

SAINT JEROME

COMMENTARY ON NAHUM

Commentariorum in Naum

SABBATISMUS

Saint Jerome (347–420)
Commentariorum in Naum · Commentary on Nahum

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PROLOGUS.

Juxta Septuaginta interpretes, in ordine prophetarum duodecim, post Jonam Naum ponitur: quia videntur de eadem urbe prophetare. Scriptum siquidem est in Jona: Factus est sermo Domini ad Jonam, filium Amathi, dicens: Surge et vade in Niniven, civitatem magnam, et praedica in ea (Jonae I, 1). In Naum vero istud exordium est: Assumptio Ninivae: liber Visionis Naum Elcesaei. Igitur uterque de Ninive Assyriorum metropoli, quae nunc vocatur Ninus, texunt vaticinium. Porro in Hebraico, post Jonam, Michaeas ponitur, et Michaeam sequitur Naum, qui interpretatur consolator. Jam enim decem tribus ab Assyriis deductae fuerant in captivitatem sub Ezechia, rege Juda, sub quo etiam nunc in consolationem populi transmigrati, adversum Niniven visio cernitur. Nec erat parva consolatio, tam his qui jam Assyriis serviebant, quam reliquis, qui sub Ezechia de tribu Juda et Benjamin ab iisdem hostibus obsidebantur, ut audirent, Assyrios quoque a Chaldaeis esse capiendos, sicut in consequentibus hujus libri 535-536 demonstrabitur. Sciendum autem est (quoniam Ninive in nostra lingua de Hebraeo speciosam sonat: speciosus autem mundus hic dicitur: unde et apud Graecos κόσμος ab ornatu nomen accepit) quidquid nunc adversum Niniven dicitur, de mundo figuraliter praedicari. Quam ob causam assumptio, quam Septuaginta interpretantur λῆμμα, et Aquila ἄρμα interpretatus est, apud Hebraeos MASSA ponitur, id est, grave onus: eo quod eam adversus quam videtur, premat, nec sinat elevare cervicem. Porro quod additur, Naum Elcesaei, quidam putant Elcesaeum patrem esse Naum, et secundum Hebraeam traditionem etiam ipsum prophetam fuisse: cum Elcesi [Al. Elcesaei], usque hodie in Galilaea viculus sit, parvus quidem et vix ruinis veterum aedificiorum indicans vestigia; sed tamen notus Judaeis, et mihi quoque a circumducente monstratus. Simul et hoc attendendum quod haec ipsa vel assumptio, vel onus, vel pondus, prophetae visio sit.

BOOK ONE OF THE COMMENTARIES OF ST.
EUSEBIUS HIERONYMUS, PRESBYTER OF
STRIDON, ON THE PROPHET NAHUM. (C)
PROLOGUE.

According to the Septuagint interpreters, in the order of the twelve prophets, Nahum is placed after Jonah, because they seem to prophesy about the same city. Indeed, it is written in Jonah: 'The word of the Lord came to Jonah, the son of Amathi, saying: Arise and go to Nineveh, the great city, and preach in it' (Jonah 1:1). In Nahum, however, the beginning is this: 'The assumption of Nineveh: the book of the Vision of Nahum the Elkoshite.' Therefore, both weave a prophecy about Nineveh, the metropolis of the Assyrians, which is now called Ninus. Furthermore, in the Hebrew, Micah is placed after Jonah, and Nahum, which is interpreted as 'comforter,' follows Micah. For the ten tribes had already been led into captivity by the Assyrians under Hezekiah, king of Judah, under whom also now, for the consolation of the migrated people, a vision against Nineveh is seen. Nor was it a small consolation, both for those who were already serving the Assyrians and for the rest who under Hezekiah, from the tribe of Judah and Benjamin, were being besieged by the same enemies, to hear that the Assyrians would also be captured by the Chaldeans, as will be demonstrated in the following parts of this book. It should be known, however (since *Ninive* in our language sounds like 'beautiful' from the Hebrew, and this world is called beautiful—whence also among the Greeks *κόσμος* (*kosmos*) took its name from ornament), that whatever is now said against Nineveh is predicated figuratively of the world. For this reason, 'assumption,' which the Septuagint translates as *λήμμα* (*lēmma*), and Aquila translated as *ἄρμα* (*arma*), is given in Hebrew as MASSA, that is, 'a heavy burden' (*grave onus*), because it presses down upon that against which it is seen, and does not allow it to lift its neck. Furthermore, as to what is added, 'Nahum the Elkoshite,' some think that Elkosh was the father of Nahum, and according to Hebrew tradition was also a prophet himself; since Elkosh [or Elcesaei], is a small village in Galilee to this day, small indeed and scarcely showing traces of its old buildings by its ruins, but nevertheless known to the Jews, and was also pointed out to me by my guide. At the same time, it must also be noted that this very 'assumption,' or 'burden,' or 'weight,' is a vision of the prophet.

Non enim loquitur in ἐκστάσει, ut Montanus et Prisca Maximillaque delirant; sed quod prophetat, liber est visionis intelligentis universa quae loquitur, et pondus hostium facientis in suo populo visionem. De consummatione itaque mundi secundum ἀναγωγήν, o Paula et Eustochium, in consolationem sanctorum prophetia textitur: ut quaecumque in mundo vident, quasi praetereuntia et caduca contemnant, et praeparent se ad iudicii diem, ubi ultor adversus veros Assyrios futurus Dominus est.

INCIPIT LIBER.

(Cap. I.--Vers. 1.) Deus aemulator, et ulciscens Dominus. Vox prophetae laudantis Deum, quod de Assyriis populi sui sit ultus injuriam. Sive juxta altiore intelligentiam, quod audiat gemitum sanctorum suorum, et in consummatione mundi faciat adversarios sentire supplicia. Quod autem zelus in bonam partem accipiat, et Paulus apostolus ostendit, dicens: Zelamini charismata majora (I Cor. XII). Et in alio loco: Zelor enim vos Dei zelo (II Cor. XI). Et ipse Dominus in psalmo: Zelus domus tuae comedit me (Ps. LXVIII). Et Elias: Zelans, inquit, zelatus sum Domino omnipotenti Deo Israel (III Reg. XIX). Phinees quoque zelum, et Matathiae legimus (Num. XXV; I Mach. II). Et Simonem zelotem apostolum Jesu Christi, quem Marcus evangelista, Simonem Chananaeum vocat (Act. I; Marc. III). Zelatur autem Dominus in salutem eorum quos zelatur: ut quos non potuit ejus servare clementia, servet aemulatio. Unde et ad Jerusalem, quae propter peccata nimia visitationem zeli et furoris ejus non merebatur, in Ezechiele loquitur Deus: Zelus meus recessit a te, et non irascar ultra tibi (Ezech. XVI, 42). Quamdiu itaque agebat poenitentiam mundus, consummatio illius non fiebat: postquam vero, multiplicata iniquitate, refrixit charitas multorum, ita ut tententur etiam electi Dei: tunc zelator Dominus venit in ultionem: non quod ipse sit inimicus et ultor, quod de diabolo dicitur; sed quod inimica [Al. amica] sit ejus ultio, et quasi ignis, ligna, fenum, stipulamque consumat, ut purum aurum remaneat et argentum (Matth. XXIV).

For he does not speak in a state of **ἐκστάσει** (**ekstasei**), as Montanus and Prisca and Maximilla rave, but what he prophesies is a book of vision of one who understands all that he says, and makes the weight of the enemies a vision for his own people. Therefore, concerning the consummation of the world, according to the **ἀναγωγή** (**anagōgē**), O Paula and Eustochium, this prophecy is woven for the consolation of the saints: so that whatever they see in the world, they may despise as transient and perishable, and prepare themselves for the day of judgment, where the Lord will be the avenger against the true Assyrians.

THE BOOK BEGINS.

(Verse 1) A jealous God, and an avenging Lord. The voice of the prophet praising God, because He has avenged the injury done to His people by the Assyrians. Or, according to a higher understanding, because He hears the groaning of His saints, and at the consummation of the world makes His adversaries feel their punishments. Moreover, that zeal (**zelus**) is taken in a good sense, the apostle Paul also shows, saying: **Be zealous for the better gifts** (1 Cor. 12). And in another place: **For I am jealous of you with the jealousy of God** (2 Cor. 11). And the Lord Himself in the psalm: **The zeal of thy house hath eaten me up** (Ps. 68). And Elijah: **With zeal**, he says, **I have been very zealous for the Lord God of hosts of Israel** (3 Kings 19). We also read of the zeal of Phinehas and of Mattathias (Num. 25; 1 Macc. 2). And of Simon the Zealot, an apostle of Jesus Christ, whom Mark the evangelist calls Simon the Cananaean (Acts 1; Mark 3). But the Lord is zealous for the salvation of those for whom He is zealous, so that those whom His clemency could not save, His jealousy may save. Whence also to Jerusalem, which on account of its excessive sins did not deserve a visitation of His zeal and fury, God speaks in Ezekiel: **My jealousy has departed from you, and I will be angry with you no more** (Ezek. 16:42). Therefore, as long as the world was doing penance, its consummation did not come; but after iniquity had multiplied and the charity of many had grown cold, so that even the elect of God are tempted, then the zealous Lord comes in vengeance: not that He Himself is an enemy and an avenger, which is said of the devil; but that His vengeance is friendly [or, **amica**, a friend], and like a fire consumes the wood, hay, and stubble, so that the pure gold and silver may remain (Matt. 24).

Ulciscens Dominus, et habens furorem: Ulciscens Dominus in hostes suos, et irascens ipse inimicis suis. LXX: Ulciscens Dominus cum furore: ulciscens Dominus in adversarios suos, et tollens ipse inimicos suos. Secundum utramque intelligentiam, quia diligit Dominus quem corripit (Prov. III), et castigat omnem filium quem recipit, ideo irascitur, ut quod adversarium et inimicum sibi est tollat, et hostibus [Al. tollat ex hostibus], et contrariis cogitationibus fractis, sermonibusque sublatis, in antiquum redeant statum. Denique in consequentibus ait: Dominus patiens, et longa fortitudo ejus. Sed quia semel et historiam exponere proposuimus, inimicos et hostes Dei intelligamus Assyrios, in quos cum diu patiens fuerit, postea cum furore et iracundia ultor existet.

(Vers. 2.) Dominus patiens et magnus fortitudine, et mundans, non faciet innocentem. Quod significantius in Graeco dicitur: καὶ ἀθῶν οὐκ ἀθώσσει [Al. καὶ ἀθῶν οὐκ ἀθώσσει]. Et est sensus: 537 Diu quidem sceleris Assyriorum patiens fuit, et magnanimitatis suae fortitudine iniquitates eorum sustinuit, provocans eos ad poenitentiam; sed quia, contempta bonitate Dei, secundum cor impenitens thesaurizaverunt sibi iram in die irae (Rom. II), qui ante patiens fuit, nequaquam eos tamquam mundos et innocentes inultos abire patietur. Vel certe ita (quoniam in bonam partem simul volumus accipere quae dicuntur) patiens est qui sustentat omnes ruentes, et erigit elisos [Al. allisos] (Ps. CXLIV): qui sanat tribulatos corde, et alligat contritiones eorum; et magna virtus ejus, solvens inimicitiam [Al. inimicitias] in carne, et nocentem non faciens innocentem: cum etiam qui nimium sibi applaudet coargutus fuerit, quod non merito proprio, sed misericordia Dei sit salvatus. Licet enim dicat: Ecce ego tot annos servio tibi, et numquam praeceptum tuum praeterivi (Luc. XV, 29): tamen quoniam bonus est Dominus omnibus, et misericordiae illius super omnia opera ejus (Ps. CXL, 6), et omnes peccaverunt, et indigent gloria Dei (Rom. III, 23), justificatus ab eo gratis audiet: An oculus tuus nequam est, quia ego bonus sum (Matth. XX, 15)? Atque ita fiet, ut in eo ipso quod arguit et ignoscit, nullum innoxium abire patiatur.

(Vers. 3.) Dominus in tempestate et in turbine vitae ejus, et nebulae pulvis pedum ejus.

Pro tempestate et turbine, consummationem et commotionem Septuaginta transtulerunt: licet in eo ubi nos posuimus, in tempestate, et in Hebraeo scribitur BASUPHA (), in commotione quoque possit intelligi.

The Lord avenging, and having fury: The Lord avenging on His enemies, and He Himself being angry with His foes. The Septuagint: The Lord avenging with fury: the Lord avenging on His adversaries, and He Himself taking away His enemies. According to both interpretations, because the Lord loves whom He corrects (Prov. 3), and chastises every son whom He receives, He is therefore angry, so that He may remove what is adverse and hostile to Himself, and with hostile thoughts broken and contrary words removed [or, **tollat ex hostibus**, remove from the enemies], they may return to their former state. Finally, in the following verses He says: **The Lord is patient, and His strength is long-suffering**. But since we have proposed to expound the history as well, let us understand the enemies and foes of God to be the Assyrians, against whom, after having been patient for a long time, He will afterwards stand forth as an avenger with fury and wrath.

(Verse 2) The Lord is patient and great in strength, and cleansing, He will not make the innocent. This is more significantly said in Greek: *καὶ ἀθῶν οὐκ ἀθώσει* [and He will by no means clear the innocent]. And the sense is this: 537 For a long time, indeed, He was patient with the wickedness of the Assyrians, and with the fortitude of His magnanimity He endured their iniquities, provoking them to repentance; but because, having despised the goodness of God, according to their impenitent heart they stored up for themselves wrath for the day of wrath (Rom. 2), He who was formerly patient will by no means suffer them to depart unpunished, as if they were clean and innocent. Or surely thus (since we wish to take what is said in a good sense at the same time): He is patient who sustains all who are falling, and raises up the bruised [or, **allisos**, dashed down] (Ps. 144): who heals the brokenhearted, and binds up their bruises; and His power is great, dissolving enmity [or, **inimicitias**, enmities] in the flesh, and **not making the guilty innocent**: since even he who applauds himself too much will be convicted of the fact that he was saved not by his own merit, but by the mercy of God. For though he may say: **Behold, for so many years I have served you, and I have never transgressed your commandment** (Luke 15:29): yet because the Lord is good to all, and His mercies are over all His works (Ps. 140:6), and all have sinned and are in need of the glory of God (Rom. 3:23), being justified freely by Him, he will hear: **Is your eye evil, because I am good?** (Matt. 20:15)? And so it will come to pass that, in the very act of reproving and forgiving, He will suffer no one to depart guiltless.

(Verse 3.) The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

For "in the storm" and "in the whirlwind," the Septuagint translated "consummation" and "commotion": although where we have put "in the storm," and in the Hebrew it is written BASUPHA, it can also be understood as "in commotion."

Hoc autem significat, quod in fine mundi universa moveantur, juxta illud quod scriptum est in Aggaeo: Adhuc semel et ego movebo coelum et terram, mare et aridam (Aggaei II, 7): et cum fuerint cuncta commota (ut credant viae Domini, qui in Evangelio dicit: Ego sum via, et vita, et veritas (Joan. XIV, 6); et (Marc. VII): Cum venerit Filius hominis in nubibus, quibus mandatur in Isaia (Cap. V), ne pluant super vineam imbrem, et ad quas pervenit veritas Dei, dicente Psalmographo (Ps. XXXV, 6): Veritas tua usque ad nubes), tunc etiam ipsae nubes, 538 Prophetae videlicet, animaeque sanctorum, quae prius conjunctione carnis fuerant praegravatae, elevatae in sublime, tenuioris substantiae fient, et in scabellum pedum Dei redactae, in extremis quibusque inter angelos officiis ministrabunt. Priora quippe et antiqua, quae ad caput pertinent, nosse non poterunt. Alius vero nubes in contrariam partem accipiet, quod semper serena conturbent, et clarum solis stellarumque lumen sua caligine nitantur praetexere, et quod subjectae postea dominicae potestati in pulverem redigantur et in nihilum, et terra in eis quae pinguis est, dissolvatur.

(Vers. 4.) Increpans mare, et exsiccans illud et omnia flumina ad desertum perducens.

Juxta litteram Dei potentia describitur, qui vindicaturus est de adversariis Israel, quod non grande sit ei Assyrios destruere, cujus majestatis sit etiam elementa mutare. Vel certe quia semel de consummatione mundi esse diximus prophetiam, et hoc simpliciter accipite: Cum venerit mundi consummatio, et pertransierit coelum et terra, mare quoque et fluvios siccari. Sed mihi legenti illud in Psalmis: Hoc mare magnum et spatiosum: ibi reptilia quorum non est numerus: animalia parva cum magnis; ibi naves perambulant. Draco iste quem formasti ad illudendum ei (Ps. CIII, 25, 26), dignum videtur bonitate, et clementia Dei, omnem amaritudinem et salsuginem maris, sua comminatione destruere: et regnantem in aquis humiliare draconem, et malitiae exsiccare gurgites in quibus parva natant reptilia, quorum non est numerus: neque enim digna sunt numero quae cum dracone versantur. Flumina quoque ad desertum perducens, omnem falsi nominis scientiam, quae se contra Deum erigens, flumine eloquentiae utitur, et volubilitate verborum, et tumentes contorquens gurgites, cum miraculo spectantium fertur in prorum.

This, however, signifies that at the end of the world all things will be moved, according to what is written in Haggai: "Yet once more and I will move heaven and earth, the sea and the dry land" (Haggai 2:7); and when all things have been shaken (so that they may believe the ways of the Lord, who says in the Gospel: "I am the way, and the life, and the truth" (John 14:6); and (Mark 7): "When the Son of man shall come in the clouds," to which it is commanded in Isaiah (Chapter 5) that they should not rain upon the vineyard, and to which the truth of God reaches, as the Psalmist says (Psalm 35:6): "Thy truth reaches unto the clouds"), then even the clouds themselves, that is, the Prophets and the souls of the saints, which were previously weighed down by their union with the flesh, being lifted on high, will become of a finer substance, and being reduced to a footstool for God's feet, they will minister in the lowest offices among the angels. Indeed, they will not be able to know the first and ancient things, which pertain to the head. Another, however, will interpret the clouds in the opposite sense: that they always disturb serene things, and strive to veil the clear light of the sun and stars with their own darkness, and that, being afterwards subjected to the Lord's power, they are reduced to dust and to nothing, and the earth which is fertile in them is dissolved.

(Verse 4.) Rebuking the sea, and making it dry, and bringing all the rivers to be a desert.

According to the letter, the power of God is described, who is to avenge Israel of its adversaries, showing that it is no great thing for Him to destroy the Assyrians, for His majesty is such that it can even change the elements. Or certainly, because we have said that the prophecy is about the consummation of the world, you should also understand this simply: when the consummation of the world comes, and heaven and earth pass away, the sea and the rivers will also be dried up. But as I read that passage in the Psalms: "This great and spacious sea: therein are creeping things without number: small living creatures with great ones; there the ships pass." "That dragon which thou hast formed to play therein" (Psalm 103:25-26), it seems worthy of the goodness and clemency of God to destroy all the bitterness and saltiness of the sea by His threat: and to humble the dragon reigning in the waters, and to dry up the floods of malice in which swim the small creeping things, which are without number: for those things which associate with the dragon are not worthy of being numbered. "Bringing the rivers also to a desert" refers to all knowledge of a false name, which, rising up against God, uses a river of eloquence and a torrent of words, and twisting its swelling floods, is carried headlong to the astonishment of the onlookers.

Vide Platonem, specta Demosthenem, Tullium quoque philosophum pariter et oratorem, et haereticorum principes 539 intueri, de quibus fuit Valentinus, Marcion, Bardesanes, Tatianus, et de fluminibus non ambiges. Sed haec omnia consumet Dominus Jesus spiritu oris sui, et destruet illuminatione adventus sui, et ad deserta perducet (II Thes. II). Simulque cerne quod juxta titulum, qui inscribitur: Assumptio Ninive: liber visionis Naum Elcesaei, recte et in Ninive mundus figuraliter intelligitur, et mare ejus eloquentiae flumina in consummatione siccantur.

Infirmatus est Basan et Carmelus, et flos Libani elanguit. LXX: Imminuta est Basanitis [Al. Immutata Basanitidis] et Carmelus, et quae florebant Libani, defecerunt. Μεταφορικῶς per Basan et Carmelum et Libanum, regionem uberem, et montes consitos, Assyrii vastitas demonstratur, quod ille potens quondam et florens et plurimis gentibus imperans, Domino irascente, populandus sit. Sed et de consummatione mundi possumus intelligere, quod potentes quique et nobiles, et nimis opibus abundantes, repente pereant, et dicatur eis: Stulte, hac nocte auferetur anima tua a te: quae autem praeparasti, cujus erunt (Luc. XX, 12)? Porro secundum interpretationem nominum, quia Basan, confusionem et ignominiam sonat, in consummatione mundi omnia, quae ignominia et rubore digna sunt, asserimus cum Dominus venerit, infirmari, et non solum peccata redigi in nihilum, sed et Carmelum quoque, qui interpretatur scientia circumcisionis, et eos qui sibi videntur in bonis operibus uberes et florentes, Christo veniente, trepidare, et impleri illud quod dicitur in Evangelio: Cum venerit Filius hominis, putas [Al. putasne], inveniet fidem super terram (Luc. XVIII, 8)? Incrementum quippe iniquitate, refrigescet charitas plurimorum, propter quae veniet ira Dei.

(Vers. 5.) Montes commoti sunt ab eo, et colles desolati sunt, et contremuit terra a facie ejus, et orbis, et omnes habitantes in eo. LXX: Montes commoti sunt ab eo, et colles concussi sunt, et contracta est terra a facie ejus, universitas et omnes qui habitant in ea. Potest et simpliciter accipi quod in consummatione mundi, cum in majestate sua Salvator venerit, et montes et colles, et orbis et terra, et cuncta moveantur. Si enim in passione ejus sol fugit, saxa scissa sunt, terra contremuit (Matth. XXVII, et Luc. XXIII): multo magis in claritate ejus omnia turbabuntur.

Look at Plato, behold Demosthenes, also Tully, both philosopher and orator, and consider the princes of the heretics, among whom were Valentinus, Marcion, Bardesanes, Tatian, and you will not doubt about the rivers. But the Lord Jesus will consume all these things with the spirit of His mouth, and will destroy them with the brightness of His coming, and will bring them to the desert (2 Thessalonians 2). And at the same time, observe that according to the title, which is inscribed: "The burden of Nineveh: the book of the vision of Nahum the Elkoshite," the world is rightly understood figuratively in Nineveh, and its sea and the rivers of its eloquence are dried up at the consummation.

Bashan and Carmel are weakened, and the flower of Lebanon has withered. The Septuagint: Bashanitis [Or: of Bashanitis] and Carmel are diminished, and the flourishing parts of Lebanon have failed. Metaphorically (Μεταφορικῶς), through Bashan and Carmel and Lebanon, a fertile region, and its forested mountains, the devastation of Assyria is shown, because that nation, once powerful and flourishing and ruling over many peoples, is to be laid waste when the Lord is angry. But we can also understand this concerning the consummation of the world, that all the powerful and noble, and those abounding in excessive riches, suddenly perish, and it is said to them: "You fool, this night your soul will be taken from you; and the things you have prepared, whose will they be?" (Luke 12:20, not 12). Furthermore, according to the interpretation of the names, because Bashan means "confusion" and "ignominy," we assert that at the consummation of the world, all things that are worthy of ignominy and shame will be weakened when the Lord comes, and not only will sins be reduced to nothing, but also Carmel, which is interpreted as "the knowledge of the circumcision," and those who seem to themselves to be fertile and flourishing in good works, will tremble at Christ's coming, and that which is said in the Gospel will be fulfilled: "When the Son of Man comes, do you think [Or: do you think] He will find faith on the earth?" (Luke 18:8). For as iniquity increases, the charity of many will grow cold, for which reasons the wrath of God will come.

(Verse 5) The mountains were moved by him, and the hills were made desolate, and the earth trembled at his face, and the world, and all who dwell in it. The Septuagint: The mountains were moved by him, and the hills were shaken, and the earth was drawn back from his face, the universe and all who dwell in it. This can also be taken simply, that at the consummation of the world, when the Savior comes in His majesty, the mountains and hills, and the world and the earth, and all things will be moved. For if at His passion the sun fled, the rocks were split, the earth trembled (Matthew 27, and Luke 23), much more will all things be disturbed in His glory.

Sed et figuraliter montes et colles, sublimes quique et potentes intelligendi sunt, qui in adventu Domini prosternentur humi, ac de solio suo depositi pavimento cohaerebunt. Facies enim Domini super facientes mala, ut perdat de terra memoriam eorum (Psal. XXXIII, 17). Tunc et terra contremiscet, et orbis atque universitas faciem Domini formidabunt: hoc pro summo cruciatu poenaeque ducentia, quod vultum ejus respicere non audebunt.

(Vers. 6.) Ante faciem indignationis ejus quis stabit, et quis resistet in ira furoris ejus? LXX: A facie irae ejus quis sustinebit, et quis resistet in ira furoris ejus? Pro eo quod nos posuimus: Et quis resistet in ira furoris ejus? apertius interpretatus est Symmachus: Et quis sustinebit iram furoris ejus? Aut rarus igitur, aut nullus poterit inveniri, qui ira corripiente non dignus sit. Nec erit ulla anima quae non paveat ad iudicium Dei, cum astra quoque non sint munda in conspectu ejus (Job. XXV, 5). Porro verbum Hebraicum JACCUM (), quod et Aquila et Septuaginta transtulerunt, resistet, ad illam intelligentiam transferamus, de qua in secundo Regnorum libro, et in primo Paralipomenon dicitur, super ira Dei, genere masculino. Nullique dubium quin ibi ira Dei diabolus intelligatur, et Angeli pessimi, qui mittuntur ad plectendos eos qui ira digni sunt. Difficile itaque reperietur in consummatione mundi, qui immaculatus et purus audeat dicere; Ecce venit princeps mundi istius, et invenit in me nihil (Joan. XIV, 30), et libera adversus eum fronte consistat. Contra Assyrios autem sic sentiendum, quia cum venerit Dominus in tempestate et turbine, siccans Babylonis imperium, quod interpretatur mare, et omnia ejus regna subvertens, quae intelliguntur flumina, et potentiam, ubertatemque ejus ad nihilum redigens, quae μεταφορικῶς Basan et Carmelus et flos Libani, et montes collesque dicuntur, ac latitudinem imperii concutiens, quae orbis terrarum appellatur: tunc nulla potentia resistere poterit irascenti Deo, et populum suum vindicanti.

Indignatio ejus effusa est ut ignis, et petrae dissolutae sunt ab eo. LXX: Furor ejus consumit principatus, et petrae contritae sunt ab eo. Pro eo quod nos posuimus effusa est, Aquila interpretatus est συνεχωνεύθη, id est, conflata est: Symmachus et Theodotio ἔσταξεν, hoc est, stillavit.

But also figuratively, the mountains and hills are to be understood as all the sublime and powerful, who at the coming of the Lord will be prostrated on the ground, and, cast down from their thrones, will cling to the pavement. For the face of the Lord is against those who do evil, to destroy their memory from the earth (Psalm 33:17). Then the earth will tremble, and the world and the universe will fear the face of the Lord: this leading to the highest torment and punishment, that they will not dare to look upon His face.

(Verse 6) Before the face of his indignation who will stand, and who will resist in the anger of his fury? The Septuagint: From the face of his wrath who will endure, and who will resist in the anger of his fury? For what we have put, "And who will resist in the anger of his fury?" Symmachus has interpreted more clearly: "And who will endure the anger of his fury?" Therefore, either a rare person, or no one, will be able to be found who is not worthy of being seized by wrath. Nor will there be any soul that does not tremble at the judgment of God, since even the stars are not clean in His sight (Job 25:5). Furthermore, let us transfer the Hebrew word JACCUM, which both Aquila and the Septuagint have translated as "resist," to that understanding of which it is spoken in the second book of Kings and in the first of Chronicles, concerning the "wrath of God," in the masculine gender. And there is no doubt to anyone that there the "wrath of God" is understood as the devil, and the most wicked angels, who are sent to punish those who are worthy of wrath. Therefore, it will be difficult to find at the consummation of the world one who, immaculate and pure, dares to say, "Behold, the prince of this world is coming, and he has found nothing in me" (John 14:30), and stands before him with a free countenance. Against the Assyrians, however, it is to be understood thus: that when the Lord comes in a tempest and a whirlwind, drying up the empire of Babylon, which is interpreted as the sea, and subverting all its kingdoms, which are understood as rivers, and reducing its power and fertility to nothing, which are metaphorically (*μεταφορικῶς*) called Bashan and Carmel and the flower of Lebanon, and the mountains and hills, and shaking the breadth of the empire, which is called the whole world: then no power will be able to resist God in His anger and as He vindicates His people.

His indignation is poured out like fire, and the rocks are melted by him. LXX: His fury consumes principalities, and the rocks are crushed by him. For what we have put as "is poured out," Aquila interpreted as *synechōneuthe* (*συνεχωνεύθη*), that is, "is melted" or "cast": Symmachus and Theodotion *estaxen* (*ἔσταξεν*), that is, "dripped."

Sive igitur conflata est indignatio Dei quasi ignis, sive furor ejus in similitudinem stillavit incendii, ut dura corda hominum, quae petrae vocantur, contererentur, et dissolverentur, utilis est indignatio Dei, quae diu per patientiam nostra peccata sustentans, vix aliquando conflata est, et tamen non tota prorumpit in poenam, sed modico ad nos stillabit ardore. Si autem stilla indignationis ejus consumit principatus, adversus quos nobis est pugnae [Al. pugna et] colluctatio, quid fieret si tota in nos ira Dei funderetur? Praestet Jesus ut auferatur cor lapideum, et mutetur in nobis cor carneum duritiaque mollita, possit in se praecepta Domini suscipere quae scribuntur: Sacrificium enim Deo spiritus contribulatus, cor contritum et humiliatum Deus non spernet (Ps. L, 9). Et ut sciatis clementiam Dei sonare quae dicta sunt, non severitatem, in consequentibus discite.

(Vers. 7.) Bonus Dominus, et confortans in die tribulationis, et sciens sperantes in se. LXX: Suavis Dominus exspectantibus eum in die tribulationis, et cognoscens timentes se. Cum irasci coeperit gentibus, et quondam potentissima regna vastare, sciet eos qui sui sunt, et non una tempestate opprimet navigantes. Diem autem tribulationis secundum *ἀναγωγῆν*, diem intelligamus judicii, de quo scripsit Isaias: Ecce dies Domini insanabilis venit furoris et irae, ponere orbem terrae desertum, et peccatores perdere ex eo (Isai. XIII, 9). Speremus in Domino, et per patientiam ejus exspectemus adventum, ut cum venerit, bonum eum, non judicem sentiamus, et cognoscat vel sperantes in se, vel timentes se (II Tim. II). Scit enim Dominus eos qui ejus sunt.

(Vers. 8.) Et in diluvio praetereunte consummationem faciet loci ejus, et inimicos ejus persequentur tenebrae. LXX: Et in diluvio transeunte consummationem faciet: consurgentes et inimicos ejus persequentur tenebrae. Dominus patiens et multae miserationis, et non irascetur in finem, neque in aeternum indignabitur; sed cum creverit malitia super terram, et omnis caro corruperit viam suam, inducet diluvium quod pertranseat, non quod permaneat in aeternum. Consummationem autem, sive finem, faciet loci ejus, id est, diluvii, ut quomodo de impio dicitur: Et pertransivi, et non est inventus locus ejus (Ps. XXXVI, 36); et: Iter impiorum peribit (Ps. I, 6); sic diluvii iter pereat post iram Domini, sola apparente clementia. Quod quidem et secundum historiam intelligi potest, quia cum vastaverit Israel, et quasi diluvio terram repromissionis inundaverit, finem faciet captivitatis, ad sedes eum pristinas revocando. At econtrario, inimicos ejus Assyrios, qui populum duxerunt in captivitatem, tenebrae persequentur.

Whether therefore the indignation of God is melted like fire, or His fury dripped in the likeness of a conflagration, so that the hard hearts of men, which are called rocks, might be crushed and melted, the indignation of God is useful, which for a long time sustaining our sins through patience, is at last scarcely melted, and yet it does not all break forth into punishment, but will drip upon us with a moderate heat. If, however, a drop of His indignation consumes principalities, against whom we have a struggle and a conflict, what would happen if His whole wrath were poured out upon us? May Jesus grant that the stony heart be taken away, and a heart of flesh be changed in us, and the hardness being softened, it may be able to receive into itself the precepts of the Lord which are written: For a sacrifice to God is a troubled spirit, a contrite and humbled heart God will not despise (Ps. 50:19). And that you may know that what has been said sounds of the mercy of God, not severity, learn in what follows.

(Verse 7.) The Lord is good, and strengthening in the day of tribulation, and knowing those who hope in Him. LXX: The Lord is sweet to those who wait for Him in the day of tribulation, and knowing those who fear Him. When He begins to be angry with the nations, and to lay waste to once most powerful kingdoms, He will know those who are His, and will not overwhelm the sailors in a single storm. But the day of tribulation, according to anagogy (anagōgēn), let us understand as the day of judgment, of which Isaiah wrote: Behold, the day of the Lord comes incurable, full of fury and wrath, to lay the world desert, and to destroy sinners out of it (Isa. 13:9). Let us hope in the Lord, and through His patience let us wait for His coming, so that when He comes, we may feel Him as good, not as a judge, and He may know either those who hope in Him or those who fear Him (2 Tim. 2). For the Lord knows those who are His.

(Verse 8.) And in a passing flood He will make a consummation of its place, and darkness shall pursue His enemies. LXX: And in a passing flood He will make a consummation: darkness shall pursue those who rise up and His enemies. The Lord is patient and of much mercy, and will not be angry to the end, nor will He be indignant forever; but when malice has increased upon the earth, and all flesh has corrupted its way, He will bring a flood that passes through, not that remains forever. Moreover, He will make a consummation, or an end, of its place, that is, of the flood, so that as it is said of the impious: And I passed by, and his place was not found (Ps. 36:36); and: The way of the impious shall perish (Ps. 1:6); so the path of the flood may perish after the wrath of the Lord, only mercy appearing. Which indeed can also be understood according to history, because when He has laid waste to Israel, and as if with a flood has inundated the land of promise, He will make an end of the captivity, recalling him to his former seats. But on the contrary, darkness shall pursue His enemies the Assyrians, who led the people into captivity.

Quod autem diximus de Israel et Assyriis, intelligi de consummatione mundi, et de sanctis ac de persecutoribus, sive contrariis virtutibus potest, quod sanctorum Deus post iram misereatur; persecutores vero et inimicos eorum, qui elegerunt tenebras, et non lucem, ipsae, quas elegerunt, tenebrae comprehendant: mittentur enim in tenebras exteriores: ibi erit fletus, et stridor dentium (Matth. VIII et XXII). Verbum MACOMA (), quod nos interpretati sumus, loci ejus, omnes in duas orationis partes dividerunt, ut MA in praepositionem de verterent, id est, ἀπὸ; COMA, surgentes interpretarentur. Denique Aquila, ἀπὸ ἀνισταμένων, inquit, id est, a consurgentibus; Septuaginta, consurgentes; Theodotio, consurgentibus ei; quinta editio, a consurgentibus illi. Solus Symmachus, cum nostra interpretatione consentiens, ait: Et in diluvio transeunte, consummationem faciet loci ejus. Quidam de nostris, consurgentes et inimicos, Marcionem et omnes veteres haereticos interpretantur, qui adversum Creatorem disputant.

(Vers. 9.) Quid cogitatis contra Dominum? consummationem [Al. quod consummationem] ipse faciet: non consurget duplex tribulatio. LXX: Quid cogitatis contra Dominum? consummationem ipse faciet: non vindicavit bis in idipsum in tribulatione. Symmachus apertius: Non sustinebunt impetum secundae [Al. secundum] angustiae: Theodotio, Non consurget secunda tribulatio. Loquitur autem juxta tropologiam adversum Marcionem, de quo supra diximus, et omnes veteres haereticos, qui bonum nescio quem confingentes Deum, ipsum dicunt consummationem mundi esse facturum, et arguunt Legis Deum quasi crudelitatis, quod multos puniat, et pro peccatis irroget cruciatus. Quid ergo, ait, contra Dominum cogitatis? ipse qui creavit mundum, et consummationem ejus faciet. Quod si vobis videtur crudelis, rigidus et cruentus, quod in diluvio genus delevit humanum, super Sodomam et Gomorrhaim ignem et sulphurem pluit (Genes. VII), Aegyptios submersit fluctibus (Exod. XIV), Israelitarum cadavera prostravit in eremo (Num. XXXII): scitote eum ideo ad praesens reddidisse supplicia, ne in aeternum puniret. Certe aut vera sunt quae prophetae loquuntur, aut falsa. Si vera sunt quae de severitate ejus videntur dicere: Ipsi dixerunt: Non vindicabit Dominus bis in idipsum in tribulatione.

Moreover, what we have said of Israel and the Assyrians can be understood of the consummation of the world, and of the saints and of the persecutors, or the contrary powers: that God may have mercy on the saints after His wrath; but as for the persecutors and their enemies, who chose darkness and not light, the very darkness which they chose may comprehend them: for they shall be cast into outer darkness: there shall be weeping and gnashing of teeth (Matt. 8 and 22). The word makoma (מַקוֹם), which we have interpreted as "of its place," everyone divided into two parts of speech, so as to turn ma (מֵ) into the preposition "from," that is, apo (ἀπό); and they interpreted koma (קוֹמָה) as "rising up." Finally, Aquila says, apo anistamenōn (ἀπὸ ἀνισταμένων), that is, "from those rising up"; the Seventy, "those rising up"; Theodotion, "to those rising up against him"; the fifth edition, "from those rising up against him." Only Symmachus, agreeing with our interpretation, says: And in a passing flood, he will make a consummation of its place. Some of our people interpret "rising up and enemies" as Marcion and all the ancient heretics who dispute against the Creator.

(Verse 9.) What do you devise against the Lord? He will make a consummation: a double tribulation shall not rise up. LXX: What do you devise against the Lord? He will make a consummation: He has not vindicated twice for the same thing in tribulation. Symmachus more clearly: They shall not sustain the onset of a second distress: Theodotion: A second tribulation shall not rise up. Moreover, he speaks according to tropology against Marcion, of whom we spoke above, and all the ancient heretics, who, inventing I know not what "good God," say that He Himself will make the consummation of the world, and they accuse the God of the Law of cruelty, as though He punishes many and inflicts torments for sins. What then, he says, do you devise against the Lord? He who created the world will also make its consummation. If He seems to you cruel, rigid, and bloody, because in the flood He destroyed the human race, rained fire and sulfur upon Sodom and Gomorrah (Gen. 7), submerged the Egyptians in the waves (Exod. 14), and laid low the corpses of the Israelites in the desert (Num. 32): know that He therefore rendered punishments for the present, so that He might not punish for eternity. Certainly, either what the prophets speak is true, or it is false. If what they seem to say of His severity is true: they themselves said: The Lord will not vindicate twice for the same thing in tribulation.

Sin autem falsa sunt, et falsum hoc est quod dicitur, Non consurget duplex tribulatio: falsa est ergo et crudelitas ejus quae in Lege descripta est. Quod si verum est, ut negare non poterunt, dicente propheta: Non vindicabit Dominus bis in idipsum in tribulatione: ergo qui puniti sunt, postea non punientur. Si autem illi postea punientur, Scriptura mentitur, quod dicere nefas est. Receperunt ergo et qui in diluvio perierunt, et Sodomitae, et Aegyptii, et Israelitae in solitudine, mala sua in vita sua. Quaerat hic aliquis, si fidelis deprehensus in adulterio decolletur, quid de eo postea fiat. Aut enim punietur, et falsum est hoc quod dicitur: Non vindicabit Dominus bis in idipsum in tribulatione. Aut non punietur, et optandum est adulteris, ut in praesentiarum brevi et cita poena cruciatus frustrentur aeternos. Ad quod respondebimus, Deum ut omnium rerum, ita et suppliciorum quoque scire mensuras, et non praeveniri sententia judicis, nec illi in peccatorem exercendae dehinc poenae auferri potestatem, et magnum peccatum magnis diuturnisque elui cruciatibus. Si quis autem punitus sit, ut ille in Lege qui Israeliticis maledixerat, et qui in sabbato ligna collegerat (Levit. XXIV): tales postea non puniri, quia culpa levis praesenti supplicio compensata sit. Hebraeus hunc locum ita exposuit: Quid putatis, o Assyrii, iniquitatem contra Dominum cogitantes, quod populum Israel, id est, duodecim tribus usque ad internecionem ipse consumat? Non consurget duplex tribulatio, id est, non vobis tradet Judam et Israel, sicut tradidit decem tribus et Samariam.

(Vers. 10.) Quia sicut spinae se invicem complectuntur sic [Al. sic quidem]: convivium eorum pariter potantium consumetur quasi stipula ariditate plena. LXX: Quia usque ad fundamenta sua redigentur in vepres, et quasi volvola circumdata comedetur, et quasi stipula ariditate plena. Tres differentias quas Dominus in parabola sementis posuit (Mat. XIII), excepta terra bona, quae affert tricesimum et sexagesimum et centesimum fructum, videtur mihi propheta replicare, unam quae juxta viam ceciderit, et aliam quae inter lapides, et tertiam quae inter spinas: quod quidem et Apostolus de his qui super fundamentum Christi non bene aedificant (I Cor. III), subostendit quosdam esse qui aedificant ligna, fenum, stipulam. Igitur ligna referamus ad id, quod nunc dicitur: Quia usque ad fundamenta sua redigentur ad vepres.

But if they are false, and this is false which is said: A double tribulation shall not rise up: then His cruelty which is described in the Law is also false. But if it is true, as they will not be able to deny, the prophet saying: The Lord will not vindicate twice for the same thing in tribulation: therefore those who have been punished will not be punished afterwards. But if they are punished afterwards, the Scripture lies, which is a sin to say. Therefore, those who perished in the flood, and the Sodomites, and the Egyptians, and the Israelites in the solitude, have received their evils in their life. Someone here may ask, if a faithful person caught in adultery is beheaded, what happens to him afterwards. For either he will be punished, and this is false which is said: The Lord will not vindicate twice for the same thing in tribulation. Or he will not be punished, and it is to be wished for adulterers that by a brief and quick punishment in the present they may escape eternal torments. To which we will respond, that God, as He knows the measures of all things, so also of punishments, and is not forestalled by the sentence of a judge, nor can the power of exercising a punishment thereafter against a sinner be taken from Him, and a great sin is washed away by great and long-lasting torments. If anyone, however, has been punished, like that man in the Law who had cursed the Israelites, and he who had gathered wood on the Sabbath (Lev. 24): such as these are not punished afterwards, because a light fault was compensated by a present punishment. A Hebrew explained this place thus: What do you think, O Assyrians, devising iniquity against the Lord, that He Himself consumes the people of Israel, that is, the twelve tribes, unto destruction? A double tribulation shall not rise up, that is, He will not deliver Judah and Israel to you, as He delivered the ten tribes and Samaria.

(Verse 10.) For as thorns embrace each other, so indeed [Or: so indeed]: the banquet of those drinking together will be consumed like stubble full of dryness. The Septuagint: For even to its foundations they will be reduced to briars, and like a twisted vine [volvola] encompassed it will be eaten, and like stubble full of dryness. The three differences which the Lord placed in the parable of the seed (Mat. 13), except for the good earth, which brings forth thirty-fold and sixty-fold and a hundred-fold fruit, the prophet seems to me to replicate: one which fell by the way, and another among the stones, and a third among the thorns: which indeed the Apostle also indicates concerning those who do not build well upon the foundation of Christ (1 Cor. 3), that there are some who build wood, hay, stubble. Therefore, let us refer the wood to that which is now said: "For even to its foundations they will be reduced to briars."

Fenum vero ad id quod sequitur: Et sicut volvola quae circumdatur, comedetur. Porro stipula manifeste refertur ad stipulam, de qua nunc dicitur: Et sicut stipula ariditate plena. Propterea ergo non vindicabit Dominus bis in idipsum, quia malitia quae in auctoribus haereseos orta fuerat, usque ad fundamentum et ad radices suas consumetur. Sed et si quis in eis videbatur pompam habere verborum, id est, folia inania, tantum aspectu delectantia, sicut volvola, quae Graece dicitur *σμῖλαξ*, devorabitur, et consumetur in nihilum. Volvola [Al. Vulvula] autem herba est similis hederæ, quae vitibus et virgultis circumdari solet, et in longum serpere. Quidquid etiam in eis videtur habere pompam segetis, sed non habet spicas et grana frumenti, quasi stipula ariditate plena, tradetur incendio. Hoc secundum Septuaginta. Caeterum juxta Hebraicum, vere haereticorum foedera et necessitudines quasi spinae sunt se invicem complectentes, et convivium eorum atque mysteria, quia et ipsi mensam dominicam habere se dicunt, spinarum foedus est, simul vescentium, pariterque potantium. Cum enim ebrii de vinea Sodomorum adversus conditorem rabido ore blasphemant, nonne convivium sent...

(Vers. 11.) Ex te enim exhibit cogitans contra Dominum malitiam, mente pertracans praevaricationem. LXX: Ex te exhibit cogitatio contra Dominum pessima cogitans contraria. Vere ab haereticis exhibit adversus Dominum inimica cogitatio. An non videtur esse adversus Deum malitia et praevaricatio, dicere quod Valentinus, quasi abortivum errantis sapientiae extremum editum Creatorem? Nonne contra Deum cogitatio est Basilidis impudicitia [Al. impudica], et portentosum *αβραξας* nomen, quod praefertur Domino conditori? Porro quia docti ab Hebraeis volumus eorum quoque traditionem sequi, et nostris, id est, Christianis explanationem historiae demonstrare, dicendum est: Non consurget duplex tribulatio, id est, non capiuntur ab Assyriis quae tribus, sicut captae sunt decem. Siquidem dum adhuc in terra Juda sunt Assyrii, et quasi spinae se invicem complectuntur, laetantes atque gaudentes, ab angelo consumerentur, quando una nocte centum octoginta quinque millia caesa sunt hostium (IV Reg. IX). Pulchre quoque exercitus eorum multitudinem, ebriorum convivio comparavit, et ipsum convivium non rosarum, non liliorum dixit esse, non florum; sed simile spinarum se invicem complectentium, quae semper traduntur igni, et quasi stipula ariditate plena, levi comburuntur ardore.

But the hay to that which follows: "And like a twisted vine which is encompassed, it will be eaten." Furthermore, the stubble is clearly referred to the stubble of which it is now said: "And like stubble full of dryness." Therefore, the Lord will not take vengeance twice on the same thing, because the malice which had arisen in the authors of heresy will be consumed even to the foundation and to its roots. But even if anyone seemed to have a parade of words in them, that is, empty leaves, only delighting the sight, like a twisted vine, which in Greek is called *σμῖλαξ*, it will be devoured and consumed into nothing. Moreover, the twisted vine [volvola] is an herb similar to ivy, which is accustomed to encompass vines and shrubs, and to creep for a long distance. Whatever also in them seems to have the parade of a crop, but does not have ears and grains of wheat, like stubble full of dryness, will be handed over to the fire. This is according to the Septuagint. Otherwise, according to the Hebrew, truly the covenants and necessities of the heretics are like thorns embracing each other, and their banquet and mysteries—for they also say that they have the table of the Lord—is a covenant of thorns, of those eating together and drinking together alike. For when, drunk from the vine of Sodom, they blaspheme against the Creator with a rabid mouth, do they not feel that their banquet...

(Verse 11.) For from you will go forth one thinking malice against the Lord, in his mind plotting transgression. The Septuagint: From you will go forth a thought against the Lord, thinking worst things contrary. Truly from the heretics will go forth an enemy thought against the Lord. Does it not seem to be malice and transgression against God, to say what Valentinus did: that the Creator was brought forth like an abortive offspring, the extreme limit of an erring wisdom? Is it not a thought against God, the impurity [Or: impure] of Basilides, and the portentous name *Abraxas*, which is preferred to the Lord the Creator? Furthermore, because as those taught by the Hebrews we wish also to follow their tradition, and to demonstrate the explanation of history to our own, that is, to the Christians, it must be said: "A double tribulation will not rise up," that is, those tribes will not be captured by the Assyrians as the ten were captured. For indeed while the Assyrians are still in the land of Judah, and like thorns embrace each other, rejoicing and exulting, they will be consumed by the angel, when in one night a hundred and eighty-five thousand of the enemies were slain (4 Kings 19). Beautifully also he compared the multitude of their army to the banquet of drunkards, and he said that the banquet was not of roses, nor of lilies, nor of flowers; but like thorns embracing each other, which are always handed over to the fire, and like stubble full of dryness, are burned by a light heat.

Quod autem sequitur: Ex te exhibit cogitans contra Dominum malitiam, mente pertractans praevaricationem (Isai. XXXVI), de Rabsace intelligi volunt, quod de Assyriis egressus, blasphemaverit Dominum, et populo persuadere voluerit, ut desperans de auxilio Domini, se Assyriis traderet, non Deo, sed idolis serviturus (IV Reg. XVIII).

(Vers. 11, 13.) Haec dicit Dominus, si perfecti fuerint, et ita plures: sic quoque attondentur et pertransibit: affixi te, and non affligam te ultra: et nunc conteram virgam ejus de dorso tuo, et vincula tua dirumpam. LXX: Haec dicit Dominus regnans aquis multis, et sic dividuntur, et auditus tuus non audietur amplius, et nunc conteram virgam ejus a te: et vincula ejus dirumpam. Juxta litteram manifestus est sensus: Licet, inquit, robusti sint Assyrii, et fortitudo eorum numero augeatur cunctarum gentium: sic quoque angelo vastante, tondentur. Quomodo enim numerus capillorum acutae forcipi non repugnat: ita et numerus adversariorum Dei, facili succisione tolletur, et pertransibit Assur, vel esse desistet, sive, vastato exercitu suo, revertetur ad patriam, te sospitem derelinquens. Rursumque ad Judam et Jerusalem sermo dirigitur: Affixi, te, et non affligam te ultra: non quod perpetuam securitatem polliceatur, sed illius tantum temporis, et ab illis hostibus a quibus tunc obsidebatur. Denique infert: Et nunc conteram virgam ejus, id est, Assyrii, de dorso tuo, et vincula tua dirumpam: vel per metaphoram potestatem ejus significans: vel certe, virgam qua percutere conabatur, et vincula quae captivis parabat: quanquam possit et obsidio clausae multitudinis pro vinculis accipi. Porro juxta LXX multo aliter est sensus. Adhuc enim videtur adversus eos loqui, quibus supra dixerat: Quid cogitatis contra Dominum? Et: Ex te exhibit cogitatio contra Dominum pessima, cogitans contraria. Haec ergo dicit Dominus regnans aquis multis, sive virtutibus, quae dicuntur aquae super coelos: et praecipitur eis, ut laudent Dominum: vel certe intellectibus et sapientiae et doctrinis Dei. Sicut enim flumina de ventre justi fluent, et fontes uberes in vitam aeternam, per varias multiplicesque sententias, quibus imperat sermo Domini (Joan. VII): ita habent et haeresiarchae aquas suas, quibus imperant, et quae ex eorum primum fonte manarunt. Quod autem sequitur: Et sic dividuntur, vel de coelestibus quae in supernis Deo serviunt virtutibus intelligi potest; quod unaquaeque in suo officio sit et ministerio, vel de multiplici varietate sapientiae. Ne quia dixerat, regnans aquis multis, confusus et indiscretus sensuum numerus putaretur: sed quod unaquaeque sententia divisos habeat inter se sensus et separatas materias propriasque ὑποθέσεις.

Moreover, what follows: "From you will go forth one thinking malice against the Lord, in his mind plotting transgression" (Isai. 36), they want to be understood concerning Rabshakeh, because having gone out from the Assyrians, he blasphemed the Lord, and wanted to persuade the people that, despairing of the help of the Lord, they should hand themselves over to the Assyrians, to serve not God, but idols (4 Kings 18).

(Verses 11, 13.) Thus says the Lord, if they be perfect, and so many: even so they shall be shorn, and he shall pass through: I have afflicted you, and I will afflict you no more: and now I will break his rod from your back, and will burst your bonds asunder. LXX: Thus says the Lord ruling many waters, and so they shall be divided, and your report shall be heard no more, and now I will break his rod from you: and will burst his bonds asunder. According to the letter, the sense is manifest: Although, he says, the Assyrians are robust, and their strength is increased by the number of all nations: even so, when the angel lays waste, they are shorn. For just as the number of hairs does not resist the sharp shears: so also the number of the adversaries of God shall be taken away by an easy cutting off, and Assur shall pass through, or cease to be, or, his army being laid waste, he shall return to his country, leaving you safe. And again the word is directed to Judah and Jerusalem: I have afflicted you, and I will afflict you no more: not that He promises perpetual security, but only of that time, and from those enemies by whom it was then besieged. Finally he adds: And now I will break his rod, that is, of the Assyrian, from your back, and will burst your bonds asunder: either signifying his power by a metaphor: or certainly, the rod with which he was trying to strike, and the bonds which he was preparing for the captives: although the siege of the enclosed multitude can also be taken for bonds. Furthermore, according to the LXX, the sense is much otherwise. For he still seems to speak against those to whom he had said above: What do you devise against the Lord? and: From you shall come forth a most evil devise against the Lord, devising contrary things. Thus therefore says the Lord ruling many waters, or powers, which are called waters above the heavens: and it is commanded to them, that they praise the Lord: or certainly the understandings and the wisdom and the doctrines of God. For as rivers shall flow from the belly of the just, and abundant fountains into eternal life, through various and manifold sentences, over which the word of the Lord rules (John 7): so also the heresiarchs have their own waters, which they rule, and which first flowed from their source. Moreover, what follows: And so they shall be divided, can be understood either of the celestial powers which serve God in the highest, because each is in its own office and ministry, or of the manifold variety of wisdom. Lest because he had said, ruling many waters, a confused and indistinct number of senses should be thought: but because each sentence has senses divided among themselves and separate matters and proper hypotheses (hypothesesis).

Nam quod dicitur: Auditus tuus non audietur amplius, increpatio est in eos, qui adversus Deum contraria cogitaverant, quod ostensis sophismatibus et decipulis, quibus Dei populus irretiebatur, sermo eorum ultra non currat, nec suscipiatur a populis. Sed et hoc quod infert: Et nunc conteram virgam ejus a te, et vincula tua disrumpam, pro ipsis dicitur quibus fit comminatio, ut nequaquam caedantur a diabolo, et ei subjecti sint, quo auctore tanta excogitaverant atque confinxerant. Conteretur ergo imperium ejus in eos: et vincula quibus peccantium animae ligabantur, disrumpentur a sermone Dei, dicente his qui in vinculis sunt, exite.

(Vers. 14.) Et praecipiet contra [Vulg. super] te Dominus, non seminabitur ex nomine tuo amplius: de domo Dei tui interficiam sculptile et conflatile: ponam sepulcrum tuum: quia inhonoratus es. LXX: Et praecipiet de te Dominus: non seminabitur ex nomine tuo amplius: de domo Dei tui disperdam sculptilia, et conflatilia: ponam sepulcrum tuum: quia veloces; ecce super montes pedes evangelizantis et annuntiantis pacem. Ideo plus posui de Septuaginta interpretibus, quoniam secunda *περικοπή* a priori non poterat separari. In eo enim quod dicitur, quia inhonoratus es, pro quo quinta editio posuit *ὅτι ὑβρίσθης*. Septuaginta transtulerunt: quia veloces, quod in Hebraico legitur CHI CALLOTH (). Veloces autem nisi ad inferioris capituli pedes retuleris, pendet sententia. Itaque juxta consuetudinem meam primum historiam, et postea Vulgatae editionis sententiam ventilabo. Praecipiet, inquit, contra te Dominus, o Assur, ut quod passurus es, non fortuito et absque aliquo iudice veniat, sed, Deo pronuntiante, patiaris. Non seminabitur ex nomine tuo amplius: statim quippe Niniven reversus Sennacherib a filiis suis occisus est. Lege Isaiam, et occisus in domo Dei sui quam adoraturus intraverat. Hoc est enim quod ait, de domo Dei tui interficiam (Isa. XXXVII): inde punieris, unde sperabas auxilium. Erit sculptile et conflatile sepulcrum tuum, ut inter aras et pulvinaria adorantis idola sanguis nefarius effundatur. Juxta Septuaginta autem interpretes cum superioribus junge quod sequitur: Non seminabitur, inquit, ex nomine tuo amplius.

For what is said: Your report shall be heard no more, is a rebuke to those who had devised contrary things against God, because when the sophisms and snares, by which the people of God were entangled, have been shown, their word may no longer run, nor be received by the peoples. But also this which he adds: And now I will break his rod from you, and will burst your bonds asunder, is said for those very ones to whom the threat is made, so that they may by no means be beaten by the devil, and be subject to him, by whose authorship they had devised and fashioned such great things. His empire over them shall therefore be crushed: and the bonds by which the souls of the sinners were bound shall be burst by the word of God, saying to those who are in bonds, 'Go forth.'

(Verse 14.) And the Lord will give a command against [Vulg. over] you, no more of your name shall be sown: out of the house of your God I will cut off the graven and the molten image: I will make it your grave, for you are dishonored. LXX: And the Lord will give a command concerning you: no more of your name shall be sown: out of the house of your God I will destroy the graven and the molten images: I will make it your grave: because they are swift; behold upon the mountains the feet of him who brings good tidings and announces peace. I have put more of the Seventy interpreters, because the second pericope (perikopē) could not be separated from the former. For in that which is said, "because you are dishonored," for which the fifth edition put *hoti hybristhes* (ὅτι ὑβρίσθης), the Seventy translated: "because they are swift," which in Hebrew is read *chi calloth* (כִּי קָלוֹת). Moreover, unless you refer "swift" to the "feet" of the lower chapter, the sentence hangs. Therefore, according to my custom, I will first discuss the history, and afterwards the sense of the Vulgate edition. The Lord will command against you, O Assur, he says, so that what you are about to suffer may not come by chance and without any judge, but that you may suffer it by the pronouncement of God. No more of your name shall be sown: for immediately upon returning to Nineveh, Sennacherib was killed by his sons. Read Isaiah: and he was killed in the house of his god, which he had entered to worship. For this is what he says: out of the house of your God I will cut off (Isa. 37): you shall be punished from the place where you were hoping for help. The graven and molten image shall be your grave, so that between the altars and the cushions of one worshipping idols, wicked blood may be poured out. Moreover, according to the Seventy interpreters, join what follows with the preceding things: no more, he says, of your name shall be sown.

Nequaquam, o haeretici, animae deceptorum ex dogmatibus vestris suscipient nomina, quae prius invocaverant super terras suas, sicut in quadragesimo octavo psalmo figuraliter canitur. Et proderit vobis haec ipsa cessatio sationis, quae prius animam seminantis, deinde ejus in quo seminabat, interficere consueverat. Morientur ergo tibi [Al. ibi] errorum dogmata; sed et tu qui prius tibi vivere videbaris, morieris errori, et bono tuo mortuus, idola quae colebas, habebis sepulcrum. Atque ita fiet ut de pectore tuo, quod ante templum Dei tui, quem simulaveras, fuerat, omnes auferantur errores. Haec autem evenient tibi, qui quondam adversus Dominum contraria cogitabas, cum Dei sermo, qui semper ascendit in montes, in animas videlicet excelsas atque sublimes, ad te velociter venerit, calcatisque priorum errorum fluctibus, et in tranquillum redactis, pacem tibi fidei sensumque reddiderit. Ignoscite prolixitati, non enim possum et historiam et tropologiam sequens breviter utrumque comprehendere: maxime cum et interpretationis varietate torquear, et adversus conscientiam meam cogar interdum Vulgatae editionis consequentiam texere.

(Vers. 15.) Ecce super montes pedes evangelizantis et annuntiantis pacem. Celebra, Juda, festivitates tuas, et redde vota tua: quia non adjiciet ultra ut pertranseat in te Belial: universus periit [Vulg. interiit]. Paulisper LXX interpretes differam, quia et ipsa capitula apud eos interpretationis varietate confusa sunt. Cumque historiam breviter exposuero, editionem eorum meo eloquio temperabo. In Paralipomenon scribitur libro, quod obsidente Sennacherib Jerusalem, in primo mense pascha facere non potuerint (II Paral. XXXII). Caeso autem per angelum exercitu ejus, et fuga ac morte ejus nuntiata, in secundo mense summa festivitate paschae diem celebrarint. Quod ergo dicit, tale est, o Juda, qui regnas in Jerusalem, noli esse sollicitus, interfecto hoste tuo in templo Dei sui. Ecce venit tibi nuntius, montes collesque transcurrens, et quasi de sublimi specula procul nuntians Sennacherib mortuum; urbem ejus imperio liberatam. Celebra festa, redde vota pro nece inimici, quae pollicitus es Deo: nequaquam ultra pertransibit per te prevaricator et ἀποστάτης, hoc enim interpretatur Belial.

By no means, O heretics, shall the souls of the deceived receive names from your dogmas, which they had previously invoked upon their lands, as is sung figuratively in the forty-eighth psalm. And this very cessation of sowing will profit you, which previously used to kill the soul of the sower, and then of him in whom he was sowing. Therefore the dogmas of errors shall die to you; but also you, who previously seemed to yourself to live, shall die to error, and being dead to your good, you shall have the idols which you worshipped as a grave. And thus it will happen that from your heart, which had been the temple of your god whom you had feigned, all errors may be taken away. Moreover, these things shall happen to you, who formerly devised contrary things against the Lord, when the word of God, which always ascends into the mountains, namely into high and sublime souls, shall come swiftly to you, and the waves of former errors being trodden down and reduced to a calm, shall restore to you the peace and sense of faith. Forgive the prolixity, for following both history and tropology I cannot briefly comprehend both: especially since I am also tortured by the variety of interpretation, and forced at times against my conscience to weave the sequence of the Vulgate edition.

(Verse 15.) Behold upon the mountains the feet of one evangelizing and announcing peace. Celebrate your festivals, O Judah, and render your vows: because Belial will not further add to pass through you: the whole has perished [Vulgate: died]. For a little while I will defer the Septuagint interpreters, because the chapters themselves among them are confused by the variety of interpretation. And when I have briefly exposed the history, I will temper their edition with my own eloquence. It is written in the book of Chronicles, that with Sennacherib besieging Jerusalem, they could not make the Passover in the first month (2 Chron. 32). But when his army had been slain by the angel, and his flight and death announced, in the second month they celebrated the day of the Passover with the highest festival. Therefore what he says is such: O Judah, who reign in Jerusalem, do not be anxious, your enemy having been killed in the temple of his God. Behold, a messenger comes to you, running across the mountains and hills, and as if from a high watchtower announcing from afar that Sennacherib is dead; your city has been liberated from his empire. Celebrate the feasts, render the vows for the death of the enemy, which you promised to God: by no means shall the prevaricator and *ἁποστάτης* [apostate] any longer pass through you; for this is what *Belial* is interpreted as.

Totus interiit, id est, exercitus, et rex et empireum Assyriorum penitus conciderunt. Et hoc quidem juxta litteram. Caeterum secundum ἀναγωγὴν dicitur ad Ecclesiam, dicitur ad animas Dominum confitentes, quia diabolus qui te prius populabatur et gravissimo premebat jugo, in idolis et cum idolis quae fabricatus fuerat, periit: celebra festivitates tuas, et redde Deo vota tua, canens cum angelis jugiter: nequaquam enim ultra per te transibit Belial, de quo dicit et Apostolus, Quae communicatio Christi et Belial (II Cor. VI, 15)? quia, subversa Ninive totus interiit. Si quando gravissima persecutio fuerit, quali sub Valeriano, et Decio, et Maximiano [Al. Maximo], et Domini ultio apparuerit in adversariis ejus, dicamus ad Ecclesiam: Celebra, Juda, festivitates tuas, et redde vota tua, etc.

LXX: Celebra, Juda, festivitates tuas, redde vota tua, quia nequaquam opponent ultra ut pertranseant in vetustatem: completum est, consummatum est: ascendit insufflans in faciem tuam, eruens de tribulatione. Semel dixi, juxta interpretationis varietatem capitula quoque ipsa aliter definiri, et non posse cum capitulis sensum hebraicae interpretationis convenire. Itaque quod nunc dicitur, hujuscemodi est: O Ecclesiastice, quia de adversariorum tuorum nomine ultra non seminabitur, et virga eorum contrita est; et vincula dissipata sunt, et venit qui tibi annuntiaret pacem, celebra festivitates tuas, non in vino et epulis, ut carnei Judaei aestimant, sed in spiritualibus deliciis et voluptate torrentis. O Juda, redde vota tua: quia nequaquam ultra pertransient inimici qui te adducant in vetustatem, hoc est, qui te volunt imaginem portare veteris hominis. Quoniam quod vetus est, senescit, et quod senescit, perditioni proximum est: completus est mundus, consumptus est adversarius: venit tibi Christus qui prius insufflaverat in faciem tuam cum te de limo fingeret: et post resurrectionem quoque insufflans in faciem apostolorum, ait: Accipite Spiritum sanctum (Joan. XX, 22), ipse est qui te liberat de tribulatione. Vastata enim Ninive, et transeunte mundo, tribulatio quoque pertransiet.

(Cap. II.--Vers. 1, 2.) Ascendit qui dispergat in facie tua, custodiens obsidionem: contemplare viam, conforta lumbos, robora virtutem valde: quoniam sicut reddidit Dominus superbiae Jacob, sic reddet superbiae Israel: quia vastatores dissipaverunt eos, et propagines eorum corruerunt. Necessitate compellor quasi inter saxa et scopulos, imminente naufragio, sic inter historiam et allegoriam orationis meae cursum flectere, et ne subito impingat attendere. Siquidem juxta fabulas poetarum: Dextrum Scylla latus, laevum implacata Charybdis, Obsidet:

All has perished, that is, the army, and the king and the empire of the Assyrians have utterly fallen. And this indeed according to the letter. Furthermore, according to anagogy, it is said to the Church, it is said to the souls confessing the Lord, because the devil who previously was laying you waste and was pressing you with a most heavy yoke, in the idols and with the idols which he had fabricated, has perished: celebrate your festivals, and render to God your vows, singing continually with the angels: for by no means shall Belial any longer pass through you, concerning whom also the Apostle says: "What communication is there of Christ and Belial" (2 Cor. 6:15)? because, with Nineveh subverted, the whole has perished. If ever there should be a most heavy persecution, such as under Valerian, and Decius, and Maximian [Or: Maximus], and the vengeance of the Lord has appeared in his adversaries, let us say to the Church: Celebrate your festivals, O Judah, and render your vows, etc.

The Septuagint: Celebrate your festivals, O Judah, render your vows, because they will by no means any longer oppose to pass through into old age: it is completed, it is finished: he has ascended breathing into your face, rescuing from tribulation. I have said once that according to the variety of interpretation the chapters themselves are also defined otherwise, and the sense of the Hebrew interpretation cannot agree with the chapters. Therefore what is now said is of this sort: O Ecclesiastical one, because it will no longer be sown of the name of your adversaries, and their rod has been broken, and the bonds have been dissipated, and he has come who should announce peace to you, celebrate your festivals, not in wine and banquets, as the carnal Jews imagine, but in spiritual delights and the pleasure of the torrent. O Judah, render your vows: because by no means any longer shall the enemies pass through who lead you into old age, that is, who want you to carry the image of the old man. Since that which is old, ages, and that which ages, is close to perdition: the world is completed, the adversary is consumed: Christ has come to you, who previously had breathed into your face when he formed you from slime: and after the resurrection also breathing into the face of the apostles, he said: "Receive the Holy Spirit" (John 20:22); he himself is the one who delivers you from tribulation. For with Nineveh having been laid waste, and the world passing away, tribulation also will pass through.

(Chap. II.—Verses 1, 2.) He has ascended who disperses in your face, keeping the siege: contemplate the way, strengthen the loins, fortify courage greatly: for as the Lord has rendered the pride of Jacob, so he will render the pride of Israel: because the wasters have dissipated them, and have corrupted their branches. I am compelled by necessity, as if among rocks and reefs, with a shipwreck threatening, thus to bend the course of my speech between history and allegory, and to be careful lest it suddenly strike against something. For indeed according to the fables of the poets: "Scylla occupies the right side, implacable Charybdis the left:"

si saxa fugimus, incurrimus in profundum: si contortos vortices evitamus, in saxa deferimur. Testis est mihi Dominus, me omnia quae secundum Hebraicum dissero, non de proprio sensu loqui, quod arguitur in pseudoprophetis; sed Hebraeorum sequi expositionem, a quibus non modico tempore eruditus, debeo meis simpliciter indicare quae didici. Certe in lectoris erit arbitrio, cum utrumque percurrerit, quid magis sequi debeat, judicare. Ad Niniven igitur nunc sermo convertitur (et hinc vel maxime obscuri sunt prophetae, quod repente dum aliud agitur, ad alios persona mutatur) et dicitur ei: Ascendit ad te Nabuchodonosor qui te obsideat, qui ante os tuum vastet agros, persequatur agricolas, rura populetur, qui te quoque ipsam clausam teneat. Quia itaque tibi imminet bellum: ecce gaudens propheta nunc praecino, contemplare diligenter et conspice, et quid tibi eveniat, intuere. Conforta lumbos, id est, accingere: robora virtutem valde, hoc est, exercitus congrega: quia sicut ultus est Dominus Judam de superbia Sennacherib, interfecto exercitu ejus in Judaea, et ipso quoque a filiis suis jugulato: sic ulciscetur Israel, id est, decem tribus quae a Ninive possidentur. Utrumque enim et Judam et Israel vastaverunt et everterunt Assyrii, et sub metaphora vitis, amborum [Al. arborum] propagines corruerunt.

LXX: Contemplare viam, tene lumbum, confortare robore [Al. roborare] vehementer, quoniam avertit Dominus contumeliam Jacob, sicut contumeliam Israel: quia excutientes excusserunt eos, et propagines eorum demoliti sunt.

Tria praecipuntur Judae. Primum, ut contempletur viam, et iter per quod ambulaturus est, diligenter aspiciat, juxta illud quod in Jeremia scriptum est: State in viis, et interrogate semitas aeternas, et videte quae sit via bona; et ambulate in ea (Jerem. VI, 16): ut cum steterimus in viis multis, veniamus ad eam viam quae dicit: Ego sum via (Joan. XIV, 6). Deinde dicitur ei, ut teneat lumbum, id est, ut post electionem viae mortificet corpus suum, et servituti subjiciat, ne quasi rex et magister aliis praedicans, ipse reprobis inveniatur (I Cor. IX). Longum est nunc dicere, quod virtus diaboli vel maxime sit in lumbis, et quod ad David 551 repromissio fiat: De fructu lumbi tui ponam super thronum tuum (Ps. CXXXI, 11). Et illud Apostoli: Adhuc enim in lumbo patris sui erat Abrahae, Levi, quando ivit in occursum Abraham Melchisedech (Hebr. VII, 10). Et quod Joannes zona pellicea cingitur (Matth. III), et quod a Salvatore discipulis imperatur: Sint lumbi vestri praecincti (Luc. XII, 35).

if we flee the rocks, we run into the deep: if we avoid the twisted whirlpools, we are carried to the rocks. The Lord is my witness, that in all the things which I discuss according to the Hebrew, I do not speak from my own sense, which is reproached in the false prophets; but I follow the exposition of the Hebrews, by whom I have been instructed for no small time, and I ought simply to indicate to my own people the things I have learned. Certainly it will be in the judgment of the reader, when he has run through both, to judge what he ought to follow more. To Nineveh, therefore, the speech is now turned (and from this especially the prophets are obscure, that suddenly while something else is being done, the person is changed) and it is said to her: Nebuchadnezzar has ascended to you to besiege you, to waste the fields before your face, to pursue the farmers, to lay waste the country, and to hold you yourself enclosed. Therefore because war threatens you: behold I, a rejoicing prophet, now sing beforehand: contemplate diligently and look, and behold what may happen to you. Strengthen your loins, that is, gird yourself: fortify your courage greatly, that is, gather your armies: because as the Lord has avenged Judah for the pride of Sennacherib, his army having been slain in Judea, and he himself also having been jugulated by his sons: so he will avenge Israel, that is, the ten tribes which are possessed by Nineveh. For the Assyrians wasted and overturned both Judah and Israel, and under the metaphor of a vine, they corrupted the branches of both.

LXX: Contemplate the way, hold your loin, be strengthened with might [Al. be made strong] vehemently, because the Lord has turned away the reproach of Jacob, like the reproach of Israel: because the shakers have shaken them out, and have demolished their branches.

Three things are commanded to Judah. First, that he should contemplate the way, and look diligently at the path through which he is to walk, according to that which is written in Jeremiah: "Stand in the ways, and ask for the eternal paths, and see which is the good way; and walk in it" (Jer. 6:16): so that when we have stood in many ways, we may come to that way which says: "I am the way" (John 14:6). Next it is said to him, that he should hold his loin, that is, that after the choice of the way he should mortify his body, and subject it to servitude, lest as a king and teacher preaching to others, he himself should be found a reprobate (1 Cor. 9). It is a long story to say now, that the power of the devil is especially in the loins, and that the promise is made to David: "Of the fruit of your loin I will set upon your throne" (Ps. 132:11). And that of the Apostle: "For he was yet in the loin of his father" Abraham, Levi, when Melchizedek went to meet Abraham (Heb. 7:10). And that John is girded with a leathern belt (Matt. 3), and that it is commanded by the Savior to the disciples: "Let your loins be girded" (Luke 12:35).

Et Apostolus ad Ephesios: State ergo accincti lumbos vestros in veritate (Ephes. VI, 14): licet enim ἀϋλῆσθαι ἰσχύει, plurimum praestet, et vitae continentia super mortificatione lumborum: tamen nihil eos ita mortificat ut cognitio veritatis. Unde dicitur: Accingite lumbos vestros in veritate. Si enim veritas est Christus, qui tota in Christo mente credit, lumbos suos mortificavit in Christo. Tertio praecipitur, confortare virtute nimis: elegisti, inquit, viam, tenuisti lumbum, assume virtutem; ut possis pugnare cum hostibus.

Et ne forte diffidas, datur tibi causa cur speres: Avertit, inquit, Dominus contumeliam Jacob, sicut contumeliam Israel, quod ambiguum est: aut enim ipsius Jacob contumeliam, qua caeteris faciebat injuriam, avertit: aut contumeliam, quam ab aliis sustinebat Jacob, avertit Dominus. Sed mihi videtur melius esse ut contumelia quam Jacob solebat caeteris facere, a Domino sit aversa. Non enim tantae virtutis est, ab aliis factam injuriam sustinere, quantae gratiae Domini est, placidum, mitem, atque tranquillum, injuriam facere non posse. Quaeritur, quomodo aversa est injuria Jacob, sicut aversa fuerat et Israel. Postquam luctatus est Jacob cum angelo, Israelis nomen meruit accipere (Genes. XXXII), et quia vidit Deum, injuriam facere cessavit. Sicut ergo Israel, sensus vel vir videns Deum, et semper de Deo cogitans, facere nescit injuriam sic omnis procacitas et contumelia aversa est a Jacob, hoc est, a supplantatore, ab eo, qui adhuc in certamine positus supplantat inimicos. Ut autem sciamus, quomodo injuria in malam partem accipiat, Salomon testis est, dicens: Oculi [Al. Oculus] contumeliosi, lingua iniqua (Prov. VI).

Quomodo autem secundum utramque intelligentiam injuria aversa sit a Jacob, quae prius aversa fuerat ab Israel, sequens sermo declarat: Quia excutientes excusserunt eos, et flagella eorum demoliti sunt, sive corruerunt. 552 Angeli, inquit, singulorum, qui quotidie vident faciem Patris (Matth. XVIII, 10), quidquid in Jacob et Israel adhaeserat pulveris, excusserunt. Unde et Petro lavantur pedes (Joan. XIII). Et per prophetam dicitur: Excute pulverem, et exsurge, Jerusalem (Isai. LII, 2). Discipulis quoque a Salvatore praecipitur: Excutite pulverem pedum vestrorum (Matth. X, 14). Et in Psalmis scriptum est: Sicut sagittae in manu potentis, ita filii excussorum (Psal. CXXVI, 4). Aversa est itaque mens ad contumeliam prompta, a vero Jacob, et a vero Israel: quia quidquid in eis terrenum fuerat, et de inferiori fece concretum, hoc ministris angelis, sive monitoribus ac magistris excussum est atque mundatum, qui non solum excusserunt eos; sed vitia quoque, quae ad praesens tantum sensus voluptate demulcent, et in modum flagellorum, ac propaginum, quae absque fructu foliis plena sunt, dissipaverunt.

And the Apostle to the Ephesians: "Stand therefore, having your loins girt about in truth" (Eph. 6:14): for although askēsis (discipline) may be of great benefit, and the continence of life over the mortification of the loins: yet nothing mortifies them so much as the knowledge of the truth. Whence it is said: "Gird your loins in truth." For if Christ is the truth, he who has believed in Christ with his whole mind has mortified his loins in Christ. Thirdly it is commanded, to be strengthened with power exceedingly: you have chosen, he says, the way, you have held the loin, take up power; so that you may be able to fight with the enemies.

And lest perhaps you should distrust, a reason is given to you why you should hope: "The Lord," he says, "has turned away the reproach of Jacob, like the reproach of Israel," which is ambiguous: for either he turned away the reproach of Jacob himself, by which he was doing injury to others: or the reproach which Jacob was sustaining from others, the Lord turned away. But it seems better to me that the reproach which Jacob was accustomed to do to others, should be turned away by the Lord. For it is not of such great virtue to sustain an injury done by others, as it is of the Lord's grace that one, being peaceful, mild, and tranquil, is unable to do an injury. It is asked, how the injury of Jacob was turned away, as the injury of Israel had also been turned away. After Jacob wrestled with the angel, he merited to receive the name of Israel (Gen. 32), and because he saw God, he ceased to do injury. As therefore Israel, the sense or the man seeing God, and always thinking about God, does not know how to do injury: so all procacity and reproach has been turned away from Jacob, that is, from the supplanter, from him who, still placed in the contest, supplants his enemies. But so that we may know how injury is accepted in a bad part, Solomon is a witness, saying: "Contumelious eyes [Al. The eye], an iniquitous tongue" (Prov. 6).

How, however, according to both understandings, the injury was turned away from Jacob, which had previously been turned away from Israel, the following speech declares: "Because the shakers have shaken them out, and have demolished," or "corrupted," "their scourges." The angels, he says, of each, who daily see the face of the Father (Matt. 18:10), have shaken out whatever dust had adhered in Jacob and Israel. Whence also the feet of Peter are washed (John 13). And through the prophet it is said: "Shake off the dust, and arise, O Jerusalem" (Isa. 52:2). To the disciples also it is commanded by the Savior: "Shake off the dust of your feet" (Matt. 10:14). And in the Psalms it is written: "As arrows in the hand of a mighty man, so are the sons of the shaken" (Ps. 127:4). The mind prone to reproach was thus turned away from the true Jacob, and from the true Israel: because whatever in them had been earthly, and composed of the lower dregs, this was shaken out and cleansed by the ministering angels, or monitors and teachers, who not only shook them out; but also the vices, which for the present only soothe the sense with pleasure, and in the manner of scourges, and branches, which are full of leaves without fruit, they have dissipated.

Dicente Domino: Omnem propaginem, quae in me manet, et fructum affert, Pater meus mundat ut fructum magis afferat: quod autem in me non manet, et fructum non affert, Pater meus praecidet, et in ignem mittet (Matth. XV).

(Vers. 3 seqq.) Clypeus fortium ejus ignitus, viri exercitus in coccineis: igneae habenae currus in die praeparationis ejus: et agitatores consopiti sunt, in itineribus conturbati sunt, quadrigae collisae sunt in plateis. Aspectus eorum quasi lampades, quasi fulgura discurrentia. Recordabitur fortium suorum, ruent in itineribus suis, velociter ascendent muros ejus, et praeparabitur umbraculum. Portae fluviorum apertae sunt, et templum ad solum dirutum est, et miles captivus abductus est, et ancillae ejus minabantur, gementes ut columbae, murmurantes in cordibus suis.

LXX: Arma potentiae ejus ex hominibus, viros fortes illudentes in igne, habenae curruum eorum in die praeparationis ejus, et equites timebunt in exitibus: et confundentur currus, et collidentur in plateis. Aspectus eorum quasi lampades ignis, et quasi fulgura discurrentia, et commemorabuntur optimates eorum, et fugient in diebus, et infirmabuntur in itinere suo, et festinabunt ad muros, et praeparabunt propugnacula sua: portae civitatum apertae sunt, et regalia conciderunt, et substantia revelata est; et ipsa ascendeat, et ancillae ejus ducebantur sicut columbae 553 loquentes in cordibus suis.

Secundum historiam adversum Niniven ordo sequitur, et describitur Babyloniorum exercitus contra eam veniens. Quod autem ait: Igneae habenae curruum, in ardentibus loris, velocitatem praeparantium significat, et quasi $\alpha\omega\iota\epsilon\iota\eta\theta\iota\mu\iota\ldots\acute{\alpha}\acute{\tau}\acute{\iota}$, praeparantium se ad praelium pompa narratur. Commixtimque nunc de Israel quae olim passus sit, nunc de Assyrio quod fecerit, nunc de Babylonii quae exerceant in Assyrios, Scriptura contexitur. Non est ergo, ait, mirum si tam velociter ad vastandum veniant, cum agitatores et fortes vel Israel ante, vel postea Assyriorum fuerint consopiti. Rursumque ad descriptionis ordinem rediens: Tanta est inquit multitudo venientium, ut commixtum agmen sit in itinere, et discerni nequeat. Ipsae quoque quadrigae dum viam non reperiunt, prae multitudine inter se colliduntur in plateis. Aspectus Babyloniorum quasi lampades, quasi fulgura discurrentia, ut ante visu adversarios terreant, quam mucrone prosternant. Tunc recordabitur Assur fortium suorum, et quaeret eos, qui in itineribus corruerunt, et ascendet velociter muros Niniue, ac propter obsidionem longissimam ad depellendos aestus praeparabit umbracula (Ps. CXXVI).

The Lord saying: "Every branch that remains in me and brings forth fruit, my Father cleanses so that it may bring forth more fruit: but that which does not remain in me and does not bring forth fruit, my Father will cut off and cast into the fire" (Matt. 15).

(Verses 3 seqq.) The shield of his mighty ones is ignited, the men of the army are in scarlet: fiery reins of the chariot in the day of his preparation: and the drivers are put to sleep, they are troubled in the journeys, the four-horse chariots are collided in the streets. Their appearance is like lamps, like lightning running to and fro. He will remember his mighty ones, they will fall in their journeys, they will quickly ascend its walls, and a shelter will be prepared. The gates of the rivers are opened, and the temple is demolished to the ground, and the soldier is led away captive, and its handmaids were threatening, groaning like doves, murmuring in their hearts.

LXX: The arms of his power are from men, strong men mocking in the fire, the reins of their chariots in the day of his preparation, and the horsemen will fear in the exits: and the chariots will be confounded, and will collide in the streets. Their appearance is like lamps of fire, and like lightning running to and fro, and their nobles will be remembered, and they will flee in the days, and they will be weakened in their journey, and they will hasten to the walls, and they will prepare their bulwarks: the gates of the cities are opened, and the royal palaces have fallen, and the substance is revealed; and she herself ascended, and her handmaids were led like doves speaking in their hearts.

According to history, the order follows against Nineveh, and the army of the Babylonians coming against her is described. Moreover, when he says: "Fiery reins of the chariots," in the burning thongs, he signifies the speed of those who are preparing, and as if of *episkeuēs* (equipment) the pomp of those preparing themselves for battle is narrated. And the Scripture is woven together mixedly, now about Israel what she once suffered, now about the Assyrian what he has done, now about the Babylonians what they may exercise against the Assyrians. It is therefore, he says, not a wonder if they come so swiftly to lay waste, when the drivers and the strong ones either of Israel before, or afterwards of the Assyrians, have been put to sleep. And returning again to the order of the description: Such is the multitude of those coming, he says, that the line of march is mixed in the journey, and cannot be discerned. The four-horse chariots themselves also, while they do not find a way, on account of the multitude, collide among themselves in the streets. The appearance of the Babylonians is like lamps, like lightning running to and fro, so that they may terrify the adversaries by sight before they prostrate them with the blade. Then Assur will remember his mighty ones, and will seek those who have fallen in the journeys, and will quickly ascend the walls of Nineveh, and on account of the very long siege will prepare shelters to ward off the heats (Ps. 126).

Sed quid prodest aedificare domum, nisi Dominus aedificaverit? Quid juvat claudere portas, quas Dominus reserat? Apertae sunt portae Ninive, quae ad instar fluminum habebat civium multitudinem, et templum, id est, regnum ejus destructum est, et miles captivus abductus est, hoc est, omnes ducti sunt in Babylonem. Ancillas vero Ninive per metaphoram minores urbes et viculos et castella intellige. Vel certe captivae mulieres minabuntur ante ora victorum; tantusque terror erit, ut ne in singultus quidem et ululatum erumpat dolor, sed intra se tacite gemant, et obscuro murmure devorent lacrymas in morem mussitantium columbarum.

Haec juxta Hebraicam traditionem. Nunc veniamus ad Septuaginta translatore. Excutientes, qui excusserunt Jacob et Israel, et flagella eorum dissipaverunt; arma quoque, quae dum contumeliosi essent, habere consueverant, et 554 quibus infirmos quosque oppresserant, confregerunt: et hoc non solum fecerunt, verum etiam viros fortes qui illudebant, in igne disperdiderunt. Considera, an possis viros fortes dicere illudentes in igne, fortitudines contrarias, quae ministrant ardentibus jaculis diaboli, qui fortes et illudentes quondam in igne Jacob et Israel habebant currus et equos, quibus conciti ferebantur in bellum in die praeparationis suae. Horum igitur curruum habentiae et equites conturbabuntur in itineribus, et collidentur in plateis, quando illustratione Domini Jacob et Israel illustrato, tam daemones quam hi qui eorum serviunt voluntati, a Domino subvertentur. Possumus haec de primo ejus adventu intelligere, quando viri fortes et agitadores curruum et equites loquebantur: Quid nobis et tibi, fili David? venisti ante tempus torquere nos (Matth. VIII, 29)? Sed quoniam semel prophetiam contra Niniven de consummatione mundi accepimus, melius est, ut dicamus, arma potentiae diaboli tunc tolli ab hominibus, et ministros ejus fortes, qui illudebant hominibus in igne. Omnes enim adulterantes quasi clibanus corda eorum (Osee III): vincula quoque quibus captivi ducebantur in vitia, et ascensores curruum relaxari. Timebunt enim equites in exitibus, hoc est, in consummatione mundi, et confundentur, et collidentur currus in plateis; quamvis enim lata et spatiosa via sit, quae ducit ad mortem (Matth. VII): tamen pressura temporis coarctati, rectum iter invenire non poterunt; sed in se invicem collidentur, et nihilominus spirabunt veterem furorem, et quasi fulgura huc illucque discurrent. Videbam, inquit Dominus, satanam quasi fulgur de coelo cadentem (Luc. X, 18). Quod cum diabolus et omnes optimates ejus intellexerint, recordabuntur consummationis quae olim fuerat praedicta, et fugient in diebus.

But what does it profit to build a house, unless the Lord build it? What does it help to close the gates, which the Lord unbars? The gates of Nineveh were opened, which had a multitude of citizens like rivers, and its temple, that is, its kingdom, was destroyed, and the soldier was led away captive, that is, all were led into Babylon. Moreover, understand the handmaids of Nineveh through a metaphor as the smaller cities and villages and forts. Or certainly the captive women will threaten before the faces of the victors; and such great terror will there be, that the grief may not even break out into sobs and wailing, but they groan silently within themselves, and in an obscure murmur devour their tears in the manner of muttering doves.

These things are according to the Hebrew tradition. Now let us come to the Seventy translators. The "shakers," who shook out Jacob and Israel, and dissipated their scourges; also the arms, which they were accustomed to have while they were contumelious, and with which they had oppressed all the weak ones, they broke: and they not only did this, but also the strong men who were mocking, they destroyed in the fire. Consider whether you can call strong men mocking in the fire, the contrary powers, which minister to the burning darts of the devil, who once had chariots and horses, strong and mocking in the fire of Jacob and Israel, by which they were carried incited into war in the day of their preparation. Therefore the reins and the horsemen of these chariots will be troubled in the journeys, and will collide in the streets, when by the illustration of the Lord, Jacob and Israel having been illustrated, both the demons and those who serve their will, will be subverted by the Lord. We can understand these things about his first advent, when the strong men and the drivers of the chariots and the horsemen were saying: "What is it to us and to you, Son of David? Have you come before the time to torment us?" (Matt. 8:29). But since we have once accepted the prophecy against Nineveh about the consummation of the world, it is better that we say that the arms of the power of the devil are then taken away from men, and his strong ministers, who were mocking men in the fire. For all are adulterating, like an oven their hearts (Hos. 3): also the bonds by which the captives were led into vices, and the riders of the chariots are released. For the horsemen will fear in the exits, that is, in the consummation of the world, and they will be confounded, and the chariots will collide in the streets; for although wide and spacious is the way which leads to death (Matt. 7): nevertheless constrained by the pressure of time, they will not be able to find the right path; but will collide into each other, and nonetheless will breathe the old fury, and like lightning will run to and fro hither and thither. "I saw," says the Lord, "Satan falling from heaven like lightning" (Luke 10:18). Which when the devil and all his nobles have understood, they will remember the consummation which had formerly been predicted, and they will flee in the days.

Nequaquam enim versabuntur in noctibus, sed clarescente die, tenebrae fugabuntur, et infirmabuntur in itinere, non proficientes, nec explentes conatus suos, et festinabunt ad muros. Tantus quippe eos venientis Domini terror invadet, et tam imbecilles ad repugnandum 555 erunt, ut ad terminos mundi fugiant, quibus quasi muris mundus includitur et ambitur, et praeparabunt se ad resistendum. Quomodo si quis inimicum fugiat, non audens ei resistere, cum ad solitudinem venerit, si forte hostis sequatur, necessitate cogitur repugnare. Verum illis hoc cogitantibus, universa universa quae ab eis obtenta fuerant et possessa, proferentur in medium, et aperientur portae quas clausuerant, et regna eorum cadent, et substantia, id est, divitiae revelabuntur. Ipsa autem mundi substantia et omnes ancillae ejus, postquam se Christo subjecerint, et ei servire coeperint, ducentur laetae atque gaudentes, et ex intimo confessionis corde credentes, ita ut columbarum munditiae comparentur, murmurabunt seu loquentur in cordibus suis. Et tunc adimplebitur quod in sexagesimo septimo psalmo de victoria dicitur Salvatoris: Ascendens in altum, captivam duxit captivitatem:

(Vers. 8, 9.) Et Ninive quasi piscina aquarum aquae ejus: Ipsi vero fugerunt. State, state, et non est qui revertatur: diripite argentum, diripite aurum: et non est finis divitiarum ex omnibus vasis desiderabilibus.

LXX: Et Ninive sicut piscina aquarum aquae ejus: et ipsi fugientes non steterunt: et non erat qui respiceret: diripiebant argentum, diripiebant aurum, et non erat finis ornamenti ejus: aggravata est super omnia vasa concupiscentiae suae.

Manifestum est quod, civitatibus Ninive (quas filias ejus Scriptura cognominat) in captivitatem deductis, ipsa Ninive, quae tantos nutrierat populos, ut piscinarum aquis compararetur, inutilem habeat multitudinem: dum nullus est qui resistat, et irruentium Babyloniorum impetum ferat. Habebat enim populos, qui tantummodo fugerent, et clamante matre: State, state, claudite portas, muros ascendite, hostibus repugnate, nullus esset qui reverteretur, nemo qui respiceret ad matrem: sed omnes terga vertentes, praedae inimicorum desererent civitatem. Unde dicitur ad Babylonios, quia illi fugerunt, diripite argentum, et tanto tempore congregatas opes subita 556 vastatione praedamini. Non enim est finis divitiarum, supellectilis et vasorum, quae in Ninive condita sunt; nec potestis tantum rapere, quantum ad diripiendum illa se praebet.

For by no means will they be occupied in the nights, but as the day clears, the darkness will be put to flight, and they will be weakened in the journey, not making progress, nor fulfilling their attempts, and they will hasten to the walls. For such a terror of the coming Lord will invade them, and they will be so weak for resisting, that they will flee to the ends of the world, by which as by walls the world is enclosed and encompassed, and they will prepare themselves for resisting. Just as if someone should flee an enemy, not daring to resist him, when he has come to a solitude, if by chance the enemy follows, he is compelled by necessity to fight back. But as they are thinking these things, all the things which had been obtained and possessed by them, will be brought forth into the middle, and the gates which they had closed will be opened, and their kingdoms will fall, and the substance, that is, the riches will be revealed. Moreover, the substance of the world itself and all its handmaids, after they have subjected themselves to Christ, and have begun to serve him, will be led happy and rejoicing, and believing from the intimate heart of confession, so that they are compared to the purities of doves, they will murmur or speak in their hearts. And then will be fulfilled what is said in the sixty-seventh psalm about the victory of the Savior: "Ascending on high, he led captivity captive."

(Verses 8, 9.) And Nineveh is like a pool of waters, its waters: but they themselves have fled. Stand, stand, and there is no one who returns: plunder the silver, plunder the gold: and there is no end of riches from all the desirable vessels.

LXX: And Nineveh is like a pool of waters, its waters: and they themselves fleeing did not stand: and there was no one who would look back: they were plundering the silver, they were plundering the gold, and there was no end of its ornament: she was weighed down above all the vessels of her concupiscence.

It is manifest that, the cities of Nineveh (which the Scripture names as her daughters) having been led into captivity, Nineveh herself, who had nourished so many peoples that she was compared to the waters of pools, has a useless multitude: while there is no one who resists, and bears the impetus of the rushing Babylonians. For she had peoples who only fled, and though the mother cried out: "Stand, stand, close the gates, ascend the walls, fight back against the enemies," there was no one who would return, no one who would look back to the mother: but all turning their backs, would desert the city to the prey of the enemies. Whence it is said to the Babylonians, because they have fled, plunder the silver, and plunder the wealth gathered for so much time in a sudden devastation. For there is no end of the riches, of the furniture and of the vessels, which are stored in Nineveh; nor can you seize as much as she offers herself for plundering.

Sed quia Niniven speciosam, id est, mundum semel diximus, videamus quae piscina sit mundi. Non ait Scriptura, quod aquae Ninivae sint quasi aquae maris, nec quasi aquae fluminum, nec quasi aquae fontium, nec quasi aquae puteorum, sed quasi aquae piscinae: ut quomodo in Jeremia populus arguitur, qui dereliquit fontem aquae vivae, et fodit sibi lacus contritos, qui non possunt aquam continere (Jerem. II): sic et in Ninive omnes aquae illae sint, quae de coelo ceciderint, et antiquam altitudinem relinquentes, in ima delapsae sint. Omnia enim dogmata mundi hujus, quae extra fontem sunt Ecclesiae, hortumque signatum, nec possunt dicere: Fluminis impetus laetificat civitatem Dei (Ps. XLV, 4): nec de illis aquis sunt quae super coelos laudant nomen Domini, quamvis magna videantur, tamen parva sunt et angusto fine conclusa. Nec moveat quempiam quia piscinam in malam partem accipimus, cum illa piscina in bonam partem accipiatur, ad quam Isaias filius Amos propheta jubetur ascendere. Ibi enim cum additamento dicitur: Piscina aquae ductus, et piscina fullonis (Is. VII et XXXVI), quae sordes lavare consuevit et maculas vestium [Al. sordium] eluere. Quae quia in sublimi posita est, ideo ad eam propheta jubetur ascendere, et in occursum regis de duobus ambustis torribus victoriam pollicere.

Sequitur: Fugientes non steterunt, habitatores videlicet Ninive. Primum quidem Deum fugere non debuerant, deinde etiam si fugerant, aliquando stare debebant: Magna enim differentia est inter eum qui fugit et stetit, et qui fugiens, numquam stetit. Qui enim stat, fugere cessavit; qui non stat, semper in fuga profectus est. In tanta ergo turba fugientium nullus erat qui respiceret, et ageret poenitentiam, et audiret loquentem Dominum: Revertimini ad me, filii, revertentes, et sanabo contritiones vestras (Jerem. III, 22). Unde 557 et Sanctus loquitur in Psalmis: Periit fuga a me (Ps. CXLI, 5). Hoc ipsum puto et leprae significare mysterium, super qua in Levitico dicitur: Cum leprosus a sacerdote extra castra fuerit separatus: si steterit lepra, purum esse hominem (Levit. XIII et XIV), et mundari eum qui quasi leprosus fuerat abjectus, et redire ad castra, et habitare in populo. Sin autem, inquit, diffusa fuerit lepra, id est, non steterit, sed creverit, et in malo habuerit profectum, et mutaverit colorem pristinae sanitatis, tunc lepra manifestissime comprobatur ab eo, qui habet scientiam inspiciendae et purgandae leprae.

But because we have said once that beautiful Nineveh is the world, let us see what the pool of the world is. The Scripture does not say that the waters of Nineveh are like the waters of the sea, nor like the waters of rivers, nor like the waters of fountains, nor like the waters of wells, but like the waters of a pool: so that as in Jeremiah the people are reproached who forsook the fountain of living water, and dug for themselves broken cisterns which cannot hold water (Jer. 2): so also in Nineveh let all those waters be which have fallen from heaven, and leaving the ancient height, have glided down into the depths. For all the dogmas of this world, which are outside the fountain of the Church, and the sealed garden, can neither say: "The impetus of the river gladdens the city of God" (Ps. 45:4): nor are they of those waters which above the heavens praise the name of the Lord; although they seem great, nevertheless they are small and concluded by a narrow end. Nor let it move anyone that we accept the pool in a bad part, when that pool is accepted in a good part to which Isaiah the son of Amoz the prophet is commanded to ascend. For there it is said with an addition: "The pool of the watercourse, and the pool of the fuller" (Isa. 7 and 36), which was accustomed to wash away filths and to wash out the spots of clothes. Which because it is placed on high, therefore the prophet is commanded to ascend to it, and to promise victory to the king in the encounter from the two burned firebrands.

It follows: "Fleeing they did not stand," namely the inhabitants of Nineveh. First indeed they ought not to have fled God, then even if they had fled, at some time they ought to have stood: for there is a great difference between him who fled and stood, and him who fleeing, never stood. For he who stands, has ceased to flee; he who does not stand, is always proceeded in flight. In such a great crowd of fugitives, therefore, there was no one who would look back, and do penance, and hear the Lord speaking: "Return to me, children, returning, and I will heal your contritions" (Jer. 3:22). Whence also the Holy One speaks in the Psalms: "Flight has perished from me" (Ps. 141:5). I think this very thing also signifies the mystery of leprosy, about which it is said in Leviticus: "When the leper shall have been separated by the priest outside the camp: if the leprosy shall have stood, that the man is pure" (Lev. 13 and 14), and that he who had been cast off as if a leper is cleansed, and returns to the camp, and dwells among the people. "But if," he says, "the leprosy shall have been diffused," that is, it shall not have stood, but shall have grown, and shall have had progress in evil, and shall have changed the color of its former health, then the leprosy is most clearly proven by him who has the knowledge of inspecting and purging leprosy.

Sed et nobis praecipitur a vero Salomone ut habitemus in Jerusalem, nec umquam egrediamur ex ea. Quod si fugerit nos id quod ante nobis fuerat subjectum, et ierit ad Allophylos, non egrediamur muros civitatis nostrae, nec sequamur fugitivorum vestigia: ne dum volumus salvare fugientes, ipsi pereamus: quin potius dimittamus, ut mortui sepeliant mortuos suos (Matth. VIII): et scandalizantem oculum, manum, et pedem, dum licet, eruamus et abscindamus a nobis (Marc. IX).

Quod autem dicitur: Diripiebant argentum, diripiebant aurum, et non erat finis ornamenti ejus: aggravata est super omnia vasa concupiscentiae suae, de aquis dicitur Ninive, et de fugientibus qui fugerant, et non steterunt. Neque erat qui respiceret; et qui non solum fugisse, et non respexisse contenti, insuper diripiebant argentum, quidquid in mundo videbatur eloquii: diripiebant aurum quidquid praeclarum sententiarum erat in doctrina saeculi, ut ornarent Niniven, ut dogmata sua omni sensuum verborumque flore componerent. Propter quod aggravata est Ninive super omnia vasa concupiscentiae suae; quanto enim plus habebat multam auri et argenti possessionem, et variam supellectilem, quae erat gravis, tanto magis ipsa aggravabatur, quae gravia diligebat. Unde et iniquitas in Zacharia super talentum plumbi sedet (Zach. V); et Aegyptii qui erant peccatis graves, demersi sunt in mare ut plumbum (Exod. XIV). Et ex persona peccatoris dicitur in psalmo: Quasi onus grave aggravatae sunt super me (Ps. XXXVII, 5). Et Petrus qui ante levis pendulo gressu calcabat 558 undas: postquam infidelitate aggravatus vorabatur a fluctibus, manu Domini sublevatur (Matth. XIV).

(Vers. 10.) Dissipata est et scissa et dilacerata, et cor tabescens, et dissolutio genuum, et defectio in cunctis renibus, et facies omnium sicut nigredo ollae.

LXX: Excussio, redissussio, et ebullitio, et cordis confractio, et dissolutio genuum, et dolores super omnem lumbum, et facies omnium sicut adustio ollae.

Sub metaphora captivae mulieris, Ninive dissipata, scissa, lacerata describitur: tabescente corde, dissolutis genibus, renibusque confractis, et quod omnium habitatorum ejus prae terrore hostium, et magnitudine metus, facies in ollarum similitudine videantur exustae, tabidae, et pallore deformes. Porro juxta LXX altius intelligendum est, quid significet excussio, redissussio. Quid de populo Dei est, et quasi homo aliquando peccavit, et revertitur ad pristinum statum, quasi Jerusalem dicitur ei: Excute pulverem pedum tuorum, et consurge, Jerusalem (Isai. LII, 2).

But to us also it is commanded by the true Solomon that we should dwell in Jerusalem, nor ever go out from it. But if that which was previously subject to us shall have fled us, and gone to the Allophyli, let us not go out of the walls of our city, nor follow the footsteps of the fugitives: lest while we wish to save the fleeing, we ourselves perish: but rather let us dismiss them, so that the dead may bury their dead (Matt. 8): and let us pluck out and cut off from us the scandalizing eye, hand, and foot while it is permitted (Mark 9).

Moreover, what is said: "They were plundering the silver, they were plundering the gold, and there was no end of its ornament: she was weighed down above all the vessels of her concupiscence," is said about the waters of Nineveh, and about the fugitives who had fled and did not stand. Neither was there anyone who would look back; and who were not content only to have fled and not to have looked back, but moreover were plundering the silver, whatever in the world was seen of eloquence: they were plundering the gold, whatever was clear of sentiments in the doctrine of the age, so that they might ornament Nineveh, that they might compose their dogmas with every flower of senses and of words. On account of which Nineveh was weighed down above all the vessels of her concupiscence; for as much more as she had a great possession of gold and silver, and varied furniture, which was heavy, so much more was she herself weighed down, who loved heavy things. Whence also in Zechariah iniquity sits upon a talent of lead (Zech. 5); and the Egyptians who were heavy with sins, were drowned in the sea like lead (Exod. 14). And from the person of the sinner it is said in the psalm: "As a heavy burden they are weighed down upon me" (Ps. 38:5). And Peter who before with a light pendulum step was treading the waves: after he was weighed down by infidelity and was being swallowed by the billows, he is lifted up by the hand of the Lord (Matt. 14).

(Verse 10.) It is dissipated and rent and torn, and a melting heart, and a dissolution of the knees, and a failing in all the loins, and the face of all like the blackness of a pot.

LXX: Shaking, re-shaking, and ebullition, and a breaking of the heart, and a dissolution of the knees, and pains upon every loin, and the face of all like the burning of a pot.

Under the metaphor of a captive woman, Nineveh is described as dissipated, rent, and torn: with a melting heart, dissolved knees, and broken loins, and because of the terror of the enemies and the magnitude of fear, the faces of all its inhabitants seem burned like pots, wasting away and deformed with paleness. Furthermore, according to the LXX, it is to be understood more deeply what "shaking" and "re-shaking" signify. That which is of the people of God, and as a man has sometimes sinned and returns to his former state, is said to it like Jerusalem: "Shake off the dust of your feet, and arise, O Jerusalem" (Isa. 52:2).

Et qui talis est, ut postquam fuerit excussus, in sagittas Dei transire mereatur, et a Domino contra inimicos tendi, canitur de eo: Sicut sagittae in manu potentis, ita filii excussorum (Ps. CXXXVI, 4). Cumque vestigia ejus quasi ingredientis super terram aspersa fuerint pulvere, audiet a Salvatore: Excutite pulverem pedum vestrorum in testimonium illis (Marc. VI, 11): haud dubium quin eos dicat, qui recipere noluerunt praedicantes.

Qui vero de Ninive eae, quae aggravata est super omnia vasa concupiscentiae suae, iste non semel excutitur, sed frequenter. Et postquam rursus fuerit excussus, et superficies illius emundata (ne quid intrinsecus sordium maneat), fit etiam ei ebullitio, quae significantius in Graeco dicitur ἀΐσιν ἰσχυρὰ ἀΐσιν, ἰ. Proprie siquidem ἀΐσιν ἰσχυρὰ ἀΐσιν, in istiusmodi rebus ponitur, cum quod latebat intrinsecus, erumpit in faciem. Unde papulae quoque quae post aegrotationem nascuntur in labiis, vocantur ἀΐσιν ἰσχυρὰ ἀΐσιν, ἰ, et sanitatis videtur indicium, morbum in superficiem prorupisse. Non solum autem hoc remedium adhibetur Ninive, ut excutatur crebro, et de vitalibus ejus aegrotatio latens cogatur exire.

Sed etiam cordis confractio et dissolutio 559 genuum [Al. renum] praedicatur, ut quomodo Pharaonis durum et lapideum cor confractum est, quod quamdiu habuit, Dei populum non dimisit (Exod. VII et deinceps). Sic et Ninive fractum cor emolliatur et mutetur in carneum, et [Al. ut] rigida genua quae prius Deo non curvabantur, dissolvantur, et flectantur Deo: ex quo omnis paternitas in coelo et in terra nominatur: et in nomine Jesu omne genu flectatur coelestium, terrestrium et infernorum (Philip. II, 10). Ut postquam cognoverint creatorem suum, audiant: Confortamini, manus dissolutae; et genua debilia, roborate (Isai. XXXV, 3).

Et dolores, inquit, super omnem lumbum. Jam supra diximus in lumbo coitum significari, et quod omnia opera quae ad commixtionem pertineant, renum appellatione monstrentur. Grandes igitur in consummatione dolores erunt in renibus: quia draconis omnis virtus in lumbis est (Job. XL, 11). Et pro his omnibus propter quae praecessit excussio, rediscussio, ebullitio, et cordis fractio [Al. confractio], dissolutio genuum, dolores renum, erit facies omnium quasi adustio ollae. Ut vel igni ardorque sit proxima, vel nitorem amittens olei, nigrescat in carbonum similitudinem, et confusione operiatur aeterna, a qua sanctus procul est dicens: Signatum est super nos lumen vultus tui, Domine (Ps. IV, 7). Revelata enim facie gloriam Dei contemplatur (II Cor. III). Et puto, quomodo alia est gloria solis, alia lunae, alia stellarum, et stella a stella differt in claritate (I Cor. XV, 41): sic in resurrectione mortuorum, et claritatis inter sanctos, et nigredinis inter peccatores, magnam futuram esse distantiam.

And he who is such that after he has been shaken, he merits to pass into the arrows of God and to be aimed by the Lord against the enemies, it is sung of him: "As arrows in the hand of a mighty man, so are the sons of the shaken" (Ps. 126:4). And when his footsteps, as of one entering upon the earth, have been sprinkled with dust, he will hear from the Savior: "Shake off the dust of your feet for a testimony to them" (Mark 6:11): doubtless he says those who were unwilling to receive the preachers.

But he who is from the Nineveh which was weighed down above all the vessels of her concupiscence, he is shaken not once, but frequently. And after he has been shaken again, and his surface cleansed (lest any of the filth remain within), there also happens to him ebullition, which is more significantly called *ekbrasmos* in Greek. For *ekbrasmos* is properly placed in things of this kind when that which was lying hidden within breaks out into the face. Whence also the pimples which are born on the lips after a sickness are called *ekbrasmata*, and it seems an indication of health that the disease has broken out into the surface. Not only however is this remedy applied to Nineveh, that it should be shaken frequently, and from its vital parts the hidden sickness should be forced to go out.

But also the breaking of the heart and the dissolution of the knees is predicted, so that just as the hard and stony heart of Pharaoh was broken, which as long as he had it, he did not dismiss the people of God (Exod. 7 and following). So also the broken heart of Nineveh may be softened and changed into one of flesh, and [that] the rigid knees which previously were not bowed to God, may be dissolved and bowed to God: from whom all fatherhood in heaven and on earth is named: and in the name of Jesus every knee may bow, of things in heaven, on earth, and under the earth (Phil. 2:10). So that after they have known their creator, they may hear: "Be comforted, O dissolved hands; and strengthen the weak knees" (Isa. 35:3).

And there are, he says, pains upon every loin. Already above we have said that in the loin sexual union is signified, and that all works which pertain to commingling are shown by the name of the kidneys [loins]. Great pains therefore in the consummation will be in the loins: because all the power of the dragon is in the loins (Job 40:11). And for all these things on account of which shaking, re-shaking, ebullition, and the breaking of the heart, the dissolution of the knees, and the pains of the loins preceded, the face of all will be like the burning of a pot. So that it may be either next to fire and heat, or losing the luster of oil, it may turn black in the likeness of coals, and be covered with eternal confusion, from which the holy one is far, saying: "The light of your countenance, O Lord, is signed upon us" (Ps. 4:7). For with an unveiled face he contemplates the glory of God (2 Cor. 3). And I think, just as there is one glory of the sun, another of the moon, another of the stars, and star differs from star in clarity (1 Cor. 15:41): so in the resurrection of the dead, there will be a great distance both of clarity among the saints and of blackness among the sinners.

(Vers. 11.) Ubi est habitaculum leonum, et pascua catulorum leonum, ad quam ivit leo ut ingrederetur illuc catulus leonis, et non est qui exterreat? Leo cepit sufficienter catulis suis, et necavit leaenis suis: et implevit praeda speluncas suas, et cubile suum rapina.

Pro speluncis et leaenis, nidos et catulos Septuaginta transtulerunt, in caeteris idem sensus est. Adhuc autem de Ninive dicitur: quod habitaculum fuerit regum, et aula nobilium; ad 560 quam perrexit leo rex Babylonius, id est Nabuchodonosor, et catulus leonis, subreguli quoque ejus, et non fuit qui eis resisteret. Leo cepit sufficienter catulis suis, et necavit leaenis suis. Idem videlicet Nabuchodonosor victoriae cuncta jure possedit, et liberis urbibusque [Al. urbibus] suis, vel certe uxoribus in servitutem captivos tradidit, et implevit praeda speluncas suas, sive ut in Hebraeo habetur, foveas suas, et cubile suum rapina, tam thesauros, quam civitates, auro, argento, vestibus, omnique ornatu complens, ut quod Ninive haduerat, Babylonque [Al. Babylon quae] vicerat, possideret.

Quia vero secundum $\frac{1}{4}\epsilon\hat{1}\frac{1}{2}\hat{1}\pm\hat{1}^3\hat{1}^0\hat{1}^3\frac{1}{2}\hat{1}\frac{1}{2}$, et in Jona, et in hoc Propheta Nini-ven mundum istum interpretati sumus. Et juxta Joannem: Totus mundus in maligno positus est (I Joan. V, 18); postquam mundus pertransierit habitaculum bestiarum, et in quo pascebantur leones, tunc admirantes exsultantesque dicemus: ubi est habitaculum leonum ad quod ivit leo diabolus, de quo loquitur et Petrus: Adversarius vester [Al. noster] diabolus quasi leo rugiens circuit, quaerens quem devoret (I Pet. V, 8). Et catulus leonis, Antichristus, et omnes doctrinae perversae, sermo contrarius. Audistis, inquit Joannes, Antichristus veniet: nunc autem Antichristi multi sunt (I Joan. II). Tot enim Antichristi sunt quot dogmata falsa. Et ante adventum Christi non fuit qui exterreret; sed postquam Dominus noster venit in mundum et Niniven ingressus est, vidit quasi fulgur Satanam de coelo cadentem (Luc. X): et cecidit de coelo Lucifer, qui mane oriebatur (Isai. XLI).

Venit enim verus Samson ad Allophylos: et dum pergit in Thamna, quod interpretatur consummatio ejus, ut pauperulam de gentibus duceret Dalilam, interfecit leonem, cui venerat consummatio, et illo mortuo, comedit mella dulcedinis. Sed et verus David servans oves patris sui, apprehendit leonem, et interfecit eum (I Reg. XVII), et Banajas, qui interpretatur aedificator Dominus (I Para. XI,) descendit in lacum saeculi istius, qui calentes aquas refrigerare 561 consuevit, et interfecit leonem. Et in visione Isaiae, quae adversum quadrupedes cernitur, primum de angustia harum dicitur bestiarum: In tribulatione et angustia leo et catulus leonis (Isai. XXXV).

(Verse 11.) Where is the habitation of lions, and the pasture of the whelps of lions, to which the lion went so that the whelp of the lion might enter there, and there is no one who terrifies? The lion took sufficiently for its whelps, and killed for its lionesses: and it filled its caves with prey, and its couch with rapine.

For caves and lionesses, the Seventy translated nests and whelps, in the rest the sense is the same. Moreover, it is still said of Nineveh: that it was the habitation of kings, and the court of nobles; to which the lion, the Babylonian king, that is Nebuchadnezzar, proceeded, and the whelp of the lion, his sub-rulers also, and there was no one who resisted them. The lion took sufficiently for its whelps, and killed for its lionesses. The same Nebuchadnezzar, namely, possessed all things by right of victory, and to his children and cities [Al. cities], or certainly to his wives, he delivered the captives into servitude, and filled his caves with prey, or as it is had in the Hebrew, his pits, and his couch with rapine, filling both treasures and cities with gold, silver, clothes, and every ornament, so that what Nineveh had possessed, Babylon [which] had conquered might possess.

But because according to anagogy, both in Jonah and in this Prophet we have interpreted Nineveh as this world. And according to John: "The whole world is placed in the evil one" (1 John 5:18); after the world shall have passed away, the habitation of beasts, and in which the lions were pastured, then admiring and exulting we shall say: where is the habitation of lions to which the lion the devil went, of whom Peter also speaks: "Your adversary the devil goes about like a roaring lion, seeking whom he may devour" (1 Pet. 5:8). And the whelp of the lion, the Antichrist, and all perverse doctrines, the contrary speech. "You have heard," says John, "that Antichrist will come: but now there are many Antichrists" (1 John 2). For there are as many Antichrists as there are false dogmas. And before the advent of Christ there was no one who terrified; but after our Lord came into the world and entered Nineveh, he saw Satan falling from heaven like lightning (Luke 10): and Lucifer fell from heaven, who used to rise in the morning (Isa. 14).

For the true Samson came to the Allophyli: and while he proceeds into Timnah, which is interpreted "his consummation," so that he might take a poor little woman from the nations, Delilah, he killed the lion, to whom the consummation had come, and it being dead, he ate the honey of sweetness. But also the true David keeping the sheep of his father, apprehended the lion and killed him (1 Sam. 17), and Benaiah, which is interpreted "the Lord is the builder" (1 Chron. 11), descended into the pit of this age, which was accustomed to cool the hot waters, and killed the lion. And in the vision of Isaiah, which is discerned against the four-footed beasts, first it is said about the anguish of these beasts: "In tribulation and anguish the lion and the whelp of the lion" (Isa. 30).

Iste leo antequam interficeretur a Christo, plurimos cepit in praedam catulorum suorum: et necavit leunculis suis, satellitibus suis, videlicet daemoniis. Vide haereticorum conventicula, et captos multos a leone non quaeres. Considera mortuos qui reliquere vitam, et Ecclesias eorum non vocabis ovile pastoris, sed leonis speluncas, quas implevit cadaveribus et sanguine mortuorum. Posuisti (ait David) tenebras, et facta est nox: in ipsa pertransibunt omnes bestiae saltus. Catuli leonum rapere et quaerere a Deo escam sibi (Ps. CIII, 20). Difficile leo invenitur in die, sed semper in noctibus circuit, ut de Ecclesia Christi rapiat, ut escis juxta Abacuc saturetur electis (Abac. I).

Denique Judas de ovili Christi fuit, et raptus a leone suspensio suffocatus est (Matt. XXVII). Sed et ille propheta cui praeceperat Dominus, ne comederet panes in regione ea, ubi vituli aurei erant, et mentita religio, quia comedit, a leone percussus est (III Reg. XIII). Jeremias quoque de peccatoribus loquitur: Percussit eos leo de silva, et lupus usque ad domos disperdidit eos: et pardus vigilavit super civitates eorum. Omnes qui egrediuntur ex eis, capientur (Jer. V, 6). In quo animadvertit quod nemo capiatur, nisi qui de civitatibus Dei fuerit egressus. In quarto etiam Regnorum libro (Vers. 17), habitantes in civitatibus Samariae et nescientes iudicium Dei terrae, interficiebantur a leonibus: donec didicerunt colere Deum, et a leonibus liberati sunt. Ob hanc causam reor, et quodcumque a bestiis captum est, in Dei sacrificiis non offerri (Levit. XXII, 8), et a propheta dici: Immundum et captum a bestia, non est ingressum in os meum (Ezech. IV, 14). Interfectus est ergo leo, et falsis dogmatibus confutatis, de comedente exivit esca, et de forti egressum est dulce (Judic. XIV).

(Vers. 13.) Ecce ego ad te, dicit Dominus exercituum: et succendam usque ad fumum quadrigas tuas: et catulos [Vulg. leunculos] tuos comedet gladius: et exterminabo de terra praedam tuam: et non audietur ultra vox nuntiorum tuorum. LXX: Ecce ego ad te, dicit Dominus omnipotens: et succendam in fumo multitudinem tuam, et leones tuos comedet gladius, et auferam de terra praedam tuam, et non audientur ultra opera tua. O Ninive, universa quae dicta sunt, me auctore, patieris. Ego Dominus succendam usque ad fumum et consumptionem currus tuos, et nobiles quosque atque subregulos gladio faciam devorari. Nequaquam terras ultra vastabis, nec tributa exiges, nec audientur per provincias tuas emissarii tui: sive non audiam angelos, qui praesides tui sunt, pro te deinceps deprecantes.

This lion before he was killed by Christ, took many for the prey of his whelps: and killed for his little lions, for his satellites, namely the demons. See the conventicles of heretics, and you will not seek the many captured by the lion. Consider the dead who have left life, and you will not call their Churches the fold of the shepherd, but the caves of the lion, which he has filled with the corpses and blood of the dead. "You have placed," (says David) "darkness, and it was made night: in it all the beasts of the forest will pass through. The whelps of the lions raven and seek for themselves food from God" (Ps. 104:20). A lion is difficultly found in the day, but always in the nights he goes about, so that he may snatch from the Church of Christ, so that he may be satiated with chosen foods according to Habakkuk (Hab. 1).

Finally Judas was from the fold of Christ, and snatched by the lion was suffocated by hanging (Matt. 27). But also that prophet to whom the Lord had commanded that he should not eat bread in that region where the golden calves were and a lying religion, because he ate, he was struck by the lion (1 Kings 13). Jeremiah also speaks about sinners: "A lion from the forest has struck them, and a wolf even to the houses has dissipated them: and a leopard has watched over their cities. All who go out from them shall be taken" (Jer. 5:6). In which observe that no one is taken, except him who shall have gone out from the cities of God. Also in the fourth book of Kings (Verse 17), those dwelling in the cities of Samaria and not knowing the judgment of the God of the land, were being killed by lions: until they learned to worship God, and were liberated from the lions. For this reason I think also that whatever is taken by beasts is not offered in the sacrifices of God (Lev. 22:8), and it is said by the prophet: "The unclean and taken by a beast has not entered into my mouth" (Ezek. 4:14). The lion was killed, therefore, and the false dogmas having been refuted, from the eater came forth meat, and from the strong came forth sweetness (Judg. 14).

(Verse 13.) "Behold, I am against you," says the Lord of hosts: "and I will burn your chariots even unto smoke: and the sword shall devour your whelps [Vulg. little lions]: and I will exterminate your prey from the earth: and the voice of your messengers shall be heard no more." LXX: "Behold, I am against you," says the Lord almighty: "and I will burn your multitude in smoke, and the sword shall devour your lions, and I will take away your prey from the earth, and your works shall be heard no more." O Nineveh, all things which have been said, you shall suffer with me as the author. I the Lord will burn your chariots even unto smoke and consumption, and I will cause all the nobles and sub-rulers to be devoured by the sword. By no means shall you lay waste lands anymore, nor shall you exact tributes, nor shall your emissaries be heard through your provinces: or I will not hear the angels, who are your presidents, deprecating for you henceforth.

Sed et ad mundum haec ipsa dicuntur, in quo est multitudo quae per latam et spatiosam viam pergit ad mortem (Matth. 7), quam comminatur Dominus igne succensam, fumo suae malitiae suffocari ex vanitate (Al. bonitate) ejus nimia. Leones quoque comedit gladius, vivens sermo Dei et acutus, et ex omni parte elimatus: nec non pollicetur auferre se de terra praedam ejus, ut nemo exinde capiatur in Ninive, et quasi clemens tollit mala opera et comprimit ea, ne vox et sonitus eorum ultra possit audiri. Unde ait: Et non audientur ultra opera tua.

(Cap. III.---Vers. 1 seqq.) Vae, civitas sanguinum, universa mendacii [Al. mendax] dilaceratione plena: non recedet a te rapina: vox flagelli, et vox impetus rotae, et equi frementis, quadrigae ferventis, et equitis ascendentis, et micantis gladii, et fulgurantis hastae, et multitudinis interfectae, et gravis ruinae, nec est finis cadaverum: et corruent in corporibus suis, propter multitudinem fornicationum meretricis speciosae et gratae, et habentis maleficia, quae vendidit gentes in fornicationibus suis, et familias in maleficiis suis. LXX: O civitas sanguinum, tota mendax, iniquitate plena, non contrectabitur venatio: vox flagellorum, et vox commotionis rotarum, et equi persequentis, et currus ferventis, equitis ascendentis, et splendentis gladii, et fulgentium armorum, et multitudinis vulneratorum, et gravis ruinae, et non erit finis gentibus ejus, et infirmabuntur in corporibus eorum a multitudine fornicationis. Meretrix speciosa et grata, dux maleficiorum, quae vendit gentes in fornicatione sua, et tribus in maleficiis suis.

Ubi nos posuimus, laceratione plena, in Hebraeo habetur PHEREC MALEA (), quod interpretatus est Aquila, ἐξ αυχετισμοῦ πλήρης, id est, excervicatione 563 plena: Symmachus autem ἀποτομίας πλήρης, quod possumus dicere, crudelitate, vel severitate plena. In altera ejus editione reperi, μελοκοπίας πλήρης, id est, sectionibus carniū et frustis per membra conscissis: denique statim subjecit, ubi indesinens praeda est. Porro Hebraeus PHEREC () non excervicationem, pro qua in Aquilae editione reperimus, ἐξ αυχετισμόν [Mss. αὐκετισμόν], sed gubernaculum, id est, κυβερνισμόν interpretatus est: ut ostenderet et urbem fuisse regalem, et velut in navi cunctorum gentium tenuisse gubernaculum. Describitur autem potentia ejus, id est, Ninive, et sub lamentatione crudelitatis arguitur. Vae, civitas sanguinum, in qua nulla veritas, sed omne mendacium, plena rapina, et laceratione praedarum. Vox flagelli crudelis semper et saevientis imperii, et vox impetus rotae.

But these same things are also said to the world, in which there is a multitude that proceeds through the wide and spacious way unto death (Matt. 7), which the Lord threatens being burned with fire, to be suffocated by the smoke of its own malice from its excessive vanity (Al. goodness). The sword shall also devour the lions, the living and sharp word of God, and polished on every side: moreover he promises that he will take away its prey from the earth, so that no one may thenceforth be captured in Nineveh, and as if merciful he takes away the evil works and compresses them, lest their voice and sound should be able to be heard anymore. Whence he says: "And your works shall be heard no more."

(Chapter III.--Verses 1 seqq.) "Woe to the city of bloods, all full of lying and dilaceration: rapine shall not depart from you: the noise of a whip, and the noise of the rushing of a wheel, and of the neighing horse, and of the boiling chariot, and of the horseman mounting up, and of the glittering sword, and of the lightning spear, and of a multitude slain, and of a grievous ruin, nor is there an end of carcasses: and they shall fall down in their bodies, because of the multitude of the fornications of the beautiful and agreeable harlot, and of her who has witchcrafts, who sold nations in her fornications, and families in her witchcrafts." LXX: "O city of bloods, all lying, full of iniquity, the hunting shall not be touched: the voice of whips, and the voice of the commotion of wheels, and of the pursuing horse, and of the boiling chariot, of the horseman mounting up, and of the shining sword, and of the glittering arms, and of a multitude of wounded, and of a grievous ruin, and there shall be no end to her nations, and they shall be weakened in their bodies from the multitude of fornication." A beautiful and agreeable harlot, the leader of witchcrafts, who sells nations in her fornication, and tribes in her witchcrafts."

Where we have put "full of dilaceration," in the Hebrew it is had PHEREC MALEA, which Aquila interpreted as *exauchenismou plērēs*, that is, full of "excervication" [decapitation]: Symmachus however "full of apotomias," which we can say is "full of cruelty," or "severity." In another edition of his I found "full of melokopias," that is, with sections of flesh and pieces cut off through the limbs: finally he immediately added, "where there is unceasing prey." Moreover, the Hebrew PHEREC is interpreted not as "excervication," for which we find in Aquila's edition *exauchenismon*, but "rudder," that is, *kybernismon*: so that he might show that the city was also royal, and as if in a ship held the rudder of all nations. Moreover, its power, that is, Nineveh's, is described, and it is rebuked under a lamentation of cruelty. "Woe to the city of bloods," in which there is no truth, but every lie, full of rapine, and the dilaceration of preys. The voice of a whip of a cruel and always raging empire, and the noise of the rushing of a wheel.

Vocem pro sonitu accipiamus: rotam ferventem, per diversa discursum, et equi fermentis, et quadrigae ferventis, subauditur in omnibus, vox. Tam pulchra autem juxta Hebraicum et picturae similis ad praelium se praeparantis exercitus descriptio est, ut omnis meus sermo sit vilior. Nam quod ait: Et gravis ruinae, nec est finis cadaverum, de adversariis intelligamus qui ab eis sunt interfecti. Et corruent in corporibus suis, vel cadent a sua multitudine, dum a se invicem constipantur: vel in cadaveribus corruent interfectorum: *αὐτῶν* enim et suis, et eorum, utrumque significat. Propter multitudinem, inquit, fornicationum meretricis: quia cum multis gentibus fornicata est, et totius orbis quem subjecerat sibi colebat idola. Speciosae et gratae, et habentis maleficia, magos significat: quae vendidit gentes in fornicationibus suis, et familias in maleficiis suis, id est, quae in cunctas gentes habuit potestatem. Haec de Ninive sunt dicta simpliciter. Caeterum si rationabiliter propter pulchritudinis nomen mundum intelleximus (Al. intellexerimus) Niniven, recte mundus, qui in malo positus est, propter multitudinem sagittariorum, et eorum qui velut gladiis homines linguis 564 suis interficiunt, civitas sanguinum dicta est. Unde et consequenter tota mendax, quod ad perversitatem doctrinarum refertur, non habente sermone Dei, ubi caput in ea reclinet, cum perversa dogmata cuncta possideant. Non est qui intelligat aut requirat Deum: omnes declinaverunt, simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum (Psal. XIII, 2, 3). Quae quamquam et nunc ex parte fiant, tamen in consummatione magis complentur: quando, multiplicata iniquitate, refrixerit charitas multorum (Matth. XXIV.) Quanti capiuntur a Nemrod gigante, et venatore saevissimo, quia adversum Deum superbiens, plures de saltu ejus suis pedicis innexuit: cujus non attrectabitur a multis praeda, sive venatio. Multos enim habet satellites, et secum pariter venatores, qui in ejus venatione laetantur, et captivorum more ei astant. Sed et vox flagellorum auditur in mundo, quia multae sunt tribulationes justorum (Psal. XXXIII), quibus qui flagellantur, clamitant, et doloris magnitudinem flebili voce testantur: quando alius daemone, alius ira, quae furori similis est, alius libidine, odio, invidia, superbia corripuntur, flagellum in eis Assyrii regis sonat. Sed et in corporis malis, flagellum diaboli intelligimus, de quo ad justum dicitur: Et flagellum non appropinquabit tabernaculo tuo (Ps. XC, 10);

Let us take the voice for the sound: the boiling wheel, through various runnings about, and of the neighing horse, and of the boiling chariot, "voice" is understood in all. Moreover, the description of the army preparing itself for battle is so beautiful according to the Hebrew and like a picture, that all my speech is cheaper. For what he says: "And of a grievous ruin, nor is there an end of carcasses," let us understand of the adversaries who were slain by them. "And they shall fall down in their bodies," either they shall fall from their own multitude, while they are crowded together by each other: or they shall fall in the carcasses of the slain: for *autōn* signifies both "their own" and "theirs" and "of them." "Because of the multitude," he says, "of the fornications of the harlot": because she committed fornication with many nations, and was worshipping the idols of the whole world which she had subjected to herself. "Of the beautiful and agreeable, and of her who has witchcrafts," signifies the magi: "who sold nations in her fornications, and families in her witchcrafts," that is, she who had power over all nations. These things were said simply about Nineveh. Otherwise, if we have reasonably understood Nineveh as the world on account of the name of beauty [cosmos], the world, which is placed in the evil one, on account of the multitude of archers, and of those who kill men with their tongues like swords, is rightly called "the city of bloods." Whence also consequently "all lying," which refers to the perversity of doctrines, the word of God not having where it may recline its head in it, since perverse dogmas possess all things. "There is none who understands or seeks God: all have turned aside, they have become useless together: there is none who does good, there is not even one" (Ps. 14:2, 3). Which although they happen now in part, yet they are more completed in the consummation: "when, iniquity being multiplied, the charity of many shall have grown cold" (Matt. 24). How many are captured by Nimrod the giant, and the most savage hunter, because prideful against God, he has entangled many of his forest in his snares: whose prey, or hunting, shall not be touched by many. For he has many satellites, and hunters equally with him, who rejoice in his hunting, and stand by him after the manner of captives. But also the voice of whips is heard in the world, because "many are the tribulations of the just" (Ps. 34), by which those who are whipped cry out, and testify the magnitude of the pain with a mournful voice: when one is seized by a demon, another by anger, which is like fury, another by lust, hatred, envy, pride, the whip of the Assyrian king sounds in them. But also in the evils of the body, we understand the whip of the devil, of which it is said to the just: "And the whip shall not approach your tabernacle" (Ps. 91:10);

quando viderimus hunc morbo regio computruisse, et superesse cadaveri suo: alium intercuti aqua, et tumentis natari corpore, crescentibusque membris, formam pristini hominis decrescere, quod nuper in excetra vidimus: illum purulentias quasdam, et vulnerati damna pulmonis egerere: istum humore in lapides desiccato, urinae amaritudinem, et vesicae tormenta sentire, non dubitemus dicere, vocem flagellorum esse Ninive: licet nonnulli haec vel ex corrupto aere, vel ex escarum et corporum diversitate accidere suspicentur. Nos qui legimus et febrem increpitam (Luc. IV), et mulierem quae per decem et octo annos a diabolo fuerat ligata (Ibid., XIII) Domino medicante, curatam, sciamus haec omnia 565 flagella esse Ninive. Unde sequitur: Et vox commotionis rotarum; dum huc atque illuc genus raptatur humanum, et incertis per cuncta discursibus, ubi periculum, ubi salus sit, ignoramus: de qua rota et in principio Ezechielis scriptum est (Ezech. I): in psalmo septuagesimo sexto legimus: Vox tonitruum in rota (Psal. LXXVI, 19). Habet autem Ninive et equum persequentem, cujus hinnitus, et ungula terram fodiens, et pectus aestuans, semper bella desiderat, loquente Domino contra diabolum. De longe odoratur bellum: cum saltu et clamore non parcat fugientibus: nec sinit abire terga vertentes; sed persequitur ut prosternat, interficiat, conculcet illudat [Al. illudat]. Est quoque in Ninive et vox quadrigae ferventis, quales puto habuisse Pharaonem, quae a Domino submersae sunt (Exod. XIV). Ad hanc quadrigam quatuor junguntur equi, quatuor scilicet perturbationes, de quibus et philosophi disputant, et Maro non tacet, dicens (Virg., VI Aeneid.): Hi cupiunt, metuuntque, dolent, gaudentque His equis et hac quadriga Ninive cuncta perturbat. Sed et equitis ascendentis vox in ea personat, qui arte quadam et gyro praeparatus ad bellum, non absque periculo contra se pugnantis incedit. Habet hic eques sermonis gladium, exacutum cote dialecticae, et rhetoricae artis oleo levigatum: habet arma fulgentia, transfigurante se Satana in angelum lucis (II Cor. XI), quae arma apostolicae armaturae contraria sunt. Nec mirum si in Ninive vulneratorum multitudo sit, cum multitudo sit sagittarum. Et quomodo quatuor quibus pugnamus et tegimur, sunt scuta virtutum, prudentia, iustitia, temperantia, fortitudo: ita econtrario quatuor vitia sunt, stultitia, iniquitas, luxuria formido, quibus ab hoste percutimur.

when we shall have seen this one rot away with the king's evil [scrofula], and survive his own carcass: another swollen with dropsy, and swimming with a swollen body, and with increasing limbs, the form of the former man decreasing, which we recently saw in a water-snake [hydra/excetra]: that one egesting certain purulencies, and the losses of a wounded lung: this one with the humor dried into stones, feeling the bitterness of urine and the torments of the bladder, let us not doubt to say that it is the voice of the whips of Nineveh: although some suspect these things to happen either from corrupt air, or from the diversity of foods and bodies. We who read both of the fever rebuked (Luke 4), and the woman who for eighteen years had been bound by the devil (Luke 13), being cured by the Lord as physician, let us know that all these things are the whips of Nineveh. Whence follows: "And the voice of the commotion of the wheels"; while the human race is snatched hither and thither, and in uncertain runnings about through all things, we are ignorant where the danger, where the safety may be: about which wheel it is also written in the beginning of Ezekiel (Ezek. 1): in the seventy-sixth psalm we read: "The voice of your thunder in the wheel" (Ps. 77:18). Moreover Nineveh has also a pursuing horse, whose neighing, and hoof digging the earth, and breast seething, always desires wars, the Lord speaking against the devil. "From afar he smells the battle: with a leap and a shout he does not spare those fleeing: nor does he permit those turning their backs to go away"; but he pursues so that he may prostrate, kill, trample, dash down. There is also in Nineveh the voice of a boiling chariot, such as I think Pharaoh had, which were submerged by the Lord (Exod. 14). To this chariot four horses are joined, namely the four perturbations, about which both the philosophers dispute, and Maro [Virgil] is not silent, saying (Virg., VI Aeneid): "These desire, and fear, they grieve, and rejoice" With these horses and this chariot Nineveh perturbs all things. But also the voice of a horseman mounting up sounds in her, who prepared for war by a certain art and circuit [gyro], proceeds not without danger to him fighting against him. This horseman has the sword of speech, sharpened on the whetstone of dialectic, and smoothed with the oil of the rhetorical art: he has shining arms, "Satan transfiguring himself into an angel of light" (2 Cor. 11), which arms are contrary to the apostolic armor. Nor is it a wonder if there be a multitude of wounded in Nineveh, since there is a multitude of arrows. And just as the four with which we fight and are covered, are the shields of virtues, prudence, justice, temperance, fortitude: so on the contrary there are four vices, folly, iniquity, luxury, fear, by which we are struck by the enemy.

Quorum singula pullulantes habent in se, ac multiplices species sagittarum, quibus inferuntur vulnera, quae nisi statim medicina curaverit, fit gravis ruina, atque utinam tanti essent in Ninive, leviter cadentes et leviter vulnerati, quanti sunt pro ruinae pondere, usque ad inferna demersi. Nec est finis gentibus [Al. gemitibus] ejus: malitia ejus finem non habet: et quanta species peccatorum, tot gentes sunt Ninive, quae infirmabuntur in corporibus suis a multitudine 566 fornicationis. Quod licet possit et de eis accipi, qui propter res venereas etiam corpore debilitati sunt, et cum perditione animae carnem quoque frangunt cui serviunt: tamen gentes istae, de quibus diximus, non cadunt, juxta Hebraicum, nisi in corporibus suis, et non offendunt (ut interpretatus est Symmachus) nisi in cadaveribus mortuorum, quae fornicationis multiplicatione prostrata sunt.

In hoc loco LXX interpretes, cum secundum Hebraicum posuerimus, propter multitudinem fornicationum meretricis, quasi aliud voluerunt esse principium, ut dicerent: Prae multitudine fornicationis; et hucusque finita sententia, postea inciperent, meretrix speciosa et grata, dux maleficiorum. Pro duce maleficiorum, Aquila et Symmachus transtulerunt, habens maleficia. Nec mirabitur Niniven scortorum jam esse gratissimam, qui tantam hominum multitudinem cum ea viderit fornicari, et maleficiis illius, et quibusdam incantationibus ad amorem ejus pene cunctos trahi. Haec vendidit gentes in fornicationibus suis, quae tollunt membra Christi, et faciunt membra meretricis; et tribus in maleficiis suis. Facit enim amare ea [Al. eas], quae odisse debuerant, et detestari quae amare debebant, ut cum deceptae fuerint, juxta illud quod scriptum est: Corruptunt mores bonos confabulationes pessimae (I Cor. XV, 33), etiam alios malefica arte supplantent. Legi in Scripturis sanctis in bonam quoque partem maleficos accipi: Et malefici incantantis sapienter (Psal. LVII). Sed ad hoc incantat talis maleficus, ut meretricis Ninive amore devinctos ad mentis sanitatem retrahat.

(Vers. 5, 6.) Ecce ego ad te, dicit Dominus exercituum, et revelabo pudenda tua in faciem tuam, et ostendam in gentibus nuditatem tuam, et regnis ignominiam tuam: et projiciam super te abominationes, et contumeliis te afficiam, et ponam te in exemplum. LXX: Ecce ego ad te, dicit Dominus omnipotens, et discooperiam posteriora tua super faciem tuam, et ostendam gentibus confusionem tuam, et regnis ignominiam tuam, et projiciam super te abominationem secundum immunditias tuas, et ponam te in exemplum.

Each of which has sprouting in itself, and manifold species of arrows, by which wounds are inflicted, which unless medicine should cure immediately, a grievous ruin occurs, and would that there were as many in Nineveh, falling lightly and lightly wounded, as there are for the weight of the ruin, plunged even unto the infernal regions. "And there is no end to her nations" [Al. groanings]: her malice has no end: and as many species of sins as there are, so many nations of Nineveh there are, "who shall be weakened in their bodies from the multitude of fornication." Which although it can also be accepted of those who on account of venereal things are even debilitated in body, and with the perdition of the soul also break the flesh which they serve: nevertheless these nations, of which we have spoken, do not fall, according to the Hebrew, except in their bodies, and they do not stumble (as Symmachus interpreted) except in the carcasses of the dead, which are prostrated by the multiplication of fornication.

In this place the LXX interpreters, since we have put according to the Hebrew, "on account of the multitude of the fornications of the harlot," wished it to be as if another beginning, so that they said: "Before the multitude of fornication"; and the sentence being finished thus far, afterwards they should begin, "a beautiful and agreeable harlot, the leader of witchcrafts." For the leader of witchcrafts, Aquila and Symmachus translated, "having witchcrafts." Nor will he wonder that Nineveh is now most agreeable to harlots, who shall have seen so great a multitude of men fornicating with her, and by her witchcrafts, and by certain incantations almost all drawn to the love of her. "She sold nations in her fornications," who take the members of Christ, and make them the members of a harlot; "and tribes in her witchcrafts." For she makes them love those things which they ought to have hated, and detest those things which they ought to love, so that when they shall have been deceived, according to that which is written: "Evil communications corrupt good manners" (1 Cor. 15:33), they may also supplant others by the witchcraft art. I have read in the holy Scriptures that "witchdoctors" [maleficos] are also accepted in a good part: "And of the witchdoctor incanting wisely" (Ps. 58). But for this a such witchdoctor incants, so that he may draw back those bound by the love of the harlot Nineveh to sanity of mind.

(Verses 5, 6.) "Behold, I am against you," says the Lord of hosts, "and I will reveal your shame [pudenda] in your face, and I will show your nakedness to the nations, and your ignominy to the kingdoms: and I will cast abominations upon you, and will disgrace you with contumelies, and will set you for an example." LXX: "Behold, I am against you," says the Lord almighty, "and I will uncover your hinder parts over your face, and I will show your confusion to the nations, and your ignominy to the kingdoms, and I will cast abomination upon you according to your uncleanness, and I will set you for an example."

Quia vendidisti, o Ninive, gentes in fornicationibus tuis, et familias in maleficiis tuis, et quasi publicum prostibulum 567 cunctis divaricasti pedes tuos: propterea ego ipse ad te veniam subvertendam, non mittam angelum, non credam aliis iudicium tuum. Discooperiam pudenda tua in facie tua, ut quae prius non videbas, ante tuum ponantur aspectum. Ostendam gentibus nuditatem tuam, et regnis ignominiam tuam, ut qui tecum fornicati sunt, ipsi te despiciant, irrideant, et contumeliis te afficiant: et eris in exemplum universis te videntibus. Haec autem omnia sub metaphora mulieris narrantur adulterae, quae, cum fuerit deprehensa, producitur in medium, et ante oculos omnium depompatur. Quod quidem per translationem etiam super Jerusalem plenissime in Ezechiele prophetalis sermo describit.

Verius tamen et utilius dicuntur ad mundum, ad quem secundum pariter et curandum verus medicus venit e coelo. Ecce ego ad te, dicit Dominus omnipotens: quia omnipotens sum, possum universos sanare morbos: et quod est aliis impossibile, mihi possibile est. Revelabo posteriora tua in facie tua, id est, virtutes meas, praecepta atque sermones, quae projecisti post tergum tuum: licet non merearis, faciam te videre. Ego enim mandaveram tibi de sermonibus meis, ut semper ante oculos tuos moverentur, ligati essent atque penderent. Tu autem, contempto iubentis imperio, post tua eos vestigia reliquisti, ut not solum non faceres, sed nec dignareris quidem videre quod jusseram. Vel certe faciam te videre et intelligere errores tuos, quos ante, cum caeca ferreris et praeceps, rebaris esse virtutes. Post haec etiam gentibus quas vendidisti in fornicatione tua, ostendam nuditatem tuam, ut nequaquam tui amore capiantur, sed videntes sordidum et turpe corpus intrinsecus, cuius primum superficie ducebantur, tecum desinant fornicari. Regnis quoque quae majora sunt quam gentes, ostendam ignominiam tuam, quam ut haberes, ipsa fecisti. Et projiciam super te abominationem secundum immunditias tuas, ut quomodo immunda es, sic immunda videaris; nec decipias plurimos, qui tibi ante cohaerentes, unum tecum corpus efficiebantur. Et ponam te in exemplum, ut similitudo formidata 568 poenae, similitudinem prohibeat delinquendi (II Cor. V).

Because you sold, O Nineveh, the nations in your fornications, and the families in your witchcrafts, and as a public brothel you spread your feet to all: therefore I myself will come to you to be subverted, I will not send an angel, I will not entrust your judgment to others. I will uncover your shame in your face, so that those things which you did not see before may be placed before your sight. I will show your nakedness to the nations, and your ignominy to the kingdoms, so that those who committed fornication with you may themselves despise you, mock you, and disgrace you with contumelies: and you shall be for an example to all who see you. Moreover, all these things are told under the metaphor of an adulterous woman, who, when she has been caught, is produced into the medium, and is paraded [depompatur] before the eyes of all. Which indeed by a translation the prophetic speech also describes most fully over Jerusalem in Ezekiel.

Yet more truly and more usefully they are said to the world, to cut and equally to cure which the true physician came from heaven. "Behold, I am against you," says the Lord almighty: "because I am almighty, I can heal all diseases: and what is impossible to others, is possible to me." I will reveal your hinder parts in your face, that is, my virtues, precepts, and speeches, which you cast behind your back: although you do not deserve it, I will make you see. For I had commanded you concerning my words, that they should always be moved before your eyes, and should be bound and hang there. You, however, the command of the one ordering being contemned, left them behind your footsteps, so that not only you did not do them, but you did not even deign to see what I had commanded. Or certainly I will make you see and understand your errors, which before, when you were carried away blind and headlong, you thought were virtues. After these things also I will show your nakedness to the nations which you sold in your fornication, so that by no means they may be captured by the love of you, but seeing the filthy and base body within, by whose surface they were first led, they may cease to commit fornication with you. Also to the kingdoms which are greater than the nations, I will show your ignominy, which you yourself did, that you might have it. "And I will cast abomination upon you according to your uncleanness," so that just as you are unclean, so you may appear unclean; nor may you deceive the many, who before cohering to you, were made one body with you. "And I will set you for an example," so that the dreaded likeness of the punishment may prohibit the likeness of the delict (2 Cor. 5).

(Vers. 7.) Et erit, omnis qui viderit te, resiliet a te, et dicet: Vastata est Ninive; quis commovebit super te caput? Unde quaeram consolatorem tibi? In Hebraeo non habetur caput, sed nos apposuimus, ut sensus manifestior fieret. Denique Symmachus ita interpretatus est: Et omnis qui viderit te, recedet a te, et dicet: dissipata est Ninive, quis lugebit cum ea? Porro Septuaginta: Et erit, omnis qui viderit te, descendet a te et dicet: Misera Ninive, quis gemet eam? Unde quaeram consolationem illi ÷ aptantem chordam.

** Qui ruinas viderit Ninive, et positam eam omnibus in exemplum, expavescet atque mirabitur, et dicet: Dissipata est Ninive, quis commovebit super te caput? hoc est, quis dolebit super te, quis tuus poterit esse consolator? quae quamdiu potens fuisti, quasi crudelis domina, non miserebaris senis [Al. senum et parvulos]: nec parvulum respiciebas: nec praeparasti luctus tui socium, quae noluisti consortem habere regnandi. Qui autem haec terrena contemnit, et veneficae [Al. venefica] Ninive maleficia despexerit, nec falsa pulchritudine ejus fuerit irretitus, cum omnem illius turpitudinem [Al. pulchritudinem] intrinsecus viderit, et coeperit odisse quod caeteri diligunt, refugiet et resiliet ab ea, sive, ut a Septuaginta dicitur, descendet. Quamdiu enim terrena honoramus, et putamus esse sublimia, velut in quondam superbiae culmine sumus, et miramur pulchritudinem Ninive. Cum autem consideraverimus naturam ejus, et omnia corporalia bona, quasi humilia despexerimus, subjicientes nos potentiae manus Dei, tunc miserebimur Ninivitis [Al. Ninive]: et omnia terrena bona digna planctu judicabimus, dicemusque: Misera Ninive, quanti tuis laqueis irretiti sunt, quantos alligatos vinculis tuis tenes! quis, putas resiliet a te et descendet de superbia tua, et te miseram judicabit? Quod autem ait, quis, non tam pro difficili, quam pro raro debemus accipere, ut saepe diximus: Quis, putas, fidelis et prudens dispensator (Matth. XXIV, 45)? Et: Quis sapiens, et intelliget haec (Osee XIV, 10)? Et: Quis ascendet in montem Domini (Psal. XXIII, 3)? Quis ergo gemet super Ninive? Quis poterit inveniri, qui hoc tabernaculo praegravatus cum Paulo dicat: Miser ego, quis me 569 liberabit de corpore mortis hujus (Rom. VII, 14)? Videmus quotidie si cui vicina mors venerit, et intellexerit se vel febre, vel vulnere, vel quolibet genere morborum, de hoc mundo subtrahi, pavere, trepidare, et toto corpore tremescentem in Ninive haerere complexibus, et a speciosae meretricis corpore vix avelli.

(Verse 7.) "And it shall come to pass, every one that shall see you shall recoil from you, and shall say: 'Nineveh is laid waste; who shall shake the head over you? Whence shall I seek a comforter for you?'" In the Hebrew, "head" is not had, but we have added it so that the sense might become more manifest. Finally Symmachus thus interpreted: "And every one that shall see you, shall recede from you, and shall say: 'Nineveh is dissipated, who shall mourn with her?'" Moreover the Seventy: "And it shall come to pass, every one that shall see you, shall descend from you and shall say: 'Wretched Nineveh, who shall groan for her? Whence shall I seek consolation for her' — fitting a string [aptantem chordam]."

He who shall see the ruins of Nineveh, and her set for an example to all, shall be terrified and shall wonder, and shall say: "Nineveh is dissipated, who shall shake the head over you?" this is, who shall grieve over you, who shall be able to be your comforter? you who as long as you were powerful, like a cruel mistress, did not pity the old man [Al. the old and the little ones]: nor did you respect the little one: nor did you prepare a companion for your mourning, you who did not wish to have a partner in reigning. He however who contemns these earthly things, and shall have despised the witchcrafts of the sorceress [Al. sorcerous] Nineveh, nor shall have been ensnared by her false beauty, when he shall have seen all her baseness [Al. beauty] within, and shall have begun to hate what others love, he shall flee and recoil from her, or, as it is said by the Seventy, "shall descend." For as long as we honor earthly things, and think them to be sublime, we are as if in a certain summit of pride, and we wonder at the beauty of Nineveh. But when we shall have considered her nature, and shall have despised all corporal goods as if humble, subjecting ourselves to the hand of the power of God, then we shall pity the Ninevites [Al. Nineveh]: and we shall judge all earthly goods worthy of lamentation, and we shall say: "Wretched Nineveh, how many are ensnared by your snares, how many you hold bound in your chains!" who, do you think, recoils from you and descends from your pride, and judges you wretched?" Moreover, what he says, "Who," we ought to take not so much for difficult as for rare, as we have often said: "Who, do you think, is a faithful and prudent steward (Matt. 24:45)?" And: "Who is wise, and shall understand these things (Hos. 14:10)?" And: "Who shall ascend into the mountain of the Lord (Ps. 24:3)?" Who therefore shall groan over Nineveh? Who shall be able to be found, who being weighed down by this tabernacle says with Paul: "Wretched me, who shall deliver me from the body of this death (Rom. 7:14)?" We see daily if death shall have come near to anyone, and he shall have understood himself to be withdrawn from this world either by fever, or by a wound, or by any kind of diseases, that he is afraid, trembles, and quivering in his whole body clings to the embraces of Nineveh, and is with difficulty torn away from the body of the beautiful harlot.

Quod autem sequitur: Unde quaeram consolationem, vel consolatorem tibi, qui aptet chordam? adhuc ex persona ejus dicitur, qui resiliet vel descendet [Al. discedet] a Ninive, et dicit: Misera Ninive, quis gemet eam? disputans de confusa saeculi hujus conversatione [Al. conversione] in quo nihil cuiquam potest placere perpetuum: sed quod placuit displicet, et quod displicuerat, rursum placet. Quis itaque poterit talis inveniri consolator? et (ut ita dicam) scriptor lyricus et citharoedus qui possit dissonantes chordas ejus in unam harmoniam contrahere, et vocalem in laudes Dei efficere concentum? Hoc quod exposuimus, qui aptet chordam, vel aptantem chordam, et Graece dicitur, ἁρμόσαι χορδὴν, nec in Hebraico, nec in caeteris invenimus translatoribus, sed pro eo alterius sermonis exordium: Numquid melior es ab Amon quae habitat in fluminibus? Unde videtur mihi magis cum posterioribus copulandum.

(Vers. 8 seqq.) Numquid melior es ab Amon [Vulg: Alexandria populorum], quae habitat in fluminibus? aqua in circuitu ejus, cujus divitiae mare, aquae muri ejus, Aethiopia fortitudo ejus et Aegyptus, et non est finis; Africa et Libyes fuerunt in auxilio tuo. Sed et ipsa in transmigratione ducitur in captivitatem; parvuli ejus elidentur [Vulg: elisi sunt] in capite omnium viarum, et super inclytos ejus sortem mittent [Vulg: miserunt], et omnes optimates ejus affiguntur [Vulg: confixerunt] compedibus. Et tu ergo inebriaberis, et eris despecta: et tu quaeres auxilium tuum ab inimico, omnes munitiones tuae sicut ficus cum grossis suis, si concussae fuerint, cadent in os comedentis. LXX: Apta chordam, pars Ammon, quae habitas in fluminibus, aquae in circuitu ejus, cujus principium mare est, et aqua muri ejus. Aethiopia fortitudo ejus et Aegyptus, et non est finis fugae tuae. Phut et Libyes facti sunt auxiliores illius, et ipsa in transmigrationem ibit captiva, et parvulos illius allident in principio viarum ejus, 570 et super omnia inclyta ejus mittent sortem, et universi optimates ejus alligabuntur compedibus: et tu inebriaberis, et eris despecta, et tu quaeres ibi ut stes ab inimicis tuis; omnes munitiones tuae ut ficus, quae grossos habent, si commotae fuerint, cadent in os comedentis.

Pro eo quod in Septuaginta legitur, Apta chordam, pars Ammon; et caeteri interpretes transtulerunt: Numquid melior es ab Amon? Hebraeus qui me in Scripturis erudit, ita legi posse asseruit: Numquid melior es quam No, Amon? et ait, Hebraice NO dici Alexandriam: AMON autem, multitudinem, sive populos, et esse ordinem lectionis: Numquid melior es ab Alexandria populosa, sive populorum, quae habitat in fluminibus, aqua in circuitu ejus?

Moreover what follows: "Whence shall I seek consolation, or a comforter for you, who may fit a string [aptet chordam]?" is still said from the person of him who recoils or descends [Al. departs] from Nineveh, and says: "Wretched Nineveh, who shall groan for her?" disputing about the confused conversation [Al. conversion] of this age, in which nothing can please anyone perpetually: but what pleased displeases, and what had displeased, pleases again. Who therefore shall be able to be found such a comforter? and (so to say) a lyric writer and harper who can draw together her dissonant strings into one harmony, and effect a vocal concert in the praises of God? This which we have explained, "who may fit a string," or "fitting a string," and is said in Greek, *harmosai chordēn*, we find neither in the Hebrew, nor in the other translators, but instead of it the beginning of another speech: "Are you better than Amon which dwells in the rivers?" Whence it seems to me rather to be joined with the following things.

(Verses 8 seqq.) "Are you better than Amon [Vulg: Alexandria of the peoples], which dwells in the rivers? water is round about her, whose riches is the sea, the waters are her walls, Ethiopia is her strength and Egypt, and there is no end; Africa [Phut] and the Libyans were in your help. But she also is led away into captivity in transmigration; her little ones shall be dashed [Vulg: were dashed] in the head of all ways, and over her nobles they shall cast [Vulg: cast] lots, and all her optimates shall be fastened [Vulg: fastened] in fetters. And you therefore shall be inebriated, and shall be despised: and you shall seek your help from the enemy, all your munitions are as fig trees with their first-ripe figs, if they be shaken, they shall fall into the mouth of the eater." LXX: "Fit a string [Apta chordam], part of Ammon, you who dwell in the rivers, waters are round about her, whose principle is the sea, and water is her walls." Ethiopia is her strength and Egypt, and there is no end to your flight. Phut and the Libyans were made helpers of her, and she herself shall go into transmigration as a captive, and they shall dash her little ones in the beginning of her ways, and over all her noble things they shall cast lots, and all her optimates shall be bound in fetters: and you shall be inebriated, and shall be despised, and you shall seek there that you may stand from your enemies; all your munitions are like fig trees, which have first-ripe figs, if they be moved, they shall fall into the mouth of the eater."

Instead of what is read in the Seventy, "Fit a string, part of Ammon"; and the other interpreters translated: "Are you better than Amon?" The Hebrew who instructed me in the Scriptures, asserted that it can be read thus: "Are you better than No, Amon?" and said that in Hebrew NO is called Alexandria: AMON however, "multitude," or "peoples," and that the order of the reading is: "Are you better than populous Alexandria, or of the peoples, which dwells in the rivers, water being round about her?"

Non quod eo tempore Alexandria vocaretur, quippe quae longo post tempore ab Alexandro Magno Macedone nomen accepit; sed quia sub nomine primo, id est, No, semper Aegypti metropolis fuerit, et abundantissima populis. Denique et qui res gestas Alexandri memoriae tradiderunt, principem eam fuisse Aegypti autumant. Sed et propheta Jeremias, Amon, sive No, Alexandriam, intelligens in visione contra Aegyptum, ad quam dicit: Vitula formosa Aegyptus, stimulator ab Aquilone veniet ei (Jerem. XLVI, 20), haec quoque manifestius addit: Confusa est filia Aegyti, tradita est in manu populi Aquilonis, ait Dominus virtutum Deus Israel. Ecce ego visitabo super AMON MENNO (), id est, super tumultum [Al. tumulum] de Alexandria (Ibid., 24 seqq.): AMON enim, ut diximus, populos: MEN praepositionem de significat: NO autem Alexandriam. Et visitabo, inquit, super Pharaonem, et super Aegyptum et super deos ejus, et super reges ejus, et super Pharaonem, et super eos qui in eo sperant, et dabo in manus quaerentium animas eorum, et in manu Nabuchodonosor regis Babylonis, et in manu servorum ejus. Dicitur itaque ad Niniven: Numquid populosior es, aut potentior Alexandria? Et describitur situs Alexandriae, quae super Nilum et super mare posita hinc inde aquis et fluminibus ambiatur. Aqua in circuitu ejus, cujus divitiae mare: aquae muri ejus: hinc enim rivo Nili, inde lacu Mareotico, ex alia parte mari cingitur. Quod autem 571 Aethiopia et Aegyptus, et Africa pro quo in Hebraeo ponitur PHUT (), et Libyes in praesidio ejus sint, ipse situs provinciarum et urbis ostendit. Et haec igitur quam meus, inquit propheta, sermo describit, capietur a rege Babylonio, et idem tuus atque illius vastator erit. Quae Josephus quoque Judaicae scriptor historiae in libris suis refert. Parvuli ejus allidentur in compitis (Al: compe-dibus), nobiles ejus dividuntur sorte victorum, et potentissimi quondam principes captivi ducentur in catenis. Cum ergo haec passura sit Alexandria, e tu, o Ninive, de eodem bibes calice, et inebriaberis, et consopita jacens despiceris, et in tantam venies necessitatem, ut a Babylo-niis, sive contra Babylonios, ab inimicis tuis auxilium roges. Omnia firmamenta tua et muri in sublime porrecti, et altitudines turrium, quas nunc inexpugnabiles putas, et viri fortes bellatoresque tui, primitivis ficis comparabuntur, quae si concussae fuerint levi tactu, in os cadent devorantis.

Not that at that time it was called Alexandria, which certainly received the name long after from Alexander the Great the Macedonian; but because under its first name, that is, No, it was always the metropolis of Egypt, and most abundant in peoples. Finally, they also who have delivered to memory the deeds of Alexander, affirm that it was the prince city of Egypt. But also the prophet Jeremiah, understanding Amon, or No, as Alexandria in the vision against Egypt, to which he says: "Egypt is a beautiful heifer, a goader from the North shall come to her" (Jer. 46:20), adds these things also more manifestly: "The daughter of Egypt is confounded, she is delivered into the hand of the people of the North, says the Lord of hosts the God of Israel." Behold, I will visit upon AMON MENNO, that is, upon the tumult from Alexandria" (ibid., 24 seqq.): for AMON, as we said, is "peoples": MEN signifies the preposition "from": NO however Alexandria. "And I will visit," he says, "upon Pharaoh, and upon Egypt and upon its gods, and upon its kings, and upon Pharaoh, and upon those who hope in him, and I will give them into the hands of those seeking their souls, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants." It is said therefore to Nineveh: Are you more populous, or more powerful than Alexandria? And the site of Alexandria is described, which being placed upon the Nile and upon the sea is surrounded on this side and that by waters and rivers. "Water is round about her, whose riches is the sea: the waters are her walls": for on this side she is girt by a branch of the Nile, on that side by lake Mareotis, from the other part by the sea. Moreover that Ethiopia and Egypt, and Africa for which in the Hebrew is put PHUT, and the Libyans were in her defense, the very site of the provinces and of the city shows. And this therefore which my speech describes, he says, O prophet, shall be captured by the Babylonian king, and your and her waster shall be the same. Which things Josephus also the writer of Jewish history relates in his books. "Her little ones shall be dashed in the crossroads," her nobles shall be divided by the lot of the victors, and the once most powerful princes shall be led captive in chains. Since therefore Alexandria is about to suffer these things, you too, O Nineveh, shall drink from the same cup, and shall be inebriated, and lying down put to sleep you shall be despised, and you shall come into such great necessity, that from the Babylonians, or against the Babylonians, you shall ask help from your enemies. All your fortifications and walls stretched out on high, and the heights of the towers, which you now think inexpugnable, and your strong men and warriors, shall be compared to first-ripe figs, which if they be shaken by a light touch, shall fall into the mouth of the devourer.

Nam quod apud Septuaginta legitur: Apta, sive compone chordam, adhuc ad Niniven dicitur. Et est sensus: Inordinatum et incompositum tuum, et in diversa discrepans, in chordarum similitudinem apta, Ninive, quia nihil tibi proderit species et magnitudo tua, quae praecipua habere te credis, nisi te aptaveris ad canendum. Considera enim [Al: ergo] omnem partem sortis filiorum Ammon, et quaecumque aestimantur possidere bona, quomodo eos non defenderint, ne irent in captivitatem, et ne parvuli eorum alliderentur in viis. Quid ei profuerunt flumina, juxta quae posita est urbs Ammon? Quid, exceptis fluminibus, tanta puteorum et fontium multitudo, incipiens a mari Mortuo, et vallans regionem ejus? Quid ei praebuerit praesidii Aethiopia et Aegyptus, quondam foederati ejus? Quomodo ergo illam non juvit auxilium sociorum: sic nec tuus, o Ninive, fugiendi finis erit, sed huc atque illuc vastaberis. Quod loquar de Aethiopibus, et de Aegyptiis 572 qui praesules fuerunt filiorum Ammon, cum etiam Libyes ei fuerint foederati? Et haec igitur ducetur in captivitatem, et parvuli ejus, quia ingredi non valebunt, interficientur in viis ante parentum ora prostrati, et omnes opes ejus forte a victoribus dividuntur. Nor quisquam de principibus evadet, quia ferro et compedibus vincientur. Et tu ergo, o Ninive, inebriaberis, et dives quondam ac speciosa, quae tantos amatores habebas, despiceris ab omnibus, et inimicis persequentibus, quaeres requiem, et non invenies. Omnes bellatores tui et universa auxilia praedae hostibus erunt, et sine ullo labore capientur in similitudinem grossorum ficus, quae concussae non in terram, ne saltem parvus labor sit colligentium, sed statim in os devorantis cadent. Haec dicta sint παραφραστικῶς juxta Septuaginta interpretes: semel enim propositum nobis est, et Vulgatam editionem sequi, ne aliquam excetrae et Sardanapalo reprehendendi occasionem praebuisse videamur. Caeterum non satis mihi videtur congruere exemplum eversionis Ninive cum filiis Loth, qui vocantur Amman. Primum enim Ammon dicitur (Genes. XIX), et non Amman: deinde Ammana, quae nunc vocatur Philadelphia, non est sita super flumina, nec opes illius de mari congregantur: quippe quae mediterranea sit, nec aquae sunt muri ejus, nec habet Aethiopiam et Aegyptum et Africam et Libyes foederatos, cum haec omnia et juxta potentiam, et juxta exemplum, et juxta descriptionem loci et regionis, et amicarum gentium, magis Alexandriae coaptanda sint: et numquam potentissima civitas Ninive minori Philadelphiae comparata, audiret a propheta: Numquid melior es?

For what is read in the Seventy: "Fit," or "compose a string," is still said to Nineveh. And the sense is: Your inordinate and uncomposed state, and disagreeing in diverse things, fit in the likeness of strings, Nineveh, because your beauty and magnitude, which you believe yourself to have as chief things, shall profit you nothing, unless you shall have fitted yourself for singing. Consider therefore every part of the lot of the children of Ammon, and whatever goods are estimated to be possessed, how they did not defend them, lest they should go into captivity, and lest their little ones should be dashed in the ways. What did the rivers profit her, near which the city of Ammon was placed? What, the rivers being excepted, so great a multitude of wells and fountains, beginning from the Dead Sea, and walling in its region? What protection did Ethiopia and Egypt, once her confederates, afford her? Just as therefore the help of allies did not assist her: so neither shall your end of fleeing be, O Nineveh, but hither and thither you shall be laid waste. What shall I speak of the Ethiopians, and of the Egyptians who were the presidents of the children of Ammon, when even the Libyans were confederated with her? And this therefore shall be led into captivity, and her little ones, because they shall not be able to enter, shall be killed in the ways, prostrated before the eyes of their parents, and all her wealth shall perhaps be divided by the victors. Nor shall anyone of the princes escape, because they shall be bound with iron and fetters. And you therefore, O Nineveh, shall be inebriated, and once rich and beautiful, who had so many lovers, you shall be despised by all, and your enemies pursuing, you shall seek rest, and you shall not find it. All your warriors and universal helps shall be for a prey to the enemies, and without any labor they shall be captured in the likeness of first-ripe figs, which being shaken fall not upon the ground, lest there should at least be small labor of those collecting them, but immediately fall into the mouth of the devourer. These things were said paraphrastically according to the Seventy interpreters: for once it was proposed to us also to follow the Vulgate edition, lest we should seem to have afforded some occasion of rebuking to the water-snake [excetra] and to Sardanapalus. Otherwise, the example of the eversion of Nineveh does not seem to me to sufficiently agree with the children of Lot, who are called Amman. For first it is called Ammon (Gen. 19), and not Amman: then Ammana, which is now called Philadelphia, is not situated upon rivers, nor are its riches gathered from the sea: forasmuch as it is mediterranean [inland], nor are the waters its walls, nor does it have Ethiopia and Egypt and Africa and the Libyans as confederates, when all these things both according to power, and according to example, and according to the description of the place and region, and of the friendly nations, are rather to be coadapted to Alexandria: and the most powerful city Nineveh being compared to the lesser Philadelphia, would never hear from the prophet: "Are you better?"

Cui autem dicitur: Numquid melior es, ostenditur minor esse ea cui comparatur, et non debere eam indigne ferre si capta sit, cum major e firmior et potentior tam natura loci, quam viris fortibus, ab eodem sit hoste superata. Quia vero Niniven et 573 mundum istum interpretati sumus, praecipitur ei ut aptet et componat chordas suas, et se ad lugubre carmen paret: pars enim filiorum Amon quae multo melior fuerat quam Ninive, et habitaverat super flumina, quia in errore deprehensa est, poenas eam sui sceleris pependisse. Ac primum juxta historiam Alexandriae dicendum, quod Ammon interpretentur populi, et sit sensus juxta leges allegoriae: Considera populos Ecclesiae quae habitat super amnes prophetarum, et habet doctores in circuitu suo, quorum de ventre manant flumina, cujus initium est mare. A lectione quippe Legis, quae sine ligno Christi amara est, in similitudine Merrhae ad ejus mysterium pervenitur, quae habet Aethiopiam in fortitudine: Aethiopia quippe praeveniet manus ejus Deo (Ps. LXVII): et Aegyptum in quam Dominus venit in nube levi: et Libyes qui ante habitabant in arentibus, et postea facti sunt in auxilio ejus. Et haec ergo si non se attenderit, et omni diligentia custodierit cor suum, captiva ducetur, et planget filios suos. Parvuli quoque ejus, qui adhuc in principiis viarum sunt, nec ad medium itineris pervenerunt, elidentur in ipsis principiis suis: et hostes saevissimi praeclara quaeque ejus sorte sibi dividere festinabunt, et optimates quos principes et praepositos intelligere possumus, vinctos catenis, et gravissimo compedum pondere praepeditos, trahent in captivitatem. Et tu ergo, Ninive, homines videlicet infideles, homines mundo penitus inhaerentes, senties supplicia, et consopieris calice meo, cum illi quoque biberint qui de mea parte [Al: sorte] fuerant, et suo vitio corruerunt. Et despiceris a me: quaeres finem inter vitia et perturbationes quae te prement, et nihilominus stationem et finem malorum reperire non poteris; sed et omnes voluntates tuae et dulcedines, et potentiae saeculares, et dogmata quae tibi videbaris habere firmissima, devorabuntur a comedente, 574 de quo per parabolam dicit Samson: De comedente exivit cibus, et de forti egressum est dulce (Judic. XIV, 14): tunc enim fortia quaeque tua, et quae dulces fructus spectantium oculis promittebant, ad primam arboris concussionem ruent in os diaboli devorantis, a quo semper Ninive tenta fuerat et possessa.

To whom however it is said: "Are you better," she is shown to be less than her to whom she is compared, and she ought not to take it indignantly if she be captured, when a greater and firmer and more powerful both by the nature of the place, and by strong men, has been overcome by the same enemy. But because we have interpreted Nineveh as this world, it is commanded her that she should fit and compose her strings, and prepare herself for a mournful song: for the part of the children of Amon which had been much better than Nineveh, and had dwelt upon the rivers, because she was caught in error, paid the penalties of her crime. And first according to the history of Alexandria it is to be said, that Ammon is interpreted "peoples," and the sense is according to the laws of allegory: Consider the peoples of the Church which dwells upon the streams of the prophets, and has doctors in her circuit, from whose belly flow rivers, whose beginning is the sea. From the reading certainly of the Law, which without the wood of Christ is bitter, in the likeness of Marah one arrives at its mystery, which has Ethiopia in strength: for Ethiopia shall reach out her hands to God" (Ps. 68:31): and Egypt into which the Lord comes in a light cloud: and the Libyans who before dwelt in parched places, and afterwards were made into her help. And this therefore if she shall not attend to herself, and with all diligence shall have guarded her heart, shall be led captive, and shall wail for her children. Her little ones also, who are still in the beginnings of the ways, nor have arrived at the middle of the journey, shall be dashed in those very beginnings of theirs: and the most savage enemies shall hasten to divide among themselves whatever things are her distinguished things by lot, and the optimates whom we can understand as the princes and those set over them, bound with chains, and hindered by the most grievous weight of fetters, they shall draw into captivity. And you therefore, Nineveh, namely infidel men, men clinging thoroughly to the world, shall feel the punishments, and shall be put to sleep by my cup, when those also shall have drunk who had been of my part [Al: lot], and fell by their own vice. And you shall be despised by me: you shall seek an end among the vices and perturbations which shall press you, and nevertheless you shall not be able to find a station and an end of evils; but also all your wills and sweetnesses, and secular powers, and dogmas which you seemed to yourself to have most firm, shall be devoured by the eater, about whom through a parable Samson says: "From the eater came forth meat, and from the strong came forth sweetness" (Judg. 14:14): for then all your strong things, and which were promising sweet fruits to the eyes of the beholders, at the first shaking of the tree shall fall into the mouth of the devil devouring, by whom Nineveh had always been tempted and possessed.

Porro quod praetermisimus: Et non est finis fugae tuae, quia ad Niniven dicitur, et inter ea quae de Ammon scripta sunt, positum est, et videtur extraordinarie in alieno loco insertum, quasi per ὑπερβατον referamus ad Niniven, ut sit ordo: Et inebriaberis, et non est finis fugae tuae, et eris despecta, et caetera quae dicuntur ad Niniven. Et interpretabimur non esse finem fugae Ninive a Deo: quia semper profectum habeat in fugiendo, et numquam velit consistere, secundum illud quod supra diximus: Et ipsi fugientes non steterunt, et non erat qui respiceret. Et dicemus, ideo Scripturam sanctam his difficultatibus esse contextam, et maxime prophetas, qui aenigmatibus pleni sunt, ut difficultatem sensuum, difficultas quoque sermonis involvat: ut non facile pateat sanctum canibus, et margaritae porcis, et profanis sancta sanctorum. Quod si voluerimus Ammon interpretari super filiis Loth, dicamus Loth habuisse ex duabus filiabus duos filios, Moab et Ammon, quorum senior Moab interpretatur ex patre, sive aqua paterna: junior vero Ammon, vel filius generis mei, vel populus noster (Genes. XIX). Et arbitror quomodo [Al: quemadmodum] qui ex Juda natus fuerat propter peccatum dicitur ad eum: Semen Chanaan, et non Juda (Dan. XIII, 56). Et in Ezechiele ad Jerusalem peccatricem [Al: meretricem]: Radix tua et generatio tua de terra Chanaan, pater tuus Ammorhaeus [Al: Chananaeus], et mater tua Cethaea (Ezech. XVI, 3): sic eos quicumque fuerunt de priori populo, hoc est, de Judaeis; et de juniore, id est, de nostris, Moabitas et Ammonitas figuraliter appellari. Et quia declinaverunt a patre suo (Loth quippe declinatio interpretatur) 575, poenae subijciendos et passuros omnia quae supra exposuimus. Si autem ab his qui sancti quondam fuerant, Dei severitas incipit, et illa quae habitabat inter flumina, gehennae igne purgabitur: quanto magis Ninive quae ante non habuit legem, nec recepit jugum praeceptorum Dei, propter superbiam suam ad extremum in os corruet devorantis!

(Vers. 13 seqq.) Ecce populus tuus, mulieres in medio tui: inimicis tuis adapertione pandentur portae terrae tuae: devorabit ignis vectes tuos. Aquam propter obsidionem hauri tibi: exstrue munitiones tuas, intra in lutum, et calca: subigens tene laterem. Ibi comedet te ignis; peribis gladio, devorabit te ut bruchus: congregare ergo ut bruchus: multiplicare ut locusta. Plures fecisti negotiationes tuas, quam stellae sint coeli: Bruchus expansus est, et avolavit. Custodes tui quasi locusta, et parvuli tui quasi locustae locustarum, quae considunt in sepibus in die frigoris.

Moreover what we omitted: "And there is no end to your flight," because it is said to Nineveh, and was placed among those things which were written about Ammon, and seems extraordinarily inserted in a foreign place, as if by hyperbaton we should refer it to Nineveh, so that the order may be: "And you shall be inebriated, and there is no end to your flight, and you shall be despised," and the rest which are said to Nineveh. And we will interpret that there is no end to the flight of Nineveh from God: because she always has progress in fleeing, and never wishes to stand, according to that which we said above: "And they fleeing did not stand, and there was none who looked back." And we shall say that therefore holy Scripture is contexted with these difficulties, and especially the prophets, who are full of enigmas, so that the difficulty of the speeches also involves the difficulty of the senses: so that the holy may not easily be open to dogs, and pearls to swine, and the holy of holies to the profane. But if we should wish to interpret Ammon concerning the children of Lot, let us say that Lot had from his two daughters two sons, Moab and Ammon, of whom the elder Moab is interpreted "from the father," or "paternal water": the younger however Ammon, either "son of my race," or "our people" (Gen. 19). And I think just as he who was born from Judah on account of sin it is said to him: "Seed of Canaan, and not of Judah" (Dan. 13:56). And in Ezekiel to the sinning [Al: harlot] Jerusalem: "Your root and your generation is from the land of Canaan, your father was an Amorite, and your mother a Hittite" (Ezek. 16:3): so whoever they were from the prior people, that is, from the Jews; and from the younger, that is, from ours, they are figuratively called Moabites and Ammonites. And because they turned aside from their father (for Lot is interpreted "turning aside"), they are to be subjected to punishment and to suffer all those things which we have expounded above. But if from those who once were holy, the severity of God begins, and she who dwelt among the rivers shall be purged by the fire of Gehenna: how much more Nineveh which before did not have the law, nor received the yoke of the precepts of God, on account of her pride shall at last fall into the mouth of the devourer!

(Verses 13 seqq.) "Behold your people, women in the middle of you: to your enemies the gates of your land shall be opened with an opening: fire shall devour your bars. Draw for yourself water for the siege: build your fortifications, enter into the clay, and tread: making it firm, hold the brick. There fire shall devour you; you shall perish by the sword, it shall devour you as the bruchus: gather yourself therefore as the bruchus: multiply as the locust. You have made your negotiations more than the stars of heaven are: the bruchus is expanded, and has flown away. Your guards are as the locust, and your little ones as the locusts of locusts, which settle in the hedges in the day of cold.

Sol ortus est, et avolaverunt, et non est cognitus locus earum ubi fuerint. LXX: Ecce populus tuus quasi mulieres in te, inimicis tuis aperiendo aperientur portae terrae tuae: comedit ignis vectes tuos. Aquam obsidionis hauri tibi, obtine munitiones tuas: ingredere lutum et conculcare in paleis, obtine super laterem. Ibi comedet te ignis, disperdet te gladius, et comedet te quasi locusta: aggravaberis quasi bruchus, multiplicare ut bruchus: multiplicasti negotiationes tuas sicut stellas coeli.

Adhuc ad Niniven textitur dicentis eloquium: Non mirum si fortes et pugnatores tui in similitudinem grossorum ficus, statim in os decidant devorantis, cum populus tuus effeminatus sit, et resistere nequeat. Pandentur ergo portae tuae, et patebit 576 civitas hostibus, robustissimos vectes quibus claudebantur portae, consumet ignis. Hauri igitur aquam, et cura ne potus desit obsessae munitioni: lateres confice, ut interrupta murorum struas, prope est enim obsidio. Et cum haec omnia feceris, quasi a brucho humus, ita a gladio devoraberis. Sed et cum multiplicata fueris ut bruchus, et ut locusta in unum pariter congregata et congregaveris sicut astra coeli divitias tuas, sicut locustae et bruchus, et parva genimina locustarum, quae vocantur attelabi [Al. adtelebi], sole incalescente, avolant, nec reperiuntur: sic tu dispergeris et fugies. Natura enim haec locustarum est, ut in frigore torpentes, per calorem solis ad volatum excitentur. Et hoc est quod dicitur: Custodes tui quasi locusta, et parvuli tui quasi locustae locustarum. Considerandum quod custodes, et parvulos custodum locustas locustarum appellaverit, id est, earum ipsarum locustarum, quae ex locustis natae sunt. In frigore enim et gelu considunt in sepibus, et orto sole, avolant, nec cognoscitur locus stationis earum.

Quod si Niniven mundum interpretamur, dicendum omnem populum ejus mulieres esse, et nihil habere masculini et fortitudinis Dei. Et vectes portarum ejus igni consumi, et praecipui ei qui salvari velit, ut hauriat aquam sibi, non eam quae de cisternis est dissipatis, sed de qua dicitur: Haurietis aquas in gaudio de fontibus Salvatoris (Isai. XII, 3). Et jubetur extruere munitiones suas, et intrare in lutum, et calcare illud, et tenere laterem, et post se lutum relinquere, et civitatem Dei extruere.

The sun is risen, and they have flown away, and their place has not been known where they have been." LXX: "Behold your people as women in you, to your enemies opening the gates of your land shall be opened: fire has devoured your bars. Draw for yourself the water of the siege, obtain your fortifications: enter the clay and be trodden in the chaff, obtain above the brick. There fire shall devour you, the sword shall destroy you, and it shall devour you as the locust: you shall be weighed down as the bruchus, multiply as the bruchus: you have multiplied your negotiations as the stars of heaven."

Still the speech of the one speaking is woven to Nineveh: It is no wonder if your strong ones and warriors, in the likeness of first-ripe figs, immediately fall into the mouth of the devourer, since your people are effeminated, and are unable to resist. Your gates therefore shall be opened, and the city shall be patent to the enemies; fire shall consume the most robust bars with which the gates were closed. Draw therefore water, and take care lest drink be lacking to the besieged fortification: make bricks, that you may build the interrupted parts of the walls, for the siege is near. And when you shall have done all these things, as the ground by a bruchus, so you shall be devoured by the sword. But also when you shall have been multiplied as the bruchus, and gathered together as the locust equally into one, and shall have gathered your riches as the stars of heaven, as the locusts and the bruchus, and the small offspring of locusts, which are called attelabi, the sun growing hot, they fly away, nor are they found: so you shall be dispersed and fly away. For this is the nature of locusts, that growing torpid in the cold, through the heat of the sun they are excited to flight. And this is why it is said: "Your guards are as the locust, and your little ones as the locusts of locusts." We must consider that he called the guards and the little ones of the guards "locusts of locusts," that is, of those very locusts which are born from locusts. For in the cold and ice they settle in the hedges, and when the sun has risen, they fly away, nor is the place of their station known.

But if we interpret Nineveh as the world, we must say that all its people are women, and have nothing of the masculine and of the strength of God. And the bars of its gates are consumed by fire, and it is commanded to the one who wishes to be saved that he should draw water for himself, not that which is from the broken cisterns, but that of which it is said: "With joy you shall draw waters from the fountains of the Savior" (Isa. 12:3). And he is commanded to build his fortifications, and to enter into the clay, and to tread it, and to hold the brick, and to leave the clay behind, and to build the city of God.

Alioquin nisi hoc fecerit, ignis Domini devorabit eum, et gladius disperdet, et a brucho locustaque comedetur, quae semper viridia, et in terra nascentia quaerunt. Et sicut stellarum coeli non est numerus, ita negotiationes ejus et cogitationes diversae multiplicantur. Sed cum bruchus expansus fuerit, et volare coeperit, et sol ortus fuerit, statim universa avolant, et locus ubi fuerint non invenitur. Ut enim flos foeni, sic gloria mundi praeterit. Hic est ergo sensus: Tu Ninive, quae nunc dives es et multos populos habes, a Babylonio hoste vastaberis, et omnis populus tuus in similitudinem locustarum avolabit. Et in spirituali sensu: Omnia hujus mundi, quae magna videntur et plurima, in tempore solis justitiae, cum ortus fuerit, quasi nunquam fuerint disparabuntur.

LXX: Bruchus irruit, et evolavit: exsilivit quasi attelabus commixticius tuus, sicut locusta quae ascendit super sepe in die gelu: sol ortus est et exsilivit, et non cognovit locum suum. Vae illis. Videtur mihi multitudo Ninive absque rectore, sine ordine hinc inde commixta, et quacumque impetus tulerit ruens, brucho comparari, parvo animali et innumerabili, et qui modicum quid [Al. quidem] se videatur elevare a terra. Sed et [Al. alius] attelabus qui Graece dicitur *συμμικτός*, et Latine translatus est in commixticius, quem nos possumus vulgus ignobile, et de diversis gentibus hinc inde populum congregatum intelligere, id est, non cives, sed peregrinos. Unde et populus Israel qui egrediebatur ex Aegypto *πολὸν συμμικτὸν*, hoc est, Aegyptiorum, et Aethiopum et variarum gentium habuisse narratur. Et hic ergo, ut ita dicam, mixticius Ninive, confertur exsiliendi attelabo et locustae, quae in die frigoris eo quod avolare non possit, resideat in sepe, et postea, orto sole, et illius ardore calefacta exsiliat, et ad alias regiones avolans, nequaquam meminerit sepi, in qua tempore frigoris sederat. Haec *παραφραστικῶς*, ut ipse prophetae sermo facilius possit intelligi, dicta sint. Caeterum dubitare non poteris, multitudinem hominum, quae per latam viam pergens, versatur in mundo, bruchum dicere, cum videris eos totos terrae deditos, sententiae levitate huc illucque discurrere, et ad sublimiora volare non posse. Cerne Romam et Constantinopolim cum priori nomine inopiam pristinam commutantem.

Otherwise, unless he shall have done this, the fire of the Lord shall devour him, and the sword shall destroy him, and he shall be devoured by the bruchus and the locust, which always seek things that are green, and that are growing in the earth. And just as there is no number of the stars of heaven, so his negotiations and his diverse thoughts are multiplied. But when the bruchus shall have been expanded, and shall have begun to fly, and the sun shall have risen, immediately all things fly away, and the place where they were is not found. For as the flower of the grass, so the glory of the world passes away. This is therefore the sense: "You, Nineveh, who are now rich and have many peoples, shall be laid waste by the Babylonian enemy, and all your people shall fly away as locusts." And in the spiritual sense: "All the things of this world, which seem to be great and numerous, in the time of the sun of justice, when he shall have risen, shall disappear as if they had never been."

LXX: "The bruchus rushed in, and flew away: your commixed one leaped out as an attelabus, as a locust which ascends upon the hedge in the day of frost: the sun has risen and it leaped out, and it has not known its place. Woe to them." It seems to me that the multitude of Nineveh without a rector, without order commixed on this side and that, and rushing wherever impetus carries it, is compared to a bruchus, a small and innumerable animal, and which seems to raise itself a little something from the earth. But also the other attelabus which in Greek is called *symmiktos*, and in Latin was translated as "commixed," which we can understand as the ignoble vulgar, and a people gathered hither and thither from diverse nations, that is, not citizens, but pilgrims. Whence also the people of Israel who went out from Egypt is narrated to have had a great mixed multitude (*polyn symmikton*), that is, of Egyptians, and of Ethiopians and of various nations. And here therefore, so to speak, the mixed Nineveh is compared to a leaping attelabus and a locust, which in the day of cold because it cannot fly away, resides in a hedge, and afterwards, the sun having risen, and being warmed by its ardor it leaps out, and flying away to other regions, by no means remembers the hedge in which it had sat in the time of cold. These things were said paraphrastically, so that the speech of the prophet himself might be more easily understood. Otherwise you cannot doubt, that the multitude of men, which proceeding through the broad way, is turned in the world, is called a bruchus, when you shall see them all given to the earth, to run hither and thither by the levity of opinion, and to be unable to fly to higher things. Discern Rome and Constantinople changing their former poverty with a prior name.

Vide Alexandriam Aegypti caput, et cum fuerit vel pro penuria annonae, vel (quod pudori sit et rubori) propter aurigas et mimos et histriones seditio concitata, ruere populum in similitudinem bruchi, et totum vitiis inhaerentem, levitate sua, et per momenta mutatione sententiae huc illucque volitare: tunc vere poteris dicere: Bruchus impetu abiit et avolavit.

Porro quod sequitur, Exsilivit attelabus, et mixticius tuus quasi locusta, mixticium puto in hoc differre a brucho, quod bruchus est de terra, et mixticius de populo. Et confertur locustae, quia sicut locusta, cum frigerit, non apparet, sole autem fulgente, universa operit: sic mixticia mundi multitudo, in tempore tribulationis, absconditur; in tempore autem pacis, multiplicatur et occupat universa. Suntque quasi qui in sepibus resident, id est, in mundi praesidiis, et statim ut ortus fuerit sol justitiae, avolant, et nemo cognoscit ubi fuerint. Non enim habent stabilitatem, nec ullum firmum in veritate fundamentum. Locustae locustarum dicuntur, quia se invicem sequuntur in erroribus suis, et in fuga a veritate. Et finis eorum interitus est, quia in sepe Legis et mandatorum Dei stare noluerunt. Unde et Vae illis, ut Septuaginta addunt, quia locum quietis suae perdiderunt, et nullam in aeternitate Dei stabilem mansionem reppererunt.

(Vers. 18 seqq.) Dormitaverunt pastores tui, rex Assur: sepelientur principes tui, dispersus est populus tuus super montes [Vulg. latitavit populus tuus in montibus], et non est qui congreget, non est obscura contritio tua, pessima est plaga tua. Omnes qui audierunt auditionem tuam, compresserunt manum super te: quia super quem non transivit malitia tua semper? LXX: Dormitaverunt pastores tui: rex Assur consopivit fortes tuos, abiit populus tuus super montes, et non erat qui susciperet, et non est sanitas contritioni tuae, tumet plaga tua. Omnes qui audierunt nuntium tuum, plaudent manibus super te, quia super quem non irrui malitia tua semper?

Non mirum est, si dormitaverunt pastores tui, o rex Assur, qui dominatus es in Ninive, et sepeliantur, vel vagentur principes tui, reguli scilicet, et omnium gentium duces, qui tibi antea serviebant: cum populus tuus mulieres fuerint in medio civitatis tuae; et inimicis tuis apertae sint portae ejus, et omnis multitudo super murum sedens locustae sit comparata, quae quasi incalescente sole, sic adventum [Al. ad adventum] Nabuchodonosor fugerit de propugnaculis, et inimicis terga verterit, nec inventus sit locus ejus.

See Alexandria the head of Egypt, and when there shall have been either for penury of provisions, or (which is for shame and blush) on account of chariot-drivers and mimes and actors a sedition excited, the people rush in the likeness of a bruchus, and all clinging to vices, by their own levity, and by the change of opinion through moments fly hither and thither: then truly you will be able to say: "The bruchus went away with impetus and flew away."

Moreover what follows, "The attelabus leaped out, and your mixed one as a locust," I think the mixed one differs in this from the bruchus, because the bruchus is from the earth, and the mixed one is from the people. And it is compared to a locust, because just as the locust, when it is cold, does not appear, but when the sun shines, it covers all things; so the mixed multitude of the world, in the time of tribulation, is hidden, but in the time of peace, it is multiplied and occupies all things. And they are as those who sit in the hedges, that is, in the defenses of the world, and as soon as the sun of justice arises, they fly away, and no one knows where they were. For they have no stability, nor any firm foundation in the truth. They are called "locusts of locusts" because they follow one another in their errors and in their flight from the truth. And their end is destruction, because they did not wish to stay in the hedge of the Law and of the commandments of God. Therefore "Woe to them," as the Septuagint adds, because they lost the place of their rest, and found no stable mansion in the eternity of God.

(Verses 18 seqq.) "Your shepherds have slumbered, O king of Assur: your princes shall be buried, your people is dispersed upon the mountains [Vulg. your people has lurked in the mountains], and there is none who may gather, your contrition is not obscure, your plague is worst. All who have heard your hearing, have compressed the hand over you: because over whom has your malice not always passed?" LXX: "Your shepherds have slumbered: the king of Assur has put your strong ones to sleep, your people went away upon the mountains, and there was none who might receive, and there is no health for your contrition, your plague swells. All who have heard your message, shall clap with their hands over you, because over whom has your malice not rushed always?"

It is no wonder, if your shepherds have slumbered, O king of Assur, who have dominated in Nineveh, and your princes be buried, or wander, the kinglets namely, and the leaders of all nations, who before were serving you: since your people were women in the middle of your city; and to your enemies the gates of it were opened, and all the multitude sitting upon the wall was compared to a locust, which as if by the sun growing hot, so at the advent of Nebuchadnezzar it fled from the bulwarks, and turned its backs to the enemies, nor was its place found.

Irato itaque Deo, quia populum ejus vastaveras, o Assur, et sublimaveras usque in coelum nidum tuum, unde et magnus sensus diceris, destructa est civitas tua. Et cunctis principibus interfectis, qui resistere poterant adversariis, reliquus populus tuus imbellis et ignobilis dispersus est in montibus, et nemo de ducibus inveniri potest qui congreget eos, et de collectis rursum cogat exercitum. Non est obscurum vulnus tuum, nec talis plaga quae medici possit curari manu. Omnes qui Niniven subrutam, et Assyrium regem superatum audierint; et potentissimam urbem et regem dominatorem quondam urbis [Al. orbis] vulneratum, et jacere seminecem, et in suo sanguine volutari, vel stupebunt propter rei magnitudinem, et insperatum nuntium, et compriment manus suas, vel certe prae magnitudine gaudii insultantes tibi applaudent manibus suis super te. Nemo enim est ad quem non malitia tua pervenerit semper, et qui superbiae tuae jugum et captivitatis tuae pondus non senserit.

Quod si regem Assur diabolum interpretemur, pastores ejus et principes sunt errores diversi et daemones qui gentibus praesidebant. Hi quoque dormiunt et sepeliuntur oriente luce Christi, et populus qui eis fuerat subjectus, in montibus Scripturarum, vel in virtutum culminibus dispergitur, et nemo invenitur qui eos in priorem errorem iterum congreget. Estque manifesta contritio diaboli, et plaga ejus immedicabilis, quia per crucem Christi victus est. Et universi angeli atque sancti, audientes nuntium ruinae ejus, plaudent gaudio manibus, quia a malitia ejus liberati sunt, quae super omnes homines per peccatum semper transibat. Hic finis est commentarii in Naum prophetam, quem breviter et quantum potuimus, vel quantum angustiae temporis sinebant, in urbe Bethlehem dictavimus, ad postulationem eorum qui prophetarum sensum intelligere cupiebant. Praestet nobis Dominus ad superiora pervenire, et videre gloriam novae Jerusalem, ubi non est ultra Ninive, nec Assur, nec ullus veritatis inimicus, sed pax aeterna et visio Dei. Amen.

God therefore being angry, because you had laid waste his people, O Assur, and you had sublimated your nest even into heaven, whence also you are called "great sense," your city has been destroyed. And all the princes being killed, who were able to resist the adversaries, the rest of your people, imbellic and ignoble, is dispersed in the mountains, and no one of the leaders can be found who may gather them, and from the collected ones again compel an army. Your wound is not obscure, nor is such a plague which can be cured by the hand of a physician. All who shall hear of Nineveh undermined, and the Assyrian king overcome; and the most powerful city and the king once the dominator of the city [Al. world] wounded, and lying half-dead, and wallowing in his own blood, will either be stupefied on account of the magnitude of the thing, and the un hoped-for message, and will compress their hands, or certainly through the magnitude of joy insulting you, will clap their hands over you. For there is no one whom your malice has not always reached, and who has not felt the yoke of your superbia and the weight of your captivity.

But if we interpret the king of Assur as the devil, his shepherds and princes are the diverse errors and the demons who presided over the nations. These also slumber and are buried when the light of Christ arises, and the people who were subject to them are dispersed in the mountains of the Scriptures, or in the heights of the virtues, and no one is found who may gather them again into the former error. And the contrition of the devil is manifest, and his plague is incurable, because he was conquered by the cross of Christ. And all the angels and the saints, hearing the message of his fall, clap their hands with joy, because they are delivered from his malice, which always passed over all men through sin. This is the end of the commentary on the prophet Nahum, which we have briefly and as much as we could, or as the narrowness of time permitted, dictated in the city of Bethlehem, at the request of those who wished to understand the sense of the prophets. May the Lord grant us to reach the higher things, and to see the glory of the new Jerusalem, where there is no more Nineveh, nor Assur, nor any enemy of the truth, but eternal peace and the vision of God. Amen.