח). Haeretici ergo cum ante crediderint in Scripturis, quae a Spiritu sancto conscriptae sunt et editae, transferunt se ad novas doctrinas, et fermentum Pharisaeorum, et mandata hominum: dumque sermonem Dei contemnunt, socroi suae faciunt injuriam.

Terence in "The Mother-in-Law": "What is this? all mothers-in-law hate daughters-in-law" (Terent. Hecyr. II, 1): which although it be ambiguous, yet it is almost natural: that the daughter-in-law should hate the mother-in-law, and the mother-in-law the daughter-in-law. These things concerning the consummation and the end of the world, what kind of generation shall precede the advent of the Antichrist, the prophetic discourse will have described. Now it is to be disputed according to the superior interpretation, in which we spoke of heretics: "Hear, O tribe, and who adorned the city? Was it not the fire and the house of the impious?" And again, concerning the Church: "Woe is me, because I have become as one who gathers stubble in the harvest." And again: "Woe is me, O soul: the reverent one has perished from the earth; and he who corrects among men is not." And thereafter: "The prince requires, and the judge has spoken peaceful words, the desire of his soul." Whence a double curse follows: "Woe, woe, your vengeance have come: now shall be their weepings," and let us say what is written concerning heretics: "Do not believe in friends," O simple peoples, "and in depraved leaders" who promise themselves to be friends and princes of heresies: for they do not seek your salvation, but their own gains, and they trample the deceived flock with their feet: "and to her who sleeps with you, take care lest you believe anything," which I can understand as none other than the flesh, that we may not easily believe the flatteries of the flesh, lest the hardness of the mind and its manly constancy, having been tamed, should soften by allurements. For the son who is born of God, having neglected his Creator, blasphemes him by whom he was founded, the Scripture saying: "Did not one God create you? is there not one father of you all?" (Mal. 2:10). and the soul despises the heavenly Jerusalem, and contemns the mother Church, which whoever shall have contemned, shall die of death. And the daughter-in-law rises up against her mother-in-law: which according to tropology seems difficult in understanding; but he who shall have read the Song of Songs, and understood the bridegroom of the soul, the discourse of God, and shall have believed the Gospel which, edited according to the Hebrews, we recently translated (in which it is said from the person of the Savior: "Just now my mother, the Holy Spirit, took me by one of my hairs" [Origen, Hom. in Jerem. 15:4]). will not hesitate to say that the discourse of God has arisen from the spirit, and that the soul, which is the bride of the discourse, has the Holy Spirit as mother-in-law, which among the Hebrews is said in the feminine gender RUAH (רוּחַ). Heretics, therefore, although before they believed in the Scriptures, which were written and edited by the Holy Spirit, transfer themselves to new doctrines, and the leaven of the Pharisees, and the mandates of men: and while they condemn the discourse of God, they do injury to their mother-in-law.

Et ne forte dubites, Verbum et Filium Dei nasci de Spiritu sancto, Gabrielis ad Mariam verba considera: Spiritus sanctus, ait, veniet super te, et virtus Altissimi obumbrabit tibi: propterea quod nascetur ex te sanctum, vocabitur Filius Dei (Luc. I, 35). Post haec sequitur: Inimici hominis, viri domestici ejus. Quod sic nobis juxta tropologiam exponendum videtur: Omnis viri caput, Christus est; et Christus, caput Ecclesiae (I Cor. XI, 3): hujus saepe inimici sunt, qui putantur in domo ejus esse, id est in Ecclesia, et a capite quidem non recedunt, sed contra suum sentiunt caput, qui absque magistro, et gratia Domini, scientiam Scripturarum suo judicio promittentes, inflati sunt, et nihil sciunt, et languent circa quaestiones, et contentiones pugnasque verborum, qui vere consistentes in domo, inimici sunt veritatis. Scire autem debemus, quod in Evangelio prope eadem verba sint, quae nunc legimus in Prophetis, et juxta contextum illius loci alterum habere sensum, quae utrum assumpta sint de prophetis, an propria auctoritate praecepta, nosse Domini est, qui et in Prophetis et in Evangeliiis locutus est. Ait autem illic Dominus: Veni dividere virum adversus patrem suum, et filiam contra matrem suam, et nurum adversus socrum suam, et inimici hominis domestici ejus (Matth. X, 35, 36). His itaque edissertis (si tamen potuimus sensum attingere Scripturarum), sanctus refrigeratam intelligens charitatem, et homines in consummatione mundi non esse amatores Dei, sed amatores sui, aliis credentibus amicis et ducibus et uxoribus, filioque et filia et nuru adversus patrem et matrem et socrum consurgentibus, et inimicis hominis domesticis ejus, ipse credit in Domino, et omnis contemplatio ejus est in Deo suo: et quamquam tribulationibus et pressuris mundi prematur; tamen praeter eum qui dicit: Nolite timere, ego vici mundum (Joan. XVI, 33), in nullo fiduciam habens, exspectat Deum Salvatorem suum, et credens in eo, oculosque suos ad eum semper dirigens, sperat se exaudiendum, quoties eum invocaverit.

(Vers. 8 seq.) Ne laeteris, inimica mea, super me, quia cecidi: consurgam. Cum sedero in tenebris, Dominus lux mea est: iram Domini portabo, quoniam peccavi ei, donec causam meam judicet et faciat judicium meum, et educat me in lucem, et videbo justitiam ejus, et aspiciet inimica mea, et operietur confusione, quae dicit ad me: Ubi est Dominus Deus tuus? Oculi mei videbunt eam [Vulg. in eam]; nunc erit in conculcatione, ut lutum platearum: dies ut aedificentur maceriae tuae.

And lest perhaps you should doubt that the Word and Son of God is born of the Holy Spirit, consider Gabriel's words to Mary: "The Holy Spirit," he says, "shall come upon you, and the power of the Most High shall overshadow you: therefore that holy thing which shall be born of you, shall be called the Son of God" (Luke 1:35). After these things follows: "A man's enemies are the men of his house." Which seems thus to be explained by us according to tropology: The head of every man is Christ; and Christ, the head of the Church (1 Cor. 11:3): of this those are often enemies who are thought to be in his house, that is, in the Church, and indeed they do not depart from the head, but they feel against their head, who without a teacher and the grace of the Lord, promising the science of the Scriptures by their own judgment, are puffed up, and know nothing, and languish about questions, and contentions and battles of words, who truly consisting in the house, are enemies of the truth. But we ought to know, that in the Gospel there are almost the same words which we now read in the Prophet, and according to the context of that place they have another sense, which whether they have been taken from the prophet, or precepted by his own authority, it is for the Lord to know, who spoke both in the Prophets and in the Gospels. But there the Lord says: "I have come to divide a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and a man's enemies are his domestics" (Matt. 10:35, 36). These things therefore having been discussed (if nevertheless we were able to reach the sense of the Scriptures), the holy one, understanding charity to have cooled, and that men in the consummation of the world are not lovers of God, but lovers of themselves, others believing friends and leaders and wives, and the son and daughter and daughter-in-law rising up against father and mother and mother-in-law, and a man's enemies being his domestics, he himself believes in the Lord, and all his contemplation is in his God: and although he may be pressed by the tribulations and pressures of the world; nevertheless besides him who says: "Do not fear, I have overcome the world" (John 16:33), having trust in no one, he waits for God his Savior, and believing in him, and always directing his eyes to him, he hopes to be heard, as often as he shall have called upon him.

(Verses 8 seq.) Rejoice not, my enemy, over me, because I have fallen: I shall rise. When I shall sit in darkness, the Lord is my light: I will bear the wrath of the Lord, because I have sinned against him, until he judge my cause and execute my judgment, and bring me forth into the light, and I shall see his justice, and my enemy shall behold, and she shall be covered with confusion, who says to me: Where is the Lord your God? My eyes shall see her [Vulgate: upon her]; now she shall be trodden under foot, as the mire of the streets: the day that your walls may be built.

In die illa longe fiet lex: in die illa usque [Vulg. et usque] ad te veniet de Assur, et usque ad civitates munitas, et a civitatibus munitis, usque ad flumen, et ad mare de mari, et ad montem de monte. Et erit terra in desolationem propter habitatores suos, et propter fructum cogitationum eorum.

LXX: Ne insultes mihi, inimica mea: quia cecidi, et resurgam: quia si ambulavero in tenebris, Dominus illuminabit me. Iram Domini sustinebo, quia peccavi ei, donec justificet causam meam, et faciat iudicium meum, et educat me in lucem, et videbo iustitiam ejus, et videbit me inimica mea, et operiet eam confusio, quae dicit ad me: Ubi est Dominus Deus tuus? Oculi mei videbunt eam, nunc erit in conculcationem, sicut lutum in viis, dies liturae lateris deletio tua, et repellet legitima tua dies illa, et urbes tuae venient in conclusionem et in divisionem Assyriorum, et civitates tuae munitae in divisionem a Tyro usque ad flumen, et a mari usque ad mare, et de monte usque ad montem; et erit terra in dissipationem cum habitatoribus suis propter fructus adinventionum eorum.

Videtur mihi juxta litteram, Jerusalem contra Babyloniam et caeteras gentes loqui, quae sibi insultaverant: Ne laetemini in ruina mea: quia Domino miserante, consurgam: postquam sedero in captivitate, educet me ille de tenebris, et erit lux mea. Iram Domini sustinebo: quia me scio meruisse quod passa sum, donec ulciscar de gentibus, et fiat iudicium meum. Novi quippe quod me sit educturus in lucem, et videbo iustitiam ejus, et aspiciet inimica mea Babylon, et caeterae gentes in circuitu, et operietur confusione, quae nunc dicit insultans: Ubi est Dominus Deus tuus? Oculi mei videbunt eam, et non longo post tempore, sed nunc et in praesentiarum conculcatam, quasi lutum platearum. Hactenus Jerusalem, sive propheta ex persona populi sit locutus: Nunc Deus ad Jerusalem respondens inducitur: O Jerusalem, venerunt dies, ut aedificentur maceriae tuae, quae erant a Babylonio vastante destructae. In die illa longe fiet lex, sive praeceptum et jussio, ut Symmachus et Theodotio interpretati sunt, dicentes, ἐπιταγήν καὶ πρῶταγμα; et est sensus: Nequaquam Babyloniorum imperio subjacebis, in die illa qua aedificabuntur maceriae tuae, venient ad te de Assur, et de civitatibus munitis: a civitatibus, inquam, munitis usque ad Jordanem, per quem et ante transivit populus, et a mari Rubro, et cunctis gentibus usque ad mare Mortuum, quod vicinum est terrae tuae, et ad montem Sion, de montibus Persarum atque Medorum, in quos translati prius fuerant; et erit terra reliqua Chaldaeorum, et eorum qui te vastaverant in desolationem, propter habitatores suos, et propter mala opera eorum.

In that day the law shall be far removed: in that day he shall come even [Vulgate: and even] to you from Assyria, and even to the fortified cities, and from the fortified cities, even to the river, and from sea to sea, and from mountain to mountain. And the land shall be in desolation because of its inhabitants, and because of the fruit of their thoughts.

The LXX: Do not insult me, my enemy: because I have fallen, and I shall rise again: because if I shall walk in darkness, the Lord will enlighten me. I will sustain the wrath of the Lord, because I have sinned against him, until he justify my cause, and execute my judgment, and bring me forth into the light, and I shall see his justice, and my enemy shall see me, and confusion shall cover her, who says to me: Where is the Lord your God? My eyes shall see her, now she shall be for a treading down, as mire in the ways, the day of the smearing of the brick is your deletion, and that day shall repel your lawful things, and your cities shall come into the shutting up and into the division of the Assyrians, and your fortified cities into the division from Tyre even to the river, and from sea even to sea, and from mountain even to mountain; and the land shall be in dissipation with its inhabitants because of the fruits of their inventions.

It seems to me according to the letter, that Jerusalem speaks against the Babylonian and the other nations, which had insulted her: Do not rejoice in my ruin: because by the Lord's mercy, I shall rise: after I shall have sat in captivity, he will lead me forth from the darkness, and he will be my light. I will sustain the wrath of the Lord: because I know that I have deserved what I have suffered, until I be avenged of the nations, and my judgment be done. For I know that he is about to lead me forth into the light, and I shall see his justice, and my enemy Babylon shall behold, and the other nations round about, and she shall be covered with confusion, who now says insulting: Where is the Lord your God? My eyes shall see her, and not after a long time, but now and in the present trodden down, as the mire of the streets. Thus far Jerusalem, or the prophet may have spoken from the person of the people: Now God is introduced responding to Jerusalem: O Jerusalem, the days have come, that your walls may be built, which had been destroyed by the Babylonian wasting them. In that day the law shall be far removed, or the precept and command, as Symmachus and Theodotion interpreted, saying, *epitagen kai prostagma*; and the sense is: You shall by no means be subject to the empire of the Babylonians, in that day in which your walls shall be built, they shall come to you from Assyria, and from the fortified cities: from the fortified cities, I say, even to the Jordan, through which the people also passed before, and from the Red Sea, and all nations even to the Dead Sea, which is near your land, and to Mount Sion, from the mountains of the Persians and Medes, into which they had been translated before; and the remaining land of the Chaldeans, and of those who had wasted you, shall be in desolation, because of its inhabitants, and because of their evil works.

Hoc sibi Judaei usque hodie pollicentur, et in eo loco, in quo nos exposuimus: In die illa longe fiet lex, sicut nobis visum est, et sicut prudentiores eorum disserunt, aliqui frivole mentiuntur, et aiunt: In die illa, qua a Christo aedificatae fuerint maceriae Jerusalem, Scripturas sanctas Legis et Prophetarum, quae nunc tenentur a nobis, tolli de manibus nostris, et tradi populo Judaeorum. Nam quod dicitur juxta Septuaginta, dies liturae lateris, deletio tua, non ad Jerusalem, ut juxta Hebraicum exposuimus; sed adhuc ad Babylonem dici intelligamus, quod et ipsa delenda sit, et in morem lateris conculcanda. Et repellat legitima dies illa, non legitima Dei, sed ea legitima quae adversum legem Dei, o Babylon, jusseras observari. Et civitates tuae venient in conclusionem, sive in divisionem, Assyrii te impugnantibus (siquidem Babylon Chaldaeorum fuit civitas, non Assyriorum). Et urbes tuae munitae erunt in divisionem hostilis exercitus, a Tyro usque ad flumen Tigrim, quo circuiris, et a mari Magno usque ad mare Rubrum, quod ex latere pergentibus Indiam, tangit regiones tuas. Et de monte usque ad montem: de montibus scilicet Judaeae usque ad montes Mediae atque Persarum, tota Mesopotamia et universa regio, quae nunc a te tenetur in medio, adversariorum imperio subjugabitur. Et erit terra in desolationem propter pessimos fructus studiorum vestrorum. Ubi Septuaginta interpretati sunt, de Tyro, sciamus, in Hebraico scriptum esse, MASOR, (): quod verbum, si in praepositionem MA, et nomen SOR, dividatur, de Tyro intelligitur; sin autem unus sermo sit, munitionem sonat. Denique omnes *περιοχὴν, καὶ περίφραγμα, καὶ πολιορκίαν*, non de Tyro, ut LXX, sed munitionem et ambitum muratae urbis transtulerunt. Hoc juxta Hebraicum, et vota carnei Israel et populi concisionis, quasi ex superfluo otiosus sermo praeluserit.

Nunc veniamus ad intelligentiam spiritualem, et ipso Spiritu sancto exponente, quo scripta sunt, in locis vel difficillimis desudemus. Videtur mihi omnis anima Jerusalem, in qua aedificatum fuit templum Domini, et visio pacis, et notitia Scripturarum; et postea superata a peccatis, ducta est in captivitatem, tormentisque tradita, dicere contra Babylonem, id est, confusionem hujus mundi, et adversus contrariam fortitudinem, quae huic mundo praesidet: Noli insultare mihi, inimica mea, quia cecidi, et resurgam: Dominus enim allevat elisos (Ps. CXLIV), et loquitur per prophetam.

The Jews promise this to themselves even until today, and in that place, in which we have expounded: In that day the law shall be far removed, as it seemed to us, and as the more prudent of them discuss, some lying frivolously, and say: In that day, in which the walls of Jerusalem shall have been built by Christ, the holy Scriptures of the Law and the Prophets, which are now held by us, shall be taken from our hands, and delivered to the people of the Jews. For as to what is said according to the Septuagint, the day of the smearing of the brick, your deletion, let us understand it to be said not to Jerusalem, as we have expounded according to the Hebrew; but still to Babylon, that she herself also is to be deleted, and trodden down in the manner of a brick. And that day shall repel the lawful things, not the lawful things of God, but those lawful things which you, O Babylon, had ordered to be observed against the law of God. And your cities shall come into the shutting up, or into the division, the Assyrians attacking you (since indeed Babylon was a city of the Chaldeans, not of the Assyrians). And your fortified cities shall be in the division of the hostile army, from Tyre even to the river Tigris, by which you are surrounded, and from the Great Sea even to the Red Sea, which touches your regions as they go from the side to India. And from mountain even to mountain: from the mountains namely of Judea even to the mountains of Media and of the Persians, all Mesopotamia and the universal region, which is now held by you in the middle, shall be subjected to the empire of the adversaries. And the land shall be in desolation because of the worst fruits of your studies. Where the Septuagint interpreted, from Tyre, let us know that in the Hebrew it is written, MASOR: which word, if it be divided into the preposition MA, and the name SOR, is understood as from Tyre; but if it be one word, it sounds as munition. Finally, all translated it as periochēn, and periphragma, and poliorkian, not from Tyre, as the LXX, but munition and the circuit of a walled city. This according to the Hebrew, and the vows of the carnal Israel and the people of the concision, as if an idle word had played from a superfluity.

Now let us come to the spiritual understanding, and with the Holy Spirit himself expounding, by whom they were written, let us labor in the most difficult places. Every soul seems to me to be Jerusalem, in which the temple of the Lord was built, and the vision of peace, and the knowledge of the Scriptures; and afterwards overcome by sins, it was led into captivity, and delivered to torments, to say against Babylon, that is, the confusion of this world, and against the contrary power, which presides over this world: Do not insult me, my enemy, because I have fallen, and I shall rise: for the Lord lifts up the cast down (Ps. 144), and speaks through the prophet.

Numquid qui cadit, non resurget (Jer. VIII, 4)? Et: Nolo mortem peccatoris: tantum ut revertatur, et vivat (Ezech. XXXIII, 11). Si autem ideo me despicias, quia tormenta sustineo, discite per Ezechielem poenas primum sanctioribus irrogari, et dici a Domino: A sanctis meis incipite (Ibid., IX, 6). Quia si ambulavero in tenebris, Dominus lux mea est. Licet enim rectores tenebrarum istarum me deceiverint, et sedeam in tenebris et umbra mortis, et pedes mei impeerint in montes tenebrosos, tamen sedentibus in tenebris et in umbra mortis, lux orta est, et lux lucet in tenebris (Isai, IX, 2). Et: Dominus illuminatio mea et salus mea, quem timebo (Ps. XXVI, 1); et loquar ad eum, et dicam: Lucerna pedibus meis verbum tuum, Domine, et lumen semitis meis (Ps. CXVIII, 105). Ipse quippe mihi praecepit in tenebris hujus saeculi constituto: Sint lumbi vestri praecincti, et lucernae ardentes in manibus vestris (Luc. XII, 35).

Sequitur: Iram Domini sustinebo, quoniam peccavi ei: donec justificet causam meam, et faciat iudicium meum, et educat me in lucem; et videbo iustitiam ejus. Omnis correptio ad praesens, non videtur esse gaudii, sed moeroris, et postea fructum pacificum iustitiae reddet his, qui per eam fuerint eruditi. Sentiens igitur anima se peccasse, et habere vulnera peccatorum, et in mortuis carnibus vivere, et indigere cauterio, constanter dicit ad medicum: Ure carnes meas, resecta vulnera, humores omnes et ὀνείμα noxium dura hellebori potione constringe. Mei vitii fuit, ut vulnerarer: mei doloris sit, ut tot tormenta sustineam, ut postea sanitatem recipiam. Verusque medicus jam sospiti atque securae ostendit causam medicaminis, et recte se docet fecisse quod fecit. Denique post cruciatus atque supplicia, educta de tenebris exterioribus anima, et reddito novissimo quadrante, dicit: Videbo iustitiam ejus, et loquar: Justificata sunt iudicia tua, Deus. Si autem Christus factus est nobis a Deo sapientia, et iustitia, et sanctificatio, et redemptio (I Cor. I): qui iustitiam post iram Dei videre se dicit, Christi sibi repromittit aspectum. Et haec dumtaxat de poenitentibus. Caeterum multo melius est non habere vulnera, et medico non egere. Curatio, non beatitudo sanatorum est, sed solatium post dolorem. Igitur qui curatus est, caveat, ne iterum peccet, et rursum ei aliquid deterius fiat. Legimus in Levitico (Levit. XIII), si tamen oculis apertis legimus, et velamen quod in Lege positum est, interioris oculi non excludit intuitum, in vibice et cicatrice combusturae lepram solere generari, et mutare colorem pili, et ad priorem deformationem cicatricis novellam accedere foeditatem. Hoc propterea, ne quis securus de poenitentia, eo quod post peccatum possit dicere: Iram Dei sustinebo, quoniam peccavi ei, donec justificet causam meam, peccet et cauterio indigeat, et sanatus iterum vulneretur.

Shall he that falls, not rise again (Jer. 8:4)? And: I will not the death of the sinner: but only that he return, and live (Ezek. 33:11). But if you therefore despise me, because I sustain torments, learn through Ezekiel that punishments are first inflicted on the more holy, and it is said by the Lord: Begin at my sanctuary (Ibid. 9:6). Because if I shall walk in darkness, the Lord is my light. For although the rulers of this darkness have deceived me, and I sit in darkness and the shadow of death, and my feet have stumbled on the dark mountains, yet to those sitting in darkness and in the shadow of death, a light has arisen, and the light shines in the darkness (Isa. 9:2). And: The Lord is my illumination and my salvation, whom shall I fear (Ps. 26:1); and I will speak to him, and say: Your word, O Lord, is a lamp to my feet, and a light to my paths (Ps. 118:105). For he himself commanded me, established in the darkness of this world: Let your loins be girt, and lamps burning in your hands (Luke 12:35).

It follows: I will sustain the wrath of the Lord, because I have sinned against him: until he justify my cause, and execute my judgment, and lead me forth into the light; and I shall see his justice. Every correction for the present seems not to be of joy, but of sorrow, and afterwards it shall yield the peaceful fruit of justice to those who have been exercised by it. The soul therefore feeling that it has sinned, and has the wounds of sins, and lives in dead flesh, and needs the cautery, constantly says to the physician: Burn my flesh, cut away the wounds, constrict all the humors and the noxious rheuma (flux) with a harsh potion of hellebore. It was of my fault, that I was wounded: let it be of my pain, that I sustain so many torments, that afterwards I may receive health. And the true physician now to the one safe and secure shows the cause of the medicine, and rightly teaches that he has done what he did. Finally after the tortures and punishments, the soul being led forth from the exterior darkness, and the last farthing being repaid, it says: I shall see his justice, and I shall speak: Your judgments, O God, are justified. But if Christ has been made to us from God wisdom, and justice, and sanctification, and redemption (1 Cor. 1): he who says that he sees justice after the wrath of God, promises to himself the sight of Christ. And these things at least concerning the penitents. Furthermore it is much better not to have wounds, and not to need a physician. Healing is not the blessedness of the healed, but a solace after pain. Therefore let him who has been healed beware, lest he sin again, and something worse happen to him again. We read in Leviticus (Lev. 13), if however we read with open eyes, and the veil which is placed in the Law does not exclude the intuition of the interior eye, that in the mark and scar of a burning leprosy is accustomed to be generated, and to change the color of the hair, and a new foulness to be added to the former deformation of the scar. This for the reason that no one secure of penance, because after sin he can say: I will sustain the wrath of God, because I have sinned against him, until he justify my cause, may sin and need the cautery, and being healed be wounded again.

Cum autem eduxerit nos Dominus in lucem, et viderimus justitiam ejus, tunc videbit inimica nostra Babylon, et operietur confusione, quae prius loquebatur ad nos: Ubi est Deus tuus; aestimans Jerusalem post vulnera non posse sanari. Et respicient eam oculi nostri, et erit in conculcationem, ut lutum platearum. Et quia omnis poenarum finis bonorum exordium est, et dolor proficit ad sanitatem, de luto illius lateres fient, et erit formatio laterum litura ejus. Et in die illa veteres abjiciet errores, civitatesque illius, quae male munitae fuerant, venient in conclusionem, sive in divisionem, et dividuntur ab Assyriis; de Tyro quoque, quae interpretatur *συνωχὴ*, id est, angustia, consurgent aliae fortitudines, et erit seditio usque ad eos qui saeculi hujus rheumate delectantur, et libidines generant in hominibus. Et de mari usque ad mare, et de monte usque ad montem invicem bella consurgent, ut amaritudo pugnet contra amaritudinem, et erigens se humilianda sublimitas, contra aliam dimicet altitudinem, et tunc vere compleatur: Venite, descendamus et confundamus linguas eorum, ne audiat unusquisque vocem proximi sui (Gen. XI, 7), prodest quippe fortitudines pessimas inter se non habere concordiam. Et, cum Satan as adversus Satanam divisus fuerit, tunc demum omne regnum illius destruetur (Matth. XII). Et quod frequenter in magnis exercitiis evenire solet, ut interfecto tyranno, satellites ejus regnum inter se dividant, contra seque consurgant, et intestinum inter eos bellum sit: hoc et in consummatione mundi fiet, quando Jerusalem maceriae fuerint aedificatae, et Babylon corruerit, et Assyriique, et Tyrii de flumine, et de mari, et de montibus, id est, universae inter se pugnabunt daemonum nationes, et dissipato regno illorum, fiet regnum Domino Jesu, et omne genu flectetur, coelestium, et terrestrium, et infernorum, et universa lingua confitebitur, quia Dominus Jesus in gloria est Dei Patris (Philip. II). Ut autem sciatis finem hujus seditionis profectum esse virtutum, erit tunc terra Babylonia in dissipationem cum omnibus habitatoribus suis, et nequaquam fructus faciet Babylonios [Al. Babylonicus].

(Vers. 14 seqq.) Pasce populum tuum in virga tua, gregem haereditatis tuae: habitantes solos in saltu in medio Carmeli: pascentur Basan et Galaad juxta dies antiquos: secundum dies egressionis tuae de terra Aegypti, ostendam ei mirabilia. Videbunt gentes, et confundentur super omni fortitudine sua. Ponent manus suas super os: aures eorum surdae erunt. Lingent pulverem sicut serpentes: velut reptilia terrae, proturbabuntur de aedibus suis. Dominum Deum nostrum formidabunt, et timebunt te.

But when the Lord shall have led us forth into the light, and we shall have seen his justice, then our enemy Babylon shall see, and she shall be covered with confusion, who before spoke to us: Where is your God; thinking that Jerusalem after the wounds could not be healed. And our eyes shall behold her, and she shall be for a treading down, as the mire of the streets. And because every end of punishments is the beginning of good things, and pain profits unto health, from the mire of that one bricks shall be made, and its smearing shall be the formation of bricks. And in that day it shall cast away the old errors, and its cities, which had been ill-fortified, shall come into the shutting up, or into the division, and shall be divided by the Assyrians; from Tyre also, which is interpreted as synochē, that is, anguish, other strengths shall arise, and there shall be a sedition even to those who are delighted by the flux (rheumate) of this world, and generate lusts in men. And from sea even to sea, and from mountain even to mountain wars shall rise in turn, so that bitterness may fight against bitterness, and the loftiness raising itself to be humbled, may fight against another height, and then truly may be fulfilled: Come, let us go down and confound their tongues, that each one may not hear the voice of his neighbor (Gen. 11:7), for it is profitable that the worst strengths not have concord among themselves. And, when Satan shall have been divided against Satan, then finally all his kingdom shall be destroyed (Matt. 12). And what frequently is accustomed to happen in great armies, that the tyrant being killed, his satellites divide the kingdom among themselves, and rise against themselves, and there is an internal war among them: this also shall happen in the consummation of the world, when the walls of Jerusalem shall have been built, and Babylon shall have fallen, and the Assyrians, and the Tyrians from the river, and from the sea, and from the mountains, that is, the universal nations of the demons shall fight among themselves, and their kingdom being dissipated, the kingdom shall be made for the Lord Jesus, and every knee shall be bowed, of those in heaven, and on earth, and under the earth, and every tongue shall confess, that the Lord Jesus is in the glory of God the Father (Philip. 2). But that you may know that the end of this sedition is the profit of the virtues, the Babylonian land shall then be in dissipation with all its inhabitants, and the Babylonian fruits shall by no means be produced.

(Verses 14 seqq.) Feed your people with your rod, the flock of your inheritance: who inhabit alone in the forest in the midst of Carmel: Bashan and Gilead shall be fed according to the ancient days: according to the days of your departure from the land of Egypt, I will show him wonders. The nations shall see, and shall be confounded over all their strength. They shall put their hands upon the mouth: their ears shall be deaf. They shall lick the dust as serpents: as the creeping things of the earth, they shall be thrust out from their houses. They shall dread the Lord our God, and they shall fear you.

LXX: Pasce populum tuum in virga tua, oves haereditatis tuae, habitantes solas in saltu, in medio Carmeli pascentur Basanitin et Galaaditin juxta dies pristinos, et juxta dies egressionis tuae de terra Aegypti, ostendam eis mirabilia. Videbunt gentes, et confundentur in omni fortitudine sua: ponent manus super os suum, aures eorum surdae erunt. Lingent humum sicut serpentes, quae trahunt terram: turbabuntur in conclusionibus suis: super Domino Deo nostro formidabunt, et timebunt a te.

Hoc quod dicitur: Pasce populum tuum in virga tua, Deus Pater loquitur ad Filium, id est, ad Dominum nostrum Jesum Christum, ut quia pastor bonus est, et ponit animam suam pro ovibus suis (Joan. X, 11), pascat populum suum in virga sua, et oves haereditatis suae. Ac ne putemus eosdem esse populos, quos et oves, in alio loco legimus: Nos autem populus tuus, et oves pascuae tuae (Ps. LXXVIII, 13). Populus refertur ad rationabiles quosque, oves autem ad eos, qui necdum ratione utentes, tantum simplicitate contenti sunt, et appellantur de haereditate Dei. Tam populus autem quam oves indigent virga pastoralis, de qua loquitur et Apostolus: Quid vultis, in virga veniam ad vos, an in charitate, et spiritu mansuetudinis (I Cor. IV, 21)? Ob hanc, puto, causam, quia populus Israel durae cervicis erat, et semper carnes Aegyptias suspirabat, usum esse Moysen non solum adversum Aegyptios, quos percussit decem plagis, sed etiam adversum populum in solitudine, virga legali, virga percutiente, et omnia vasa testea, et fragilia confringente. Apostolis autem Domini Salvatoris, qui sapientiam loquebantur inter perfectos (I Cor. II), virgam excussam esse de manibus, quia perfecta dilectio foras mittit timorem (I Joan. IV, 18). Quod si quis nobis opposuerit, quomodo nunc dicatur ad Christum, hoc est, ad bonum pastorem, qui utique major apostolis, et melior est, ut utatur virga, cum majoris profectus sit virgam non habere, quam virga populos ovesque corripere: respondebimus eis secundum illud quod Dominus pollicetur apostolis suis, majora eos signa in populis esse facturos, quam ipse fecerit (Joan. XIV, 12). Et quia adhuc Dominus loquebatur ad carneum Israel, et necdum ad eum, qui perfecte poterat nosse mysteria, idcirco dictum esse de eo, ut pascat in virga populum et gregem suum, apostolis autem virgam excussam esse de manibus, et severitatem Legis, Evangelii clementia temperatam. Porro hi populi et istae oves propterea percutientur, et pascentur in virga, quia habitaverant soli in saltu.

LXX: Feed your people with your rod, the sheep of your inheritance, who inhabit alone in the forest, in the midst of Carmel they shall be fed Bashan and Gilead according to the pristine days, and according to the days of your departure from the land of Egypt, I will show them wonders. The nations shall see, and shall be confounded in all their strength: they shall put their hands upon their mouth, their ears shall be deaf. They shall lick the ground like serpents, which drag the earth: they shall be troubled in their conclusions: they shall dread over the Lord our God, and they shall fear of you.

This which is said: "Feed your people with your rod," God the Father speaks to the Son, that is, to our Lord Jesus Christ, so that because he is the good shepherd, and lays down his life for his sheep (John 10:11), he may feed his people with his rod, and the sheep of his inheritance. And lest we should think the peoples to be the same as the sheep, in another place we read: "But we are your people, and the sheep of your pasture" (Ps. 78:13). The people is referred to the rational ones, but the sheep to those who, not yet using reason, are content only with simplicity, and are called from the inheritance of God. Both the people and the sheep need the pastoral rod, of which also the Apostle speaks: "What do you wish, shall I come to you with a rod, or in charity, and in the spirit of meekness?" (1 Cor. 4:21). For this cause, I think, because the people of Israel was of a stiff neck, and always sighed for the Egyptian meats, Moses used the legal rod, the striking rod, not only against the Egyptians, whom he struck with ten plagues, but also against the people in the wilderness, breaking all earthen and fragile vessels. But from the hands of the Apostles of the Lord Savior, who spoke wisdom among the perfect (1 Cor. 2), the rod was shaken out, because perfect charity casts out fear (1 John 4:18). If anyone should oppose to us, how it is now said to Christ, that is, to the good shepherd, who is surely greater and better than the apostles, that he should use a rod, when it is of greater progress not to have a rod, than to correct peoples and sheep with a rod: we will respond to them according to that which the Lord promises to his apostles, that they would do greater signs among the peoples than he himself did (John 14:12). And because the Lord was still speaking to the carnal Israel, and not yet to him who could perfectly know the mysteries, therefore it was said of him that he should feed his people and flock with a rod, but that the rod was shaken from the hands of the apostles, and the severity of the Law tempered by the clemency of the Gospel. Furthermore these peoples and those sheep shall therefore be struck, and fed with a rod, because they had inhabited alone in the forest.

Quod quidem possumus, et de his accipere, qui se de Ecclesia separantes, conviviis dedunt amicitiiisque gentilium: necnon et de his, qui odio generis humani vitam appetunt solitariam, qualem Timonem fuisse Athenis legimus: non quod solitaria vita et prophetica quam habuerunt Elias (III Reg. XVII et XIX) et Joannes (Matth. III et XI), condemnanda sit; sed quia si caeteros despiciens, ipse superbiat, et habitet in saltu vitiorum, virga corripienda sit. Qui solus habitat, et non habitat in saltu, iste in laude virtutum est: qui autem solus est, et non facit opera justitiae, et quietis tantum fruitur voluptate, et non in Christi opere et labore desudat, nec propriis manibus quaerit cibum quod Apostolus jubet (I Cor. IV), et in superbiam erigitur: hic habitat in saltu, et inter infructuosa ligna versatur. Sed tamen quia bonus pastor est, et virga ejus ob hoc percutit ut emendet, meliora sermo propheticus pollicetur, et dicit: In medio Carmeli pascentur Basanitidem et Galaaditin, juxta dies aeternitatis, et juxta dies egressionis tuae ex Aegypto. Carmelus interpretatur scientia circumcisionis: Basanitis confusio, et Galaad transmigratio testimonii. Populus ergo Dei, et oves pascuae ejus, quae prius pascebantur absque grege Domini, et extra Ecclesiam ejus, in saltu versabantur errorum, postea transferentur ad notitiam verae circumcisionis, et servient Deo in spiritu, et gloriabuntur in Domino, et non in carne confident, et erunt vera circumcisio, et non concisio. Cumque pasti fuerint spirituali circumcissione, intelligentes peccata pristina, confundentur in vitiis suis, et erubescunt, et erunt in confusione quae ducit ad vitam (Eccli. IV, 25), quia est et alia confusio quae ducit ad mortem, in qua habitavit quondam Og, rex Basan, siquidem Basan interpretatur confusio: de qua confusione pessima et Dominus repromittit liberaturum se populum suum: Dixit Dominus, ex Basan convertam, convertam de profundo maris (Ps. LXVII, 23). Cumque scierimus veram circumcissionem, et confusi fuerimus super peccatis nostris, tunc erimus in Galaad, quae interpretatur transmigratio testimonii, in Ecclesia Christi, ad quam testimonia Legis et Prophetarum eloquia transcenderunt, et hoc fiet nobis secundum dies antiquos, secundum dies, quando egressi sumus de terra Aegypti, de quibus Moyses dicit: Recordamini dies aeternitatis (Deut. XXXII, 7), non dies hujus saeculi, qui appellantur mali, sed dies perpetuos.

Which indeed we can understand both of those who, separating themselves from the Church, give themselves to the banquets and friendships of the gentiles: and also of those who, out of hatred of the human race, seek a solitary life, such as we read Timon was at Athens: not that the solitary and prophetic life which Elijah (1 Kings 17 and 19) and John (Matt. 3 and 11) had is to be condemned; but because if, despising others, he himself becomes proud, and inhabits in the forest of vices, he is to be corrected with a rod. He who inhabits alone, and does not inhabit in a forest, is in the praise of virtues: but he who is alone, and does not do works of justice, and enjoys only the pleasure of quiet, and does not sweat in the work and labor of Christ, nor seeks food with his own hands as the Apostle commands (1 Cor. 4), and is raised in pride: this one inhabits in a forest, and is engaged among unfruitful trees. But nevertheless because he is a good shepherd, and his rod strikes for this reason that he may emend, the prophetic discourse promises better things, and says: "In the midst of Carmel they shall feed Bashan and Gilead, according to the days of eternity, and according to the days of your departure from Egypt." Carmel is interpreted as the knowledge of circumcision: Bashan as confusion, and Gilead as the transmigration of testimony. The people of God therefore, and the sheep of his pasture, which before were fed without the flock of the Lord, and outside his Church, were engaged in the forest of errors, afterwards shall be transferred to the knowledge of true circumcision, and shall serve God in spirit, and shall glory in the Lord, and shall not trust in the flesh, and shall be true circumcision, and not concision. And when they shall have been fed with spiritual circumcision, understanding their pristine sins, they shall be confounded in their vices, and shall blush, and shall be in the confusion which leads to life (Sir. 4:25), because there is also another confusion which leads to death, in which Og, the king of Bashan, once inhabited, since Bashan is interpreted as confusion: from which worst confusion the Lord also promises that he will deliver his people: "The Lord said, from Bashan I will convert, I will convert from the depth of the sea" (Ps. 67:23). And when we shall have known true circumcision, and shall have been confounded over our sins, then we shall be in Gilead, which is interpreted as the transmigration of testimony, in the Church of Christ, to which the testimonies of the Law and the utterances of the Prophets have transcended, and this shall happen to us according to the ancient days, according to the days when we went out from the land of Egypt, of which Moses says: "Remember the days of eternity" (Deut. 32:7), not the days of this age, which are called evil, but perpetual days.

Recordatur autem dierum aeternitatis, qui non aspicit praesentia, surrexitque cum Christo, et sedet cum eo in coelestibus, jam mente praesumens se de diebus praesentis saeculi liberatum. Promittit quoque sermo divinus, quod ostendat populo suo, et ovibus haereditatis suae mirabilia: Tunc, inquit, videbunt gentes, et confundentur in omni fortitudine sua, quia vastaverant quondam, et praevaluerant adversus populum Dei, et confusio earum habebit profectum, cum sua intellexerint mala. Ponent enim manus suas super os suum, malaque opera omnem eis loquendi auferent libertatem. Quomodo autem impiarum gentium manus claudunt ora eorum, sic justorum manus eorum ora reserabunt, ex opere bono loquendi cum Deo accipientium facultatem. Aures quoque eorum obsurdescent, quia malitia non solum oculorum obcaecavit intuitum, sed et aures fecit obsurdescere; noluerunt enim audire vocem incantantium, et venefici incantantis sapienter. Et juxta Isaiam: Auribus suis graviter audierunt (Isai. VI, 10): quamquam multo minus sit graviter audire, quam penitus non audire, et surdum fieri ut verbum non audiat veritatis. Post tanta mala dicitur de eis, quod lingent humum quasi serpentes, quae trahunt terram, ambulantes in ventre suo, et comedentes terram omnibus diebus vitae suae (Gen. III, 14). Et carnis, id est, terrena opera facientes, et trahentes secum usque ad diem ultionis, et visitationis Domini, non pulverem, non terrae parva vestigia, sed totam humum. Quod cum fecerint, et ad iudicium Dei venerint, et conclusi fuerint atque turbati, tamdiu turbabuntur, et conclusi erunt, quamdiu terra quam traxerant quasi serpentes, permanserit in eis. Cum autem illa defecerit, obstupescant, et admirabuntur, non in Domino Deo suo (necdum enim merebuntur, ut dicatur Dominus Deus eorum), sed in Domino Deo nostro. Et subito fit ἀποστροφή ad Christum diciturque ad eum: Et timebunt a te. Principium enim sapientiae, timor Domini (Prov. I, 7; Ps. CX, 10). Et haec fient, ut videant gentes, et confundantur in omni mala fortitudine sua; et ponant manus super os suum, et auribus obsurdescant, et lingant terram velut serpentes, qui trahunt humum, ut primum concludantur, conclusique turbentur, inde terri obstupescant ad Dominum Deum sanctorum, et ad extremum ipsi quoque timeant illum. Hoc juxta LXX. Porro quia non multum ab eis, in praesenti dumtaxat loco, nostra discordat editio, quod in illis dictum est, etiam in hac dictum existimemus.

But he remembers the days of eternity, who does not look at present things, and has risen with Christ, and sits with him in the heavenly places, already in mind presuming himself delivered from the days of the present age. The divine discourse also promises, that he will show wonders to his people, and to the sheep of his inheritance: "Then," he says, "the nations shall see, and shall be confounded in all their strength," because they had once devastated, and had prevailed against the people of God, and their confusion shall have progress, when they shall have understood their own evils. For they shall put their hands upon their mouth, and evil works shall take away from them all liberty of speaking. But just as the hands of the impious nations close their mouths, so the hands of the just shall unlock their mouths, receiving from good work the faculty of speaking with God. Their ears also shall grow deaf, because malice not only blinded the intuition of the eyes, but also made the ears grow deaf; for they did not wish to hear the voice of the charmers, and of the wizard charming wisely. And according to Isaiah: "With their ears they have heard heavily" (Isa. 6:10): although it is much less to hear heavily, than not to hear at all, and to become deaf so that one does not hear the word of truth. After so many evils it is said of them, that they shall lick the ground as serpents, which drag the earth, walking on their belly, and eating earth all the days of their life (Gen. 3:14). And doing works of the flesh, that is, earthly works, and dragging with them until the day of vengeance, and of the visitation of the Lord, not dust, not small vestiges of earth, but the whole ground. Which when they shall have done, and shall have come to the judgment of God, and shall have been enclosed and troubled, so long they shall be troubled, and shall be enclosed, as long as the earth which they had dragged like serpents, shall remain in them. But when that shall have failed, they shall be amazed, and shall wonder, not in the Lord their God (for not yet shall they merit, that he be called the Lord their God), but in the Lord our God. And suddenly an apostrophe is made to Christ and it is said to him: "And they shall fear of you." For the beginning of wisdom is the fear of the Lord (Prov. 1:7; Ps. 110:10). And these things shall happen, that the nations may see, and be confounded in all their evil strength; and put their hands upon their mouth, and grow deaf in their ears, and lick the earth as serpents, which drag the ground, that first they may be enclosed, and being enclosed be troubled, then terrified be amazed at the Lord God of the saints, and at the last they themselves also may fear him. This according to the LXX. Furthermore because our edition does not differ much from them, at least in the present place, what was said in those, let us think also to be said in this.

(Vers. 18-20.) Quis Deus similis tui? qui auferens iniquitatem, et transis peccatum reliquiarum haereditatis tuae. Non immittet ultra furorem suum: quoniam volens misericordiam est. Revertetur, et miserebitur nostri: deponet iniquitates nostras, et projiciet in profundum maris omnia peccata nostra. Dabis veritatem in Jacob, misericordiam Abraham, quam [Vulg. quae] jurasti patribus nostris a diebus antiquis.

LXX: Quis, Deus sicut tu? auferens iniquitates, et transcendens injustitias his qui reliqui sunt de haereditate tua? Non tenuit in testimonium iram suam, quia volens misericordias est. Revertetur, et miserebitur nostri, demerget peccata nostra: et projicientur in profundum maris omnia peccata nostra. Dabit veritatem Jacob, misericordiam Abraham, sicut jurasti patribus nostris juxta dies priores [Al. pristinos].

Intelligens propheta, gentium multitudinem propterea in conclusionem suam esse turbatam, ut obstupesceret, et timeret Deum, et idcirco Dominum deservire, ut peccata auferat, et donet salutem, laudat Dominum atque miratur, et dicit: Quis Deus sicut tu? auferens iniquitates, et transcendens injustitias (Exod. XII): ut quomodo exterminator in Aegypto transcendit populum Israel, et non vastavit eum (unde a transitu, phase, id est, pascha, nomen accepit) sic tu parcas gentibus, nequaquam illis imputans iniquitates suas. Porro quod sequitur: His qui reliqui sunt de haereditate ejus, non tenuit in testimonium iram suam, hic est sensus: Si gentibus pepercit, quae Legi ejus credere noluerunt, et qui superflui et reliqui de populo sunt relict, iniquitates suas eis noluit imputare, nec in testimonium justae supplicii eorum intulit iram suam, quid faciet de grege suo, qui pascitur in medio Carmeli, et in Basanitide, et in Galaad? Volens enim misericordiam est, et revertens miserebitur nostri, et gravia peccata nostra, et iniquitates quae sedent super talentum plumbi, ipse portabit, et demerget in mare, et parere non faciet (Zach. V). Dabit veritatem Jacob, et misericordiam Abraham: ut supplantatori populo et novello, et semper in lucta posito, reddat in Christo [Al. Christus] veritatem suam, et multitudini gentium (Abraham quippe vocatur pater multarum gentium) tribuat misericordiam, sicut juravit eis, qui patres exstiterunt fidei nostrae secundum dies antiquos: quod de tota hominum multitudine alios salvet in veritate, alios in misericordia. Porro ubi nos interpretati sumus, Non immittet ultra furorem suum; pro ultra, Symmachus transtulit in sempiternum: Theodotius, in finem: Septuaginta et quinta editio, in testimonium: pro quo positum est in Hebraeo LAED (); et tam ultra, quam sempiternum, et testimonium intelligi potest.

(Verses 18-20.) Who is a God like you? who take away iniquity, and pass over the sin of the remnant of your inheritance. He will no more let loose his fury: because he is willing to show mercy. He will return, and will have mercy on us: he will put away our iniquities, and he will cast all our sins into the bottom of the sea. You will give the truth to Jacob, the mercy to Abraham, which [Vulgate: who] you swore to our fathers from the ancient days.

The LXX: Who, O God, is like you? taking away iniquities, and passing over injustices to those who are left of your inheritance? He has not held his wrath for a testimony, because he is willing to show mercies. He will return, and will have mercy on us, he will submerge our sins: and all our sins shall be cast into the bottom of the sea. He will give the truth to Jacob, the mercy to Abraham, as you swore to our fathers according to the former [Al. pristine] days.

The prophet understanding that the multitude of the nations for this reason was troubled in its shutting up, that it might be amazed, and fear God, and for that reason the Lord rages, that he may take away sins, and grant salvation, praises the Lord and wonders, and says: Who is a God like you? taking away iniquities, and passing over injustices (Exod. 12): so that just as the exterminator in Egypt passed over the people of Israel, and did not waste them (whence from the passing over, phase, that is, pascha [passover], it received its name), so you may spare the nations, by no means imputing to them their iniquities. Furthermore what follows: To those who are left of his inheritance, he has not held his wrath for a testimony, this is the sense: If he spared the nations, which would not believe his Law, and those who are superfluous and left of the people were abandoned, he would not impute their iniquities to them, nor did he bring in his wrath for a testimony of their just punishment, what will he do concerning his flock, which is fed in the midst of Carmel, and in Bashan, and in Gilead? For he is willing to show mercy, and returning he will have mercy on us, and our heavy sins, and the iniquities which sit upon the talent of lead, he himself will carry, and submerge in the sea, and will not make them appear (Zech. 5). He will give the truth to Jacob, and the mercy to Abraham: that to the supplanting and new people, and always placed in struggle, he may restore in Christ [Al. Christ] his truth, and to the multitude of the nations (for Abraham indeed is called the father of many nations) he may grant mercy, as he swore to those, who stood forth as the fathers of our faith according to the ancient days: that of the whole multitude of men some he may save in truth, others in mercy. Furthermore where we interpreted, He will no more let loose his fury; for "no more," Symmachus translated "for ever": Theodotion, "unto the end": the Septuagint and the fifth edition, "for a testimony": for which it is placed in the Hebrew LAED; and both "no more," and "for ever," and "testimony" can be understood.

Dicam et ego in fine voluminis, laborem opusculi mei, Domini invocatione consignans: Deus, quis similis tibi? aufer iniquitatem servi tui: transi peccatum reliquiarum animae meae, ne immittas in me furorem tuum, neque in ira tua corripas me: quoniam misericors es, et multae miserationes tuae. Revertere, et miserere mei: praecipita iniquitates meas, et mitte eas in profundum maris: ut salsugo et amaritudo vitiorum in falsa regione dispereat. Da veritatem quam promisisti servo tuo Jacob, et misericordiam quam pollicitus es amico tuo Abraham, et libera animam meam a persecutoribus prophetarum tuorum, Achab, et Jezabel, sicut jurasti patribus meis in diebus antiquis, dicens: Vivo ego, dicit Dominus: Nolo mortem peccatoris, tantum ut revertatur, et vivat (Ezech. XXXIII, 11). Et alibi: Statim ut conversus ingemueris, salvus eris. Tunc videbit inimica mea, et operietur confusione, quae nunc dicit ad me: Ubi est Dominus Deus tuus (Ps. XLI, 4, 11)? Videbo in ea ultionem tuam, et erit quasi lutum platearum, atque calcabitur, ne amplius de luto et paleis Aegyptias exstruat civitates.

I too will say at the end of the volume, signing the labor of my little work with the invocation of the Lord: O God, who is like you? take away the iniquity of your servant: pass over the sin of the remnant of my soul, do not let loose your fury upon me, nor in your wrath correct me: because you are merciful, and your mercies are many. Return, and have mercy on me: precipitate my iniquities, and send them into the bottom of the sea: that the saltiness and bitterness of vices may perish in the false region. Give the truth which you promised to your servant Jacob, and the mercy which you promised to your friend Abraham, and deliver my soul from the persecutors of your prophets, Ahab, and Jezabel, as you swore to my fathers in the ancient days, saying: As I live, says the Lord: I will not the death of the sinner, but only that he return, and live (Ezek. 33:11). And elsewhere: Immediately as you being converted shall have groaned, you shall be saved. Then my enemy shall see, and she shall be covered with confusion, who now says to me: Where is the Lord your God (Ps. 41:4, 11)? I shall see in her your vengeance, and she shall be as the mire of the streets, and she shall be trodden down, lest any more from mire and straw she build Egyptian cities.