

SAINT JEROME

COMMENTARY ON HOSEA

Commentariorum in Osee

SABBATISMUS

Saint Jerome (347–420)
Commentariorum in Osee · Commentary on Hosea

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

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

CONTENTS

THREE BOOKS OF THE COMMENTARIES OF SAINT EUSEBIUS JEROME OF
STRIDON, PRIEST, ON THE PROPHET HOSEA, TO PAMMACHIUS. 5

BOOK ONE. 13

BOOK SECOND. 99

BOOK THREE. 189

S. EUSEBII HIERONYMI STRIDONENSIS
PRESBYTERI COMMENTARIORUM IN OSEE
PROPHETAM LIBRI TRES AD PAMMACHIUM.

Prologus.

Si in Explanatationibus omnium prophetarum sancti Spiritus indigemus adventu, ut cujus instinctu scripti sunt, illius revelatione pandantur: et in Isaia atque Apocalypsi signatum legimus (Isa. XXIX; Apoc. V) librum, quem Scribae et Pharisei, qui Legis litteras nosse se jactant (Joan. VI), non possunt legere, quia signatus est, nullusque inveniri potuit, nisi leo de tribu Juda, quem signavit Deus Pater, qui ejus posset reserare mysteria: quanto magis in explanatone Osee prophetae orandus est Dominus, et cum Petro dicendum: Edissere nobis parabolam istam (Matth. XIII, 16). Praesertim cum obscuritatem voluminis in fine testetur ipse, qui scripsit: Quis sapiens et intelliget ista, intelligens et cognoscet ea (Osee XIV, 10)? Quod non pro impossibili, sed pro difficili debemus accipere, juxta illud Evangelii: Quis putas est servus fidelis et prudens quem constituit Dominus super familiam suam (Matt. XXIV, 65)?

Quis enim non statim in fronte libri scandalizetur, et dicat: Osee primus omnium prophetarum meretricem accipere jubetur uxorem, et non contradicit? Non saltem nolle se simulat, ut rem turpem facere videatur invitus; sed exsequitur laetus imperium, quasi optaverit, quasi multo tempore eum pudicitiae vacasse poeniteat: cum honestiora et absque peccato sanctos viros renuisse, Domino jubente, legerimus. Moyses mittitur ad Pharaonem, et dux Israelitici populi constituitur: et tamen non imbecillitate, sed humilitate respondet: Provide alium quem mittas (Exod. IV, 13). Jeremias puerum esse se dicit, ne peccantem arguat Jerusalem (Jerem. I). Ezechiel de omni genere leguminis ac sementis unum subscinericium panem facere, et coquere illum in humano stercore jubetur, et ait: Nequaquam, Domine, quia numquam immundum introivit in os meum (Ezech. IV, 14). Et Osee audiens a Domino: Accipe uxorem fornicariam (Osee I, 2), non frontem rugat, non moerorem pallore testatur, non verecundiam, mutato [Al. verecundia mutato] genarum rubore, demonstrat; sed pergit ad lupanar, et scortum ducit ad lectulum. Et non initiat illam pudicitiae matronali; sed se luxuriosum ac nepotem probat. Qui enim adhaeret meretrici, unum cum ea corpus efficitur (I Cor. VI).

THREE BOOKS OF THE COMMENTARIES OF SAINT EUSEBIUS JEROME OF STRIDON, PRIEST, ON THE PROPHET HOSEA, TO PAMMACHIUS.

Prologue.

If in the explanations of all the prophets we need the coming of the Holy Spirit, so that they may be unfolded by the revelation of him by whose instinct they were written; and if we read in Isaiah and the Apocalypse (Isa. 29; Apoc. 5) of a sealed book, which the Scribes and Pharisees, who boast that they know the letters of the Law (John 6), cannot read because it is sealed, and no one could be found to open it except the lion of the tribe of Judah, whom God the Father sealed, who could unlock its mysteries: how much more in the explanation of the prophet Hosea must we pray to the Lord, and say with Peter: "Explain this parable to us" (Matt. 13:16). Especially since he who wrote it himself testifies to the obscurity of the volume at its end: "Who is wise, that he may understand these things? prudent, that he may know them?" (Hosea 14:10). This we should take not as impossible, but as difficult, according to that passage of the Gospel: "Who then is the faithful and prudent servant, whom his Lord has set over his household?" (Matt. 24:45).

For who would not be scandalized at the very beginning of the book, and say: Hosea, first of all the prophets, is ordered to take a harlot for a wife, and he does not object? He does not even pretend to be unwilling, so as to seem to perform a shameful act reluctantly; but he joyfully carries out the command, as if he had wished for it, as if he regretted having been chaste for so long; whereas we have read that holy men, without sinning, have refused more honorable things when the Lord commanded them. Moses is sent to Pharaoh and is appointed leader of the Israelite people; and yet, not out of weakness but out of humility, he responds: "Provide another whom you may send" (Exod. 4:13). Jeremiah says he is a child, lest he should have to rebuke sinful Jerusalem (Jer. 1). Ezekiel is ordered to make one loaf of bread from every kind of legume and seed, and to bake it on human dung, and he says: "By no means, Lord, for nothing unclean has ever entered my mouth" (Ezek. 4:14). And Hosea, hearing from the Lord, "Take a wife of fornication" (Hosea 1:2), does not furrow his brow, does not show his sorrow by turning pale, does not demonstrate his shame by a change in the blush of his cheeks; but he goes to the brothel and leads a prostitute to his bed. And he does not initiate her into matronly chastity; but proves himself to be lustful and a spendthrift. For he who is joined to a harlot becomes one body with her (1 Cor. 6).

Haec igitur audientes quid possumus respondere nisi illud propheticum: Quis sapiens et intelliget ista, intelligens et cognoscet ea? (Osee XIV, 10.) Unde et nobis dicendum est cum David: Revela oculos meos, et considerabo mirabilia de lege tua (Ps. CXVIII, 18); ut introducat nos rex in cubiculum suum (Cant. I), et velamen quod ante oculos Moysi positum fuit in lectione veteris Testamenti (Exod. XXXIV), tollat a nobis (II Cor. III). Statim enim ut locutus est Dominus: Pater, in manus tuas commendo spiritum meum, et haec dicens exspiravit (Luc. XXIII, 46), velum templi scissum est, et omnia Judaeorum secreta patuerunt. Et fons qui egrediebatur de domo David [Al. Domini], ingressus est mare solitudinis: et verus Elisaeus aquas steriles atque mortiferas sapientiae suae condivit sale, et fecit esse vitales (IV Reg. IV): Maraue Legis, quae interpretatur amaritudo, ligno patibuli dulcorata est (Exod. XV).

Intelligimus enim quis sit Judas patriarcha electus in regem, nec miratur cur ad Thamar quasi ad meretricem vir sanctus introierit (Genes. XXXVIII); quare Samson, qui interpretatur sol, Dalilam amaverit, quae transfertur in pauperem; et propter eam irrisus et mortuus adversariorum millia trucidavit (Judio. XVI); cur Salmon virum justum Booz de Raab meretrice generarit, qui Ruth Moabiten pinna pallii sui operiens, et jacentem ad pedes, ad caput Evangelii transtulerit (Ruth. I, II, III). Quid causae sit ut cum David tot habuerit uxores, nullum alium regni sui fecerit successorem nisi eum qui de Bethsabée procreatus est (III Reg. I): ut non solum meretrices, sed etiam adulterae Deo placere videantur. Unde et in hoc ipso propheta legimus, quod junctus primum meretrici, secundo adulterae copuletur, dicente ad eum Domino: Adhuc vade, dilige mulierem dilectam amico (Osee III, 1), sive diligentem mala [Al. Malam], et adulteram.

Haec est mulier meretrix et adultera, quae in Evangelio pedes Domini lacrymis lavit, crine detersit, et confessionis suae honoravit unguento, indignantibusque discipulis, et maxime proditore, quod non fuisset venditum, et pretium illius in alimenta pauperum distributum, Dominus respondit: Quid molesti estis mulieri, opus bonum operata est in me, pauperes enim semper habebitis [Al. habetis] vobiscum: me autem non semper habebitis (Matth. XXVI, 10, 11). Et ne putaremus leve esse quod fecerat, et nardum pisticum, id est, unguentum fidelissimum, ad aliud quid, et non ad Ecclesiam esse referendum, dat nobis occasionem intelligentiae et magnae fidei, magna praemia repromittit, dicens: Amen, amen dico vobis, ubicumque praedicatum fuerit hoc Evangelium in toto mundo, dicetur quod haec fecit in memoriam ejus [Al. mei]. Haec est meretrix de qua loquitur Dominus ad Judaeos: Amen dico vobis, meretrices et publicani praecedent vos in regno Dei (Matth. XXI, 31).

Hearing these things, therefore, what can we answer but that prophetic saying: "Who is wise, that he may understand these things? prudent, that he may know them?" (Hosea 14:10). Wherefore we too must say with David: "Unveil my eyes, and I will consider the wondrous things of your law" (Ps. 118:18); that the king may bring us into his chamber (Cant. 1), and that the veil which was placed before the eyes of Moses in the reading of the Old Testament (Exod. 34) may be taken away from us (2 Cor. 3). For as soon as the Lord spoke: "Father, into your hands I commend my spirit," and saying this, he expired (Luke 23:46), the veil of the temple was torn, and all the secrets of the Jews were laid bare. And the fountain that went forth from the house of David [alt. the Lord] entered the sea of the wilderness; and the true Elisha seasoned the barren and deadly waters with the salt of his wisdom and made them life-giving (4 Kings 4); and Marah of the Law, which is interpreted as "bitterness," was sweetened by the wood of the cross (Exod. 15).

For we understand who Judah the patriarch, chosen to be king, is, nor do we wonder why the holy man went in to Tamar as to a harlot (Gen. 38); why Samson, who is interpreted as "sun," loved Delilah, which is translated as "poor"; and for her sake, mocked and dead, he slaughtered thousands of his adversaries (Judg. 16); why Salmon begot the just man Boaz from Rahab the harlot, who, covering Ruth the Moabitess with the corner of his cloak as she lay at his feet, transferred her to the head of the Gospel (Ruth 1, 2, 3). What reason is there that David, though he had so many wives, made no other successor to his kingdom than him who was begotten of Bathsheba (3 Kings 1): so that not only harlots, but also adulteresses, seem to please God. Hence also in this very prophet we read that, having first been joined to a harlot, he is secondly coupled with an adulteress, the Lord saying to him: "Go yet, love a woman beloved of her friend [or, loving evil things], yet an adulteress" (Hosea 3:1).

This is the harlot and adulterous woman who in the Gospel washed the Lord's feet with her tears, wiped them with her hair, and honored him with the ointment of her confession; and when the disciples, and especially the betrayer, were indignant that it had not been sold and its price distributed for the sustenance of the poor, the Lord answered: "Why do you trouble the woman? She has done a good work for me. For you always have the poor with you, but you will not always have me" (Matt. 26:10-11). And lest we should think what she had done was a trivial matter, and that the spikenard, that is, the most faithful ointment, should be referred to something else and not to the Church, He gives us an opportunity for understanding and great faith, and promises great rewards, saying: "Amen, amen, I say to you, wherever this gospel shall be preached in the whole world, what she has done shall be told in memory of her [alt. me]." This is the harlot of whom the Lord speaks to the Jews: "Amen I say to you, that the harlots and the publicans go into the kingdom of God before you" (Matt. 21:31).

Vos enim missum ad vos Filium patris familiae et Dominum vineae, qui plantavit eam, suscipere noluistis. Ista meretrix exploratores meos duos fortissimos juvenes, quorum alterum in circumcisionem misi, alterum ad gentes, humanitate suscepit, abscondit studio, levavit in tectum, operuit lini stipula (Jos. II). Quae caesa persecutionibus, et lota in baptisate, immutat colorem, et de tetro in album vertitur.

Nec mirum si in figura Domini Salvatoris, et Ecclesiae de peccatoribus congregatae, haec facta memoremus, cum ipse in hoc eodem dicat propheta: Loquar ad prophetas; ego visiones multiplicavi, et in manibus prophetarum assimilatus sum (Osee XII, 10); ut quidquid prophetae jubentur operari, ad meam referatur similitudinem. Cujus uxor Aethiopissa est, contra quam Aaron et Maria, carnale sacerdotium Judaeorum, et prophetia litterae serviens, mussitant et offendunt Deum (Num. XII): quae dicit in Canticis Canticorum: Fusca sum et formosa, filiae Jerusalem (Cant. I, 4).

Alioquin si omnia quae praecipuntur ob causas, ut in similitudinem fiant, vere facta contendimus: ergo et Jeremias accinctus lumbari, vestimento muliebri, inter innumerabiles nationes et Assyrios atque Chaldeos, gentes inimicissimas Judaeorum, ivit ad Euphratem, ut ibi absconderet lumbare suum, et post multa tempora reversus, invenit illud computruisse quod nulli esset usui (Jerem. XIII). Quomodo exire poterat, et ire tam longe obsessa Jerusalem, exstructis per circuitum munitioibus, fossa, vallo, atque castellis? Qui cum semel ad Anatoth viculum suum in tertio milliaro ab urbe situm voluisset exire, in porta capitur [Al. captus], et reductus ad principes, quasi proditor verberatus in carcerem mittitur. Si illud in typo, quia fieri non potuit: ergo et hoc in typo, quia si fiat, turpissimum est. Sed respondebis, Deo jubente, nihil turpe est: et nos dicimus, nihil Deus praecipit nisi quod honestum est, nec jubendo turpia, facit honesta quae turpia sunt. Sed quia scimus nihil Deum velle nisi quod honestum est, hoc praecepit quod honestum est.

Haec in principio prolixius sum locutus, ut difficillimam primum solverem quaestionem, et obsitum in ipso exitu scopulum Dei auxilio praetergrediens, ad tuta decurrerem. Caeterum non ignoro, Pammachi charissime, a multis Ecclesiasticis praetermissam: et qui exponere sunt conati, apud Graecos reperi Apollinarem Laodicenum, qui cum in adolescentia sua breves et in hunc et in alios prophetas commentariolos reliquisset, tangens magis sensus, quam explicans, rogatus est postea, ut in Osee plenius scriberet: qui liber venit in nostras manus; sed et ipse nimia brevitate ad perfectam intelligentiam lectorem ducere non potest.

For you were unwilling to receive the Son of the householder and Lord of the vineyard, who planted it, when he was sent to you. This harlot received with kindness my two very brave young spies, one of whom I sent to the circumcision, the other to the Gentiles; she hid them with care, brought them up to the roof, and covered them with stalks of flax (Josh. 2). She, beaten by persecutions and washed in baptism, changes her color, and is turned from black to white.

Nor is it any wonder if we recall these deeds as a figure of the Lord Savior and of the Church gathered from sinners, since the prophet himself says in this same book: "I will speak to the prophets; I have multiplied visions, and I have been represented in the hands of the prophets" (Hosea 12:10); so that whatever the prophets are ordered to do may be referred to my likeness. His wife is the Ethiopian woman, against whom Aaron and Miriam—the carnal priesthood of the Jews and the prophecy that serves the letter—murmur and offend God (Num. 12); she is the one who says in the Song of Songs: "I am black but beautiful, O daughters of Jerusalem" (Cant. 1:4).

Otherwise, if we contend that all things which are commanded for a reason, that they might be done in similitude, actually happened: then Jeremiah also, girt with a loincloth, a woman's garment, went to the Euphrates among innumerable nations and the Assyrians and Chaldeans, peoples most hostile to the Jews, to hide his loincloth there, and returning after a long time, found it had rotted and was of no use (Jer. 13). How could he go out and travel so far when Jerusalem was under siege, with fortifications, a trench, a rampart, and forts built all around? When he once wanted to go out to his village of Anathoth, situated at the third milestone from the city, he was seized at the gate, and brought back to the princes, beaten as a traitor, and thrown into prison. If that was a type, because it could not have happened, then this too is a type, because if it were to happen, it would be most shameful. But you will answer, "When God commands, nothing is shameful." And we say, "God commands nothing but what is honorable, nor by commanding shameful things does He make honorable what is shameful." But because we know that God wills nothing but what is honorable, He commanded that which is honorable.

I have spoken these things at greater length in the beginning, so that I might first solve a most difficult question and, by God's help, passing by the rock that obstructs the very exit, I might run on to safe ground. Furthermore, I am not unaware, dearest Pammachius, that it has been passed over by many ecclesiastical writers; and of those who have attempted to expound it, I found among the Greeks Apollinaris of Laodicea, who, having in his youth left brief little commentaries on this and other prophets, touching upon the senses rather than explaining them, was later asked to write more fully on Hosea; this book has come into our hands, but even it, by its excessive brevity, cannot lead the reader to a perfect understanding.

Origenes parvum de hoc propheta scripsit libellum, cui hunc titulum imposuit, *περὶ τοῦ πῶς ὠνομάσθη ἐν τῷ Ὄση ἐφραΐμ*, hoc est, quare appellatur in Osee Ephraim, volens ostendere quaecumque contra eum dicuntur, ad haereticorum referenda personam. Et aliud volumen *ἀκέφαλον καὶ ἀτέλεστον*, quod et capite careat et fine. Pierii quoque legi tractatum longissimum, quem in exordio hujus prophetae die vigilarium Dominicae passionis extemporali et diserto sermone profudit. Et Eusebius Caesariensis in octavo decimo libro *Εὐαγγελικῆς ἀποδείξεως*, quaedam de Osee propheta disputat. Unde ante annos circiter viginti duos, cum rogatu sanctae et venerabilis socrus, immo matris tuae Paulae (illud enim nomen carnis, hoc spiritus est: quae monasteriorum et Scripturarum semper amore flagravat) essem Alexandriae, vidi Didymum, et eum frequenter audiivi, virum sui temporis eruditissimum, rogavi eum, ut quod Origenes non fecerat, ipse compleret, et scriberet in Osee Commentarios: qui tres libros, me petente, dictavit, quinque quoque alios in Zachariam. Nam et in ipsum duo tantum Origenes scripsit volumina, vix tertiam partem a principio libri usque ad visionem quadrigarum edisserens.

Haec dico, ut noveris quos in Prophetarum hujus campo habuerim praecursores: quos tamen ut simpliciter et non superbe (sicut quidam meorum amicorum semper insibilet) tuae prudentiae fatear, non in omnibus sum secutus; ut iudex potius operis eorum quam interpret existerem, diceremque quid mihi videretur in singulis, et quid ab Hebraeorum magistris vix uno et altero acceperim. Quorum et apud ipsos jam rara avis est, dum omnes deliciis student et pecuniis, et magis ventris quam pectoris curam gerunt, et in hoc se doctos arbitrantur, si in tabernis medicorum de cunctorum operibus detrahant. Sed jam tempus est ut prophetarum verba ponentes, ea quae scripta sunt, disseramus.

Origen wrote a small book on this prophet, to which he gave this title, *περὶ τοῦ πῶς ὠνομάσθη ἐν τῷ Ὄσῃ Ἐφραΐμ*, that is, Why Ephraim is so named in Hosea, wishing to show that whatever is said against him should be referred to the person of heretics. And another volume, *ἀκέφαλον καὶ ἀτέλεστον*, that is, lacking both a beginning and an end. I have also read a very long treatise by Pierius, which he poured forth in an extemporaneous and eloquent sermon at the beginning of this prophet on the day of the vigils of the Lord's passion. And Eusebius of Caesarea, in the eighteenth book of his Evangelical Demonstration, discusses certain things about the prophet Hosea. Wherefore, about twenty-two years ago, when at the request of your holy and venerable mother-in-law, or rather, your mother, Paula (for the former is a name of the flesh, the latter of the spirit; she who always burned with love for monasteries and the Scriptures), I was in Alexandria, I saw Didymus, and frequently heard him, a most learned man of his time, and I asked him to complete what Origen had not done, and to write commentaries on Hosea: he dictated three books at my request, and also five others on Zechariah. For on this latter prophet, Origen wrote only two volumes, explaining barely a third part from the beginning of the book up to the vision of the chariots.

I say these things so that you may know what forerunners I have had in the field of this Prophet: whom, however, to confess simply and not proudly to your prudence (as one of my friends always whispers), I have not followed in all things; so that I might exist as a judge of their work rather than an interpreter, and say what seemed right to me in individual cases, and what I received from one or two masters of the Hebrews. Such a one is now a rare bird even among themselves, while all are devoted to delights and money, and take more care of their belly than of their breast, and think themselves learned in this, if in the shops of physicians they can detract from the works of all. But now it is time that, setting forth the words of the prophet, we should discuss what has been written.

LIBER PRIMUS.

1 (Cap. I.—Vers. 1.) Verbum Domini quod factum est ad Osee filium Beerī. LXX similiter. Verbum Domini, quod in principio erat apud Deum Patrem, et Deus erat Verbum, factum est ad Osee filium Beerī, ut prophetam quoque Deum faceret, Salvatore dicente: Si illos dixit deos, ad quos sermo Dei factus est, et non potest solvi Scriptura: Quem Pater sanctificavit et misit in mundum, vos dicitis, blasphemās: quia dixi, filius Dei sum (Joan. X, 35, 36). Ut quomodo Deus deos facit, et stat in synagoga eorum, in medio autem deos dijudicat (Psal. LXXXI); et cum ipse sit verum lumen, quod illuminat omnem hominem venientem in hunc mundum (Joan. I), ad apostolos loquitur: Vos estis lux mundi (Matth. V, 14), sic et ipse Salvator prophetam suum faciat salvatorem. Osee enim, in lingua nostra, salvatorem sonat: quod nomen habuit etiam Josue filius Nun (Num. XIV), antequam ei a Deo vocabulum mutaretur. Non enim (ut male in Graecis codicibus legitur et Latinis) Ause dictus est, quod nihil omnino intelligitur; sed Osee, id est, salvator; et additum est ejus nomini Dominus, ut salvator Domini diceretur. Iste ergo salvator filius est Beerī, id est, putei mei, quos puteos fodit Abraham, Isaac, et Jacob, et Allophyli eos semper conabantur obruere (Gen. XVI, XXI, XXVI, XLVI). Inter puteum et lacum, id est, cisternam, hoc interest, quod puteus perpetuas aquas habet, et de vivo fonte manantes. Cisterna, quae refrigerat, aquas suas externas et adventitias possidet. Unde per Jeremiam prophetam loquitur Deus: Me dereliquerunt fontem aquae vivae, et foderunt sibi cisternas, quae aquas non valent continere (Jerem. II, 13). De hoc fonte ad Deum psalmista proclamat: Apud te est fons vitae, et in lumine tuo videbimus lumen (Psal. XXXV, 10). Unde quidam putant Beerī, interpretari, lumen meum; sed superior vera translatio est.

In diebus Oziae, Joathan, Achaz, Ezechiae regum Juda; et in diebus Jeroboam filii Joas regis Israel. LXX similiter. Azarias, qui vocatur et Ozias, de stirpe David regnavit in Jerusalem super duas tribus, quae appellabantur Juda, annis quinquaginta duobus, cui successit in regnum filius ejus Joathan, qui et ipse regnavit annis sedecim: post quem filius ejus Achaz regnavit annis similiter sedecim. Post Achaz regnavit filius ejus Ezechias annis viginti novem, cujus anno sexto decem tribus, quae appellabantur Israel, captae sunt a Salmanasar rege Chaldaeorum, et in Medorum montibus collocatae.

BOOK ONE.

1 (Chap. I.—Ver. 1.) The word of the Lord that came to Hosea the son of Beeri. The LXX similarly. The word of the Lord, which in the beginning was with God the Father, and the Word was God, came to Hosea the son of Beeri, that he might also make the prophet a god, as the Savior says: If he called them gods to whom the word of God came, and the Scripture cannot be broken: Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God (John X, 35, 36). That just as God makes gods, and stands in the congregation of gods, and in the midst He judges the gods (Psal. LXXXI); and since He Himself is the true light, which enlightens every man coming into this world (John I), He speaks to the apostles: You are the light of the world (Matth. V, 14), so also the Savior Himself might make His prophet a savior. For Hosea, in our language, sounds like "savior": which name Joshua the son of Nun also had (Num. XIV), before his name was changed by God. For he was not called Ause (as is wrongly read in Greek and Latin codices), which means nothing at all; but Hosea, that is, savior; and "Lord" was added to his name, so that he was called "savior of the Lord." This savior, therefore, is the son of Beeri, that is, of my well, which wells Abraham, Isaac, and Jacob dug, and the Philistines (Allophyli) always tried to block up (Gen. XVI, XXI, XXVI, XLVI). Between a well and a lake, that is, a cistern, there is this difference, that a well has perpetual waters, and flowing from a living spring. A cistern, which cools, possesses its own external and adventitious waters. Whence through Jeremiah the prophet God speaks: They have forsaken me the fountain of living water, and hewed them out cisterns, that can hold no water (Jerem. II, 13). From this fountain the psalmist cries out to God: With thee is the fountain of life, and in thy light shall we see light (Psal. XXXV, 10). Whence some think Beeri is interpreted as "my light"; but the former is the true translation.

In the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and in the days of Jeroboam the son of Joash, king of Israel. The LXX similarly. Azariah, who is also called Uzziah, of the lineage of David, reigned in Jerusalem over the two tribes which were called Judah, for fifty-two years; to whom succeeded in the kingdom his son Jotham, who himself also reigned sixteen years: after whom his son Ahaz reigned similarly sixteen years. After Ahaz, his son Hezekiah reigned twenty-nine years, in whose sixth year the ten tribes, which were called Israel, were captured by Shalmaneser king of the Chaldeans, and placed in the mountains of the Medes.

Ex quo perspicuum est, prophetante Osee, Isaia, et Joel, et Amos, et Abdia, et Jona et Michaea, qui σύγγραφοι ejus fuerunt, regnum decem tribuum esse finitum, quod a primo rege Jeroboam usque ad ultimum Osee, permansit annis ducentis quinquaginta. Eo autem tempore, quo Ozias regnare coepit super Judam, super Israel regnabat Jeroboam pronepos Jehu, cui Dominus repromiserat usque ad quartam generationem sobolem illius regnaturam: eo quod percussisset duos reges impios, Juda et Israel. Hoc dicimus ut tibi breviter ostendamus, Osee prophetam, et ante captivitatem Israel, et post captivitatem ejus vaticinatum, et tam vicinam, quam praesentem, et praeteritam vidisse, et denuntiasset venturam, et luxisse ingruentem, et in emendationem Judae retexuisse praeterita; quod in ipso propheta juxta historiam conabimur approbare. Ozias interpretatur fortitudo Domini: Joatham, Domini consummatio, atque perfectio; Achaz, virtus: Ezechias, imperium Domini. Hi regnabant in populo Juda, cujus nomen, confessio, est. Porro in Israel qui sibi idola fecerat, et a Dei populo fuerat separatus, regnabat Jeroboam, qui interpretatur χρονισμός, id est, temporalitas, sive mora: quod mundum amaverit, et in ipso morari diu, vitam putaverit, sempiternam, nequaquam futuris, sed praesentibus delectatus.

(Vers. 2.) Principium loquendi Domini [Al. Domini et Vulg. Domino] in Osee. LXX: Principium verbi Domini ad Osee. Quia, ut supra diximus, et aliis prophetis praeferuntur in titulo, Ozias, Joatham, Achaz, et Ezechias, quibus regnantibus prophetaverunt: idcirco nunc dicit quod inter omnes hos primum in Osee Dominus sit locutus, et postea ad caeteros. Aliud est autem loqui Dominum in Osee, aliud ad Osee. In Osee, non ipsi loquitur Osee, sed per Osee ad alios; ad Osee vero loquens, ad ipsum significatur conferre sermonem. Alii autem non primum omnium prophetarum volunt fuisse Osee, ex eo quod dicitur: Principium loquendi Domini in Osee: sed ostendi quod haec quae sequuntur, primum ad Osee Dominus sit locutus.

Et dixit Dominus ad Osee: Vade, sume tibi uxorem fornicationum. LXX: Et dixit Dominus ad Osee: Vade, tolle tibi uxorem fornicationis. Verbum Hebraicum ZANUNIM, non fornicariam et fornicationem, ut plerique aestimant, sed multas fornicationes sonat. Ex quo ostenditur mulier ista, quam propheta sumit in conjugem, non semel, sed frequentius fornicatam, ut quanto illa sordidior est, tanto sit propheta patientior, qui talem uxorem duxerit. Quodque additur:

From which it is clear that while Hosea, Isaiah, Joel, Amos, Obadiah, Jonah, and Micah, who were his contemporaries (σύγχρονοι), were prophesying, the kingdom of the ten tribes was ended, which remained from the first king Jeroboam until the last, Hosea, for two hundred and fifty years. At that time, moreover, in which Uzziah began to reign over Judah, Jeroboam the great-grandson of Jehu was reigning over Israel, to whom the Lord had promised that his offspring should reign until the fourth generation: because he had struck down two impious kings of Judah and Israel. We say this so that we may briefly show you that the prophet Hosea prophesied both before the captivity of Israel and after its captivity, and saw both the near and the present and the past, and announced what was to come, and mourned the impending, and for the amendment of Judah recounted the past; which we shall attempt to prove in the prophet himself according to the history. Uzziah is interpreted as "strength of the Lord": Jotham, "consummation" and "perfection of the Lord"; Ahaz, "power": Hezekiah, "empire of the Lord." These were reigning over the people of Judah, whose name is "confession." Furthermore, in Israel, which had made idols for itself and had been separated from the people of God, reigned Jeroboam, which is interpreted as *chronismòs* (χρονισμὸς), that is, "temporality" or "delay": because he loved the world, and thought that to remain long in it was eternal life, by no means delighted in future things, but in the present ones.

(Ver. 2.) The beginning of the Lord's speaking [Al. of the Lord and Vulg. to the Lord] in Hosea. The LXX: The beginning of the word of the Lord to Hosea. Because, as we said above, Uzziah, Jotham, Ahaz, and Hezekiah are preferred in the title over other prophets, during whose reigns they prophesied: therefore he now says that among all these, the Lord first spoke in Hosea, and afterwards to the others. Moreover, it is one thing for the Lord to speak in Hosea, another to Hosea. In Hosea, He does not speak to Hosea himself, but through Hosea to others; but speaking to Hosea, He is signified to confer the discourse upon him. Others, however, do not want Hosea to have been the first of all the prophets because it is said: The beginning of the Lord's speaking in Hosea: but that it is shown that these things which follow, the Lord first spoke to Hosea.

And the Lord said to Hosea: Go, take to thyself a wife of fornications. The LXX: And the Lord said to Hosea: Go, take to thyself a wife of fornication. The Hebrew word *Zanunim*, sounds not like "a fornicatress" and "fornication," as most estimate, but "many fornications." From which it is shown that this woman, whom the prophet takes as a wife, fornicated not once, but very frequently, so that as much as she is more sordid, so much more patient is the prophet, who has married such a wife. And what is added:

Ac [Vulg. Et fac tibi] filios fornicationum: quia fornicans fornicabitur terra a Domino. LXX: Et filios fornicationis: quia fornicans fornicabitur terra post Dominum. Ἀπὸ κοινοῦ subauditur: Sume tibi uxorem fornicationum, et sume tibi filios fornicationum. Utrumque potest intelligi, quod et fornicariae priores [Al. prioris] de fornicatione susceptos recipiat filios, et ipse ex meretrice generet filios, qui idcirco fornicationis appellandi sunt filii, quod sint de meretrice generati. Nec culpandus propheta, interim ut sequamur historiam, si meretricem converterit ad pudicitiam, sed potius laudandus quod ex mala bonam fecerit. Non enim qui bonus permanet, ipse polluitur, si societur malo; sed qui malus est, in bonum vertitur, si boni exempla sectetur. Ex quo intelligimus non prophetam perdidisse pudicitiam fornicariae copulatum; sed fornicariam assumpsisse pudicitiam quam antea non habebat: praesertim cum beatus Osee, non ob causam luxuriae, non libidinis, non propria fecerit voluntate, sed Dei paruerit imperio, ut quod in isto carnaliter legimus, in Deo factum spiritualiter probaremus. Qui suscepit Synagoga, hoc est, populum Iudaeorum fornicationi et libidini servientem. Ad quam Dominus loquitur per Ezechielem: Et tu, meretrix, audi verbum Domini: Fractae enim sunt in Aegypto mammae ejus (Ezech. XXIII, 3); et volutabatur in sanguine, et fuerat polluta usque ad verticem, ut nulla pars corporis atque membrorum ejus esset, quae turpitudinis maculam non haberet. Operuit talem Dominus pallio, et suis junxit amplexibus, dedit ei mel et oleum et similam manducare, et induit eam vestibus pretiosissimis, posuit in collo ornamenta gemmarum, aures ornavit auro et lapide pretiosissimo, armillas quoque brachiis prae-buit ut bonis uteretur operibus. Et nihilominus haec contempta largitate et bonitate viri, prioris immemor turpitudinis, 5 amatores Chaldaeos et Assyrios et Aegyptios, qui magnarum sunt carnum, secuta est.

De Salvatoris et Ecclesiae typo in praefatiuncula diximus, quod sumpserit sibi uxorem fornicariam, quae prius idolis serviebat. Si quis autem contentiosus, et maxime gentilium, noluerit figuraliter dictum recipere, et irriserit prophetam fornicariae copulatum, opponamus ei illud, quod solet laudare Graecia, et philosophorum scholae concinunt.

And [Vulg. And make to thyself] children of fornications: because the land by fornicating shall fornicate from the Lord. The LXX: And children of fornication: because the land by fornicating shall fornicate after the Lord. Apò koinoù (in common) it is understood: Take to thyself a wife of fornications, and take to thyself children of fornications. Both can be understood, that he receives the previous children of the fornicatress conceived from fornication, and that he himself generates children from a harlot, who therefore are to be called children of fornication because they were generated from a harlot. Nor is the prophet to be blamed, meanwhile as we follow the history, if he converted a harlot to modesty, but rather to be praised because from a bad one he made a good one. For he who remains good is not himself polluted if he is associated with the bad; but he who is bad is turned into good if he follows the examples of the good. From which we understand not that the prophet lost his modesty by being joined to a fornicatress; but that the fornicatress assumed a modesty which she previously did not have: especially since the blessed Hosea, not for the cause of luxury, not of lust, not by his own will did this, but obeyed the command of God, so that what we read carnally in him, we might prove was done spiritually in God. Who received the Synagogue, that is, the people of the Jews serving fornication and lust. To which the Lord speaks through Ezekiel: And thou, harlot, hear the word of the Lord: For her breasts were broken in Egypt (Ezek. XXIII, 3); and she was wallowing in blood, and had been polluted even to the crown of her head, so that there was no part of her body and members which did not have the stain of turpitude. The Lord covered such a one with a cloak, and joined her to His embraces, gave her honey and oil and fine flour to eat, and clothed her with most precious garments, placed on her neck ornaments of gems, adorned her ears with gold and most precious stone, and gave bracelets to her arms so that she might use good works. And nevertheless, having despised this largesse and goodness of the husband, unmindful of her former turpitude, she followed the lovers, the Chaldeans and Assyrians and Egyptians, who are of great flesh.

We have spoken in the little preface about the type of the Savior and the Church, that He took to Himself a fornicating wife, which previously served idols. But if anyone contentious, and especially of the gentiles, should refuse to receive what was said figuratively, and should deride the prophet joined to a fornicatress, let us oppose to him that which Greece is accustomed to praise, and the schools of the philosophers harmonize with.

Qua ratione praedicent virum eruditissimum Xenocratem, qui Polemonem luxuriosissimum juvenem inter psaltrias atque tibicines et impudicas mulieres ebrium et hedera coronatum fecit obedire sapientiae, et adolescentem turpissimum mutavit in sapientissimum philosophorum. Cur Socratem ad coelum levent, qui Phaedonem, ex cujus nomine Platonis liber est, de lupanari, ob crudelitatem et avaritiam domini, multorum libidini servientem, in Academiam transtulerit? Et quidquid illi de philosophiae magistris responderint, nos ad Prophetae defensionem referimus.

Haec adversum ethnicos et eos, qui Ethnicorum sunt similes, dixerimus. Caeterum nostris, qui tamen volunt suscipere veritatem, illud breviter ostendamus, ex eo quod dicitur: Quia fornicans, fornicabitur terra a Domino, non tam prophetam junctum esse meretrici, quam omne hominum genus a societate Domini recessisse. Potest quoque ex eo quod non est additum, omnis terra, nunc Judaea accipi, vel proprie Samaria et Israel, id est, decem tribus, quae eo tempore quo haec dicebantur, a Domino recesserant.

(Vers. 3, 4.) Et abiit, et accepit Gomer filiam Debelaim: et concepit et peperit [Vulg. addit ei] filium. Et dixit Dominus ad eum: Voca nomen ejus Jezrael: quoniam adhuc modicum et visitabo sanguinem Jezrael super domum Jehu: et quiescere faciam regnum domus Israel. LXX: Et abiit, et accepit Gomer filiam Debelaim: et concepit, et peperit filium. Et dixit Dominus ad eum: Voca nomen ejus Jezrael: quia adhuc modicum et ulciscar sanguinem Jezrael super domum Juda: et quiescere faciam regnum domus Israel.

Prophetae sic multa post saecula de adventu Christi et vocatione gentium pollicentur, ut praesens tempus 6 non negligant, ne concionem ob aliud convocatam non docere de his quae instant [Al. stant], sed de incertis ac futuris ludere videantur. Itaque et haec Gomer filia Debelaim, quae ab Osee uxor accipitur, et concipit ex eo, et parit ei filium nomine Jezrael, qui interpretatur semen Dei, in cujus sanguinis ultionem, regnum subvertit Jehu, sive, ut male error obtinuit, Juda, sic ad vocationem referenda est nationum, ut illi tempori congruat, sub quo filium generasse memoratur.

By what reason do they preach that most learned man Xenocrates, who made Polemon, a most luxurious youth, among the female singers and flute-players and impudent women, drunk and crowned with ivy, obey wisdom, and changed a most base adolescent into the wisest of philosophers? Why do they raise Socrates to heaven, who transferred Phaedo, from whose name is the book of Plato, from a brothel—serving the lust of many because of the cruelty and avarice of his master—into the Academy? And whatever they answer concerning the masters of philosophy, we refer to the defense of the Prophet.

These things we have said against the heathens and those who are like the heathens. For the rest, to our people, who nevertheless wish to receive the truth, let us briefly show this, from that which is said: Because the land by fornicating shall fornicate from the Lord, that not so much was the prophet joined to a harlot, as that the whole human race has withdrawn from the society of the Lord. It can also be understood from that which is not added, "all the land," that now Judea is meant, or properly Samaria and Israel, that is, the ten tribes, which at the time when these things were being said, had withdrawn from the Lord.

(Ver. 3, 4.) And he went and took Gomer the daughter of Diblaim: and she conceived and bore [Vulg. adds to him] a son. And the Lord said to him: Call his name Jezreel: for yet a little while and I will visit the blood of Jezreel upon the house of Jehu: and I will cause the kingdom of the house of Israel to rest. The LXX: And he went and took Gomer the daughter of Diblaim: and she conceived and bore a son. And the Lord said to him: Call his name Jezreel: for yet a little while and I will avenge the blood of Jezreel upon the house of Judah: and I will cause the kingdom of the house of Israel to rest.

The prophets thus promise many ages later concerning the coming of Christ and the calling of the nations, so that they do not neglect the present time, lest the assembly convoked for another purpose seem not to teach concerning those things which are imminent, but to play with uncertain and future things. Therefore also this Gomer the daughter of Diblaim, who is taken as a wife by Hosea, and conceives from him, and bears to him a son by the name of Jezreel, which is interpreted as "seed of God," in the avenging of whose blood Jehu subverts the kingdom—or, as a bad error has obtained, Judah—so it is to be referred to the calling of the nations, that it may agree with that time under which he is recorded to have generated a son.

Et ne longo tractatu lectoris aviditatem differam, duae istae mulieres quarum una vocatur Homer, et est meretrix, paritque tres liberos, primum Jezrael, secundam puellam, quae vocatur absque misericordia, et tertium masculum, qui et ipse appellatur non populus meus: et altera mulier, quae conducitur argenteis quindecim, et coro, et dimidio coro hordei, et vocatur adultera, referuntur ad Israel et ad Judam, id est, ad decem tribus quae erant in Samaria sub rege Jeroboam, qui fuit de Ephraim, et ad Judam, qui regnabat in Jerusalem de stirpe David. Hae sunt duae mulieres, quae in Zacharia upupae, sive milvi, sive herodii pennas habere dicuntur, et ire in terram Sennaar, ubi Babylon condita est. Has mulieres sub nomine duarum sororum Oola significat et Ooliba: hae in duabus virgis, quas Ezechiel in unam virgam sociat, demonstrantur. Et quia commentarios, non lata volumina scribimus, singulis capitulis explanationes proprias in suis locis reservantes, nunc tantum de praesenti capitulo disputemus.

Gomer interpretatur τετελεσμένη, id est, consummata, atque perfecta: alii θώρακας, id est, loricas, significari putant. Sunt qui mensuram, sive amaritudinem suspicentur, qui [Al. quod] recte dicerent, si GIMEL litteram non haberet. Debelaim παλάτας sonat, quarum in Palaestina permagna copia est, et quas Isaias propheta ulceri Ezechiae regis jubet apponi (IV Reg. II, et Isa. XXXVIII). Est autem massa pinguium caricarum, quas in morem laterum figurantes, ut diu illaesae permaneant, calcant atque compingunt. Igitur et Israel consummata in fornicatione atque perfecta filia voluptatis, quae fruentibus suavis videtur et dulcis, in typo Domini Salvatoris 7 ab Osee uxor accipitur: et primus ex ea Dei filius generatur, id est, Jezrael; est autem civitas metropolis decem tribuum, in qua interfectus est Naboth [Al. Nabutha], ob cujus sanguinem suscitatur Jehu, qui delevit domum Achab et Jezabel. Verum quia et ipse Jehu, ultor sanguinis justis, ingressus est per vias Jeroboam filii Nabath, qui fornicari fecit Israel, et constituit vitulos aureos in Dan et in Bethel (III Reg. XII), regnum quoque ejus dicitur subvertendum: sub cujus pronepote Jeroboam prophetare coepit Osee: quo mortuo, filius ejus Zacharias successit in regnum; quem sexto mense imperii sui occidit Sellum de alia stirpe generatum (IV Reg. XV). Quam ob causam nunc dicitur: Adhuc modicum, et visitabo sanguinem Jezrael, id est, occisionem populi mei, super domum Jehu regiam, quae eo tempore praeerat Israel.

And lest I should delay the reader's eagerness with a long treatise, those two women, of whom one is called Gomer and is a harlot and bears three children—first Jezreel, second a girl who is called "Without Mercy," and third a male who is himself called "Not My People": and the other woman, who is hired for fifteen pieces of silver, and a core, and half a core of barley, and is called an adulteress, are referred to Israel and to Judah, that is, to the ten tribes which were in Samaria under king Jeroboam, who was of Ephraim, and to Judah, who reigned in Jerusalem of the lineage of David. These are the two women who in Zechariah are said to have the wings of a hoopoe, or a kite, or a heron, and to go into the land of Shinar, where Babylon was founded. These women he signifies under the names of the two sisters Oholah and Oholibah: these are shown in the two rods which Ezekiel joins into one rod. And because we are writing commentaries, not wide volumes, reserving proper explanations for each chapter in their own places, let us now dispute only about the present chapter.

Gomer is interpreted as *tetelesménē* (τετελεσμένη), that is, "consummated" and "perfect": others think *thōrakas* (θώρακας), that is, "breastplates," are signified. There are those who suspect "measure" or "bitterness," who would speak correctly if it did not have the letter GIMEL. Diblaim sounds like *palátas* (παλάτας), of which there is a very great abundance in Palestine, and which Isaiah the prophet commands to be applied to the ulcer of king Hezekiah (IV Kings II, and Isa. XXXVIII). Moreover, it is a mass of fat dried figs, which, fashioning them in the manner of bricks so that they may remain uninjured for a long time, they tread and compress. Therefore also Israel, consummated and perfect in fornication, the daughter of pleasure, which seems sweet and pleasant to those enjoying it, is taken as a wife by Hosea in the type of the Lord the Savior: and the first son of God is generated from her, that is, Jezreel; moreover, it is the metropolitan city of the ten tribes, in which Naboth was slain, for whose blood Jehu is raised up, who destroyed the house of Ahab and Jezebel. But because Jehu himself, the avenger of just blood, entered through the ways of Jeroboam the son of Nebat, who made Israel to sin, and set up golden calves in Dan and in Bethel (III Kings XII), his kingdom also is said to be subverted: under whose great-grandson Jeroboam Hosea began to prophesy: after whose death his son Zechariah succeeded to the kingdom; whom in the sixth month of his empire Shallum, generated from another lineage, slew (IV Kings XV). For which cause it is now said: Yet a little while, and I will visit the blood of Jezreel, that is, the slaying of my people, upon the royal house of Jehu, which at that time presided over Israel.

Nec mirum si domus Jehu subvertatur, cum etiam regnum domus Israel, hoc est, decem tribuum post non multos annos omnino sit delendum. A Zacharia enim filio Jeroboam, cujus atavus fuit Jehu, usque ad nonum annum Osee, sub quo decem tribus ductae sunt in captivitatem, supputantur anni quadraginta et novem. Occisoque Zacharia, qui fuit ultimus de stirpe Jehu, statim reges Assyrii ceperunt Ruben et Gad et dimidiam tribum Manasse, quae erant trans Jordanem; et deinde multas civitates Samariae, et deinde totam Nephtali ad extremum omnes reliquas tribus. Pro Jehu in Editione Vulgata legitur Juda: sed hoc mihi videtur non vitio Septuaginta interpretum, sed scriptorum inolevisse imperitia, qui ignorantes Jehu: quod magis tritum erat, scripserunt Juda.

Typus autem seminis Dei, et ultio sanguinis ejus refertur ad Domini passionem, propter quam et domus Juda et regnum universi Israel dicitur subvertendum.

(Vers. 5.) Et in illa die conteram arcum Israel in valle Jezrael. LXX similiter. Quando ultus fuero sanguinem Jezrael super domum Jehu, et regnum Israel, Assyrio vincente, delevero, tunc illa die, et in illo tempore conteram omne robur exercitus Israel in valle Jezrael. Supra diximus Jezraelem, quae nunc juxta Maximianopolim est, fuisse metropolim 8 regni Samariae prope quam sunt campi latissimi, et vallis nimiae vastitatis, quae plus quam decem millium tenditur passibus. In hoc commisso certamine, ab Assyriis caesus est Israel, id est, decem tribus, quae ob Jeroboam de tribu Ephraim, qui primus schisma fecit in populo, appellatae sunt Ephraim. Interdum propter Joseph, qui fuit pater Ephraim, vocatur Joseph: nonnumquam Samaria, quae et ipsa altera urbs fuit metropolis decem tribuum, quae postea ab Augusto Caesare appellata est, Augusta, id est, Σεβαστή, in qua ossa Joannis Baptistae condita sunt. Post divisionem ergo duarum et decem tribuum, ob maximam partem multitudinis quae Jeroboam secuta est, nomen pristinum Israel remansit in decem tribubus. Et propter tribum Juda, quae regnavit in Jerusalem, aliae quae tribus appellatae sunt Judas: simulque typi veritas explicatur. Quomodo enim propter sanguinem Naboth [Al. Nabutha], qui effusus est in Jezrael, deleta est domus Achab, ut Eliae vaticinium compleretur: sic propter sanguinem veri Jezrael, hoc est, seminis Dei, regnum destructum est Judaeorum. In omnibus quidem prophetis, sed praecipue in Osee, decem tribus referuntur ad haereticos, quorum multitudo maxima est: duae autem tribus quae appellantur Juda, Ecclesiae personam possident, quae sub stirpe David regnabant [Al. regnant]. Arcus igitur haereticorum, de quibus scriptum, est: Filii Ephraim intendentes, et mittentes arcum, conversi sunt in die belli (Psal. LXXVII, 9), confringetur in valle seminis Dei, de quo humilia et terrena senserunt.

Nor is it strange if the house of Jehu be subverted, when also the kingdom of the house of Israel, that is, of the ten tribes, after not many years is to be altogether destroyed. For from Zechariah the son of Jeroboam, whose ancestor was Jehu, until the ninth year of Hoshea, under whom the ten tribes were led into captivity, forty-nine years are reckoned. And Zechariah being slain, who was the last of the lineage of Jehu, immediately the kings of the Assyrians took Reuben and Gad and the half tribe of Manasseh, which were across the Jordan; and then many cities of Samaria, and then all Naphtali, and at the end all the remaining tribes. Instead of Jehu, in the Vulgate Edition is read "Judah": but this seems to me to have grown in not by the fault of the Seventy interpreters, but by the unskillfulness of the writers, who, being ignorant of "Jehu," which was less common, wrote "Judah."

Moreover, the type of the seed of God, and the avenging of his blood, is referred to the passion of the Lord, on account of which both the house of Judah and the kingdom of all Israel is said to be subverted.

(Ver. 5.) And in that day I will break the bow of Israel in the valley of Jezreel. The LXX similarly. When I shall have avenged the blood of Jezreel upon the house of Jehu, and shall have destroyed the kingdom of Israel, the Assyrian being victorious, then in that day, and at that time, I will break all the strength of the army of Israel in the valley of Jezreel. We said above that Jezreel, which is now near Maximianopolis, was the metropolis of the kingdom of Samaria, near which are very wide fields, and a valley of excessive vastness, which stretches for more than ten thousand paces. In this joined battle, Israel was struck by the Assyrians, that is, the ten tribes, which because of Jeroboam of the tribe of Ephraim, who first made a schism in the people, were called Ephraim. Sometimes on account of Joseph, who was the father of Ephraim, it is called Joseph: sometimes Samaria, which itself was another metropolitan city of the ten tribes, which afterwards was called by Augustus Caesar "Augusta," that is, Sebastē (Σεβαστή), in which the bones of John the Baptist were placed. After the division, therefore, of the two and ten tribes, on account of the greatest part of the multitude which followed Jeroboam, the pristine name Israel remained in the ten tribes. And on account of the tribe of Judah, which reigned in Jerusalem, the others which were tribes were called Judah: and at the same time the truth of the type is explained. For just as on account of the blood of Naboth, which was shed in Jezreel, the house of Ahab was destroyed, so that the prophecy of Elijah might be fulfilled: so on account of the blood of the true Jezreel, that is, the seed of God, the kingdom of the Jews was destroyed. In all the prophets indeed, but especially in Hosea, the ten tribes are referred to the heretics, whose multitude is very great: but the two tribes which are called Judah possess the person of the Church, which were reigning under the lineage of David. Therefore the bow of the heretics, of whom it is written: The children of Ephraim bending and shooting the bow, were turned back in the day of battle (Psal. LXXVII, 9), shall be broken in the valley of the seed of God, concerning whom they felt humble and earthly things.

(Vers. 6, 7.) Et concepit adhuc, et peperit filiam, et dixit ei: Voca nomen ejus, Absque misericordia, quia non addam ultra misereri domui Israel; sed oblivione obliviscar eorum. Et domui Juda miserebor: et salvabo eos in Domino Deo suo: et non salvabo eos in gladio, et in arcu, et in bello, et in equis, et in equitibus. LXX: Et concepit adhuc, et peperit filiam, et dixit ei: Voca nomen ejus, Absque misericordia; quia nequaquam addam ultra misereri domui Israel: sed adversans adversabor eis: filiorum autem Juda miserebor, et salvabo eos in Domino Deo suo: et non salvabo eos in arcu, neque in gladio, neque in bello, 9 neque in equis, neque in equitibus. Postquam contritus est atque confractus arcus Israel, in valle Jezrael, et regnum decem tribuum destitutum, ita ut ducerentur in captivitatem, nequaquam jam Jezrael, id est, semen Dei, nec masculini sexus filius nascitur: sed filia, id est, femina fragilis sexus, et quae victorum pateat contumeliae, et vocatur Absque misericordia. Idcirco enim captiva ducta est, quia misericordiam Dei non habuit. Et considerata Domini indignatio. Quod nequaquam domui Israel se dicat misereri ultra, sed eos de memoria sua aeterna oblivione delere; quia usque hodie Persarum regibus serviunt, et numquam est eorum soluta captivitas. Domui autem Juda misericordiam pollicetur, et dicit, quia eos salvet in Domino Deo suo, vel in seipso qui loquitur: vel Pater salvet in Filio, juxta illud quod scriptum est: Pluit Dominus a Domino (Genes. XIX, 24) Salvavit eos enim [Al. etiam] quando Israel Assyriis traditus est, de manu Sennacherib, non in arcu et gladio et bello et in equitum multitudine, sed in suo robore, quando misit Angelum, et percussit de exercitu Sennacherib regis Assyriorum una nocte centum octoginta quinque millia (IV Reg. XIX). Juxta typum dicimus, eos qui propter sanguinem seminis Dei vocantur Absque misericordia, et dicere ausi sunt: Sanguis ejus super nos, et super filios nostros (Matth. XXVII, 25), hucusque servire Romanis. But the house of Judah, those namely of the Jews who confessed the Lord, were saved not in the strength of an army, but in the preaching of the Gospel. What we have interpreted in Israel and Judah both according to history and according to the type, let us refer to the conventicles of the heretics and to the Church of the Lord the Savior, because, while those are left without mercy and lose the kingdom, the Church has overcome by the power of her God.

(Ver. 6, 7.) And she conceived again and bore a daughter, and He said to him: Call her name "Without Mercy," for I will no more have mercy on the house of Israel; but I will utterly forget them. And I will have mercy on the house of Judah: and I will save them in the Lord their God: and I will not save them by the sword, and by the bow, and by battle, and by horses, and by horsemen. The LXX: And she conceived again and bore a daughter, and He said to him: Call her name "Without Mercy"; for I will by no means any more have mercy on the house of Israel: but opposing I will oppose them: but I will have mercy on the children of Judah, and will save them in the Lord their God: and I will not save them by the bow, nor by the sword, nor by battle, nor by horses, nor by horsemen. After the bow of Israel was bruised and broken in the valley of Jezreel, and the kingdom of the ten tribes was destitute, so that they were led into captivity, no longer now is Jezreel, that is, the seed of God, nor a son of the male sex born: but a daughter, that is, a female of the fragile sex, and who is open to the contempt of the victors, and is called "Without Mercy." For she was led captive for this reason, because she did not have the mercy of God. And the indignation of the Lord is to be considered. Because He says He will by no means have mercy on the house of Israel any more, but will delete them from His memory by an eternal oblivion; because even to this day they serve the kings of the Persians, and their captivity has never been loosed. But to the house of Judah He promises mercy, and says that He saves them in the Lord their God, either in Himself who speaks: or the Father saves in the Son, according to that which is written: The Lord rained from the Lord (Gen. XIX, 24). For He saved them even when Israel was delivered to the Assyrians, from the hand of Sennacherib, not by bow and sword and battle and in a multitude of horsemen, but in His own strength, when He sent an Angel, and struck from the army of Sennacherib the king of the Assyrians in one night a hundred and eighty-five thousand (IV Kings XIX). According to the type we say, those who on account of the blood of the seed of God are called "Without Mercy," and dared to say: His blood be upon us, and upon our children (Matth. XXVII, 25), even to this time serve the Romans. But the house of Judah, those namely of the Jews who confessed the Lord, were saved not in the strength of an army, but in the preaching of the Gospel. What we have interpreted in Israel and Judah both according to history and according to the type, let us refer to the conventicles of the heretics and to the Church of the Lord the Savior, because, while those are left without mercy and lose the kingdom, the Church has overcome by the power of her God.

(Vers. 8, 9.)---Et ablactavit eam quae erat absque misericordia: et concepit, et peperit filium, et dixit: Voca nomen ejus, Non populus meus: quia vos non populus meus; et ego non ero vester. LXX similiter. Qui vocabatur semen Dei versus in feminam [Al. femininam] et propter imbecillitatem virium, offensamque Dei, ductus in captivitatem, quia Domini misericordiam non habebat, nequaquam ablactatus dicitur, 10 sed ablactata: viri enim jam robur amiserat. Qui ablactatur, recedit a matre, parentis lacte non vescitur, alimentis sustentatur externis. Ita et Israel projectus a Domino, et captivitatis circumdatus angustiis, atque in Babylone cibis sustentatus immundis, vocatur non populus Dei, et aeterna gentis alienae feritur sententia, ut dicatur non populus meus, et abjiciatur [Al. abdicetur] in perpetuum. Quod recte intelligere possumus, et in omni populo Judaeorum, qui propter offensam seminis Dei captivitati traditus, regnum perdidit, et provinciam, appellaturque non populus Dei: et in persona haereticorum. Si quis autem contentiosus interpretes noluerit recipere ista, quae diximus, sed meretricem nomine Gomer filiam Deblaim, primum, et tertium masculos, secundam, quae media est, feminam intellexerit procreasse, hoc volens Scriptura sonare quod legitur, respondeat quomodo in Ezechiel illud exponat: ubi jubetur a Domino portare iniquitates domus Israel, id est, decem tribuum, et trecentis nonaginta diebus in uno latere sinistro dormire perpetuo, licet in LXX centum et nonaginta scripti sunt, et dormire ita ut numquam evigilet, nec mutet latus, nisi forte sopore satius paululum aperuerit oculos ad sumendum sordidissimum cibum subcinericii panis, qui de frumento, et hordeo, et taba, et lente, et milio coctus sit in humano stercore. Hoc enim rerum natura non patitur, ut quisquam hominum per trecentos nonaginta dies in uno semper latere dormiat. Et rursus, inquit: Suscipies iniquitates domus Juda, et diebus quadraginta dormies in latere dextro. Hi autem dies pro annis supputantur [Al. supputabantur], quibus Israel et Juda obsidione et captivitate longissima detinentur, ita ut vincti et immobiles, de altero in alterum latus se versare non possint. Si illa et caetera his similia, quae in Scripturis sanctis legimus, facta non potuerit approbare, sed aliud quid significare contenderit: ergo et meretrix ista mulier, et alia adultera mulier, quae aut prophetae jungebantur, aut servabantur a propheta, non turpem stupri conjunctionem, sed sacramenta indicant futurorum.

(Ver. 8, 9.) And she weaned her that was without mercy: and she conceived, and bore a son, and He said: Call his name, "Not My People": for you are not My people; and I will not be yours. The LXX similarly. He who was called the seed of God, having turned into a female [Al. feminine] and on account of the weakness of strength, and the offense against God, being led into captivity, because he did not have the mercy of the Lord, is by no means said to be weaned (masculine), but weaned (female): for he had already lost the strength of a man. He who is weaned, withdraws from the mother, is not fed by the parent's milk, is sustained by external nourishments. So also Israel, cast out by the Lord, and surrounded by the straits of captivity, and sustained in Babylon by unclean foods, is called "Not the People of God," and is struck by the eternal sentence of a foreign nation, so that it is called "Not My People," and is rejected forever. Which we can rightly understand both in the whole people of the Jews, who on account of the offense against the seed of God delivered to captivity, lost the kingdom and the province, and is called "Not the People of God": and in the person of the heretics. But if any contentious interpreter refuses to receive these things which we have said, but understands that a harlot by the name of Gomer the daughter of Diblaim procreated first and third males, the second, which is in the middle, a female, wishing the Scripture to sound what is read: let him answer how he explains that in Ezekiel: where he is commanded by the Lord to bear the iniquities of the house of Israel, that is, of the ten tribes, and for three hundred and ninety days to sleep on one left side perpetually—although in the LXX a hundred and ninety are written—and to sleep so that he never wakes up, nor changes side, unless perhaps satisfied by sleep he has opened his eyes a little to take the most sordid food of bread baked under the ashes, which is cooked of wheat, and barley, and beans, and lentils, and millet in human dung. For the nature of things does not allow this, that any man should sleep for three hundred and ninety days always on one side. And again, he says: Thou shalt take the iniquities of the house of Judah, and for forty days thou shalt sleep on the right side. These days, moreover, are reckoned for years, in which Israel and Judah are detained by a very long siege and captivity, so that bound and immobile, they cannot turn themselves from one side to the other. If he cannot prove that those and other things similar to these, which we read in the holy Scriptures, were done, but contends that they signify something else: therefore both this harlot woman, and the other adulterous woman, who either were joined to the prophet or were kept by the prophet, indicate not a shameful conjunction of stupor, but the mysteries (sacramenta) of things to come.

(Vers. 10.) Et erit numerus filiorum Israel quasi 11 arena maris, quae sine mensura est, et non numerabitur. Et erit in loco ubi dicitur eis: Non populus meus vos; dicitur eis, filii Dei viventis. Et congregabuntur filii Juda, et filii Israel pariter: et ponent sibi caput unum, et ascendent de terra: quia magnus est dies Jezrael. LXX: Et erit numerus filiorum Israel sicut arena maris, quae non mensurabitur, nec numerari potest. Et erit in loco ubi dictum est eis: Non populus meus vos: vocabuntur filii Dei viventis. Et congregabuntur filii Juda et filii Israel simul: et ponent sibi principatum unum, et ascendent de terra, quoniam magnus est dies Jezrael.

Legimus abjectionem decem tribuum, et non mensurabilem Israel, nec ultra populum Dei, indignatione perpetua condemnatum. Nunc discimus quomodo filii Juda et filii Israel pariter congregentur, et ponant sibi caput unum sive principatum [Al. principium], et ascendant de terra, et in loco ubi prius dicebatur, Non populus meus, appellentur filii Dei viventis, et hoc fieri, quia magnus sit dies Jezrael. Ambigenti et in varias sententias fluctuanti illud occurrit Pauli apostoli ad Romanos scribentis: Quod si volens Deus ostendere iram, et notam facere potentiam suam, sustinuit in multa patientia vasa irae apta in interitum, ut ostenderet divitias gloriae suae in vasa misericordiae, quae praeparavit in gloriam, quos et vocavit nos non solum ex Judaeis, sed etiam ex gentibus: sicut in Osee dicit: Vocavi non plebem meam, plebem meam, et non misericordiam consecuta, misericordiam consecutam. Et erit in loco ubi dictum est eis: Non plebs mea vos, ibi vocabuntur filii Dei vivi. Isaias autem clamat pro Israel: Si fuerit numerus filiorum Israel tamquam arena maris, reliquiae salvae fient. Verbum enim consummans et brevians in aequitate: quia verbum brevium faciet Dominus super terram. Et sicut praedixit Isaias (Cap. I, 9): Nisi Dominus sabaoth reliquisset nobis semen, sicut Sodoma facti essemus, et sicut Gomorra similes fuisset. Quid ergo dicemus: Quod gentes quae non sectabantur justitiam, apprehenderunt justitiam? justitiam autem quae ex fide est: Israel vero sectans legem justitiae, in legem justitiae non pervenit (Rom. IX, 22 seqq.).

(Ver. 10.) And the number of the children of Israel shall be as the sand of the sea, which is without measure, and shall not be numbered. And it shall be in the place where it shall be said to them: You are not My people; it shall be said to them, ye are the sons of the living God. And the children of Judah and the children of Israel shall be gathered together: and they shall appoint themselves one head, and shall come up out of the land: for great is the day of Jezreel. The LXX: And the number of the children of Israel shall be as the sand of the sea, which shall not be measured, nor can it be numbered. And it shall be in the place where it was said to them: You are not My people: they shall be called the sons of the living God. And the children of Judah and the children of Israel shall be gathered together: and they shall appoint for themselves one principedom, and shall come up out of the land, for great is the day of Jezreel.

We read the rejection of the ten tribes, and an unmeasurable Israel, no longer the people of God, condemned by perpetual indignation. Now we learn how the children of Judah and the children of Israel are gathered together alike, and appoint for themselves one head or principedom [Al. principle], and come up out of the land, and in the place where previously it was said, Not My people, they are called sons of the living God, and that this happens because great is the day of Jezreel. To one doubting and fluctuating among various opinions, that of the apostle Paul writing to the Romans occurs: What if God, willing to show His wrath and to make His power known, endured with much patience the vessels of wrath fitted for destruction, that He might show the riches of His glory upon the vessels of mercy, which He prepared for glory, whom He also called, us, not only from the Jews but also from the gentiles? as He says in Hosea: I have called her My people, who was not My people, and her having obtained mercy, who had not obtained mercy. And it shall be in the place where it was said to them: You are not My people, there they shall be called the sons of the living God. Moreover, Isaiah cries out for Israel: If the number of the children of Israel shall be as the sand of the sea, a remnant shall be saved. For the Word is finishing and shortening in equity: because a shortened word the Lord will make upon the earth. And as Isaiah foretold (Chap. I, 9): Unless the Lord of sabaoth had left us a seed, we should have been made as Sodom, and should have been like unto Gomorrah. What then shall we say? That the gentiles who did not follow after justice, have attained to justice? even the justice which is of faith: but Israel following after the law of justice, has not come unto the law of justice (Rom. IX, 22 seq.).

Igitur beatus apostolus Osee prophetae assumens testimonium, et exponens illud super vocatione gentium, 12 et eorum fide qui ex Judaeis credere voluerunt, omnem nobis difficultatem interpretationis abscidit, asserens Christi temporibus esse completum, ut scilicet in Israel eligantur duodecim tribus, hoc est, omnis populus Judaeorum, et in Juda hi qui ex gentibus Jesum Dominum confitentur. Si quis autem alienus a fide Christi, et non recipiens auctoritatem novi Testamenti, sed de numero circumcisionis, responderit filios Juda et filios Israel duas tribus sonare et decem, de quibus crebro diximus, et in hoc dantes manus, nihil fidei nostrae necere monstrabimus. Sed postquam fuerit numerus filiorum Israel quasi arena maris in toto orbe dispersus, et omnem supputationem vicerit populi multitudo, tunc habebit licentiam Israel, qui hodie quoque captivus est, et qui prius dicebatur absque misericordia, et non populus meus, cum duabus tribubus, id est, Juda et Benjamin, quarum magna pars in Christum credidit, inire concordiam, de quo scripsit Ezechiel: Et princeps unus in medio eorum, David servus meus, et resuscitabuntur quasi ab inferis mortui (Ezech. XXXIV, 24), Juda scilicet et Israel qui in infidelitate mortui erant. Et haec omnia fient, quia magnus est dies seminis Dei, qui interpretatur Christus. Ex quo perspicuum est, ideo in typo Naboth [Al. Nabutha] Jezraelitis sanguinem praecessisse, ut veritas compleretur in Christo. In hoc enim et non in illo magnus est dies Jezrael, de quo dicitur. Haec est dies quam fecit Dominus: exultemus et laetemur in ea (Psal. CXVII, 24).

Interpretationis tertiae quam suscepimus, Israel in haereticis, Juda in Ecclesiae hominibus exponendis, hic sensus est: Ut postquam Lord in claritate sua venerit regnaturus, hi qui ante vocabantur, non populus ejus, vocentur filii Dei viventis: cum Judae, id est, Ecclesiae Dei fuerint copulati, et unum caput Christum habuerint, et ascenderint de terra, id est, de terrenis sensibus et humilitate litterae, et susceperint magnum diem seminis Dei. Pro οὐκ ἡλεῆμένῃ, id est, absque misericordia, in quibusdam fertur exemplaribus, οὐκ ἡγαπημένῃ, 13 id est, non dilecta. Sed veriora sunt exemplaria, quae habent, absque misericordia; maxime quia ad distinctionem Israelis, cui non miseretur, infert Deus: Domui autem Juda miserebor.

Therefore the blessed apostle, assuming the testimony of the prophet Hosea, and explaining it concerning the calling of the nations, and the faith of those who from the Jews wished to believe, cut off for us all difficulty of interpretation, asserting that it was fulfilled in the times of Christ, so that namely in Israel the twelve tribes are chosen, that is, the whole people of the Jews, and in Judah those who from the gentiles confess Jesus as Lord. But if anyone alien to the faith of Christ, and not receiving the authority of the New Testament, but of the number of the circumcision, should answer that the sons of Judah and the sons of Israel sound like the two tribes and the ten, concerning which we have frequently spoken, even in this giving hands, we shall show that nothing harms our faith. But after the number of the children of Israel shall have been like the sand of the sea dispersed in all the world, and the multitude of the people shall have overcome all reckoning, then Israel, which today also is captive, and which previously was called "Without Mercy" and "Not My People," will have license to enter into concord with the two tribes, that is, Judah and Benjamin, a great part of whom believed in Christ, so that faith may join those separated in bodies, and they may appoint for themselves one head and prince, concerning whom Ezekiel wrote: And one prince in the midst of them, David my servant, and they shall be raised up as if dead from the lower parts (Ezek. XXXIV, 24), Judah namely and Israel who were dead in infidelity. And all these things shall be done, because great is the day of the seed of God, which is interpreted as Christ. From which it is clear, that for this reason in the type of Naboth the Jezreelite blood preceded, so that the truth might be fulfilled in Christ. For in this and not in that one great is the day of Jezreel, concerning which it is said: This is the day which the Lord hath made: let us exult and be glad in it (Psal. CXVII, 24).

Of the third interpretation which we have undertaken, explaining Israel as heretics and Judah as the men of the Church, this is the sense: That after the Lord shall have come in His clarity to reign, those who before were called Not His people, may be called sons of the living God: when they shall have been joined to Judah, that is, to the Church of God, and shall have had one head, Christ, and shall have come up out of the land, that is, from earthly senses and the humility of the letter, and shall have received the great day of the seed of God. Instead of *ouk eleēmēnē*, that is, "without mercy," in some copies is brought *ouk agapēmēnē*, that is, "not beloved." But those copies are truer which have "without mercy"; especially because for the distinction of Israel, on whom He does not have mercy, God brings in: But on the house of Judah I will have mercy.

(Cap. II.—Vers. 1.) Dicite fratribus vestris, populus meus, et sorori vestrae, misericordiam consecuta [Al. consecutae]. LXX: Dicite fratri vestro, populus meus, et sorori vestrae, misericordiam consecuta. Quia magnus est dies Jezrael, in quo Judas et Israel unum habebunt principem, et nequaquam dicitur Israeli, non populus meus: sed econtrario vocabuntur filii Dei viventis: idcirco, o homines tribus Juda, nolite despairare decem tribuum salutem, sed eas quotidie et sermone et voto et litteris ad poenitentiam provocate, quia frater vester appellantur et soror: frater, ex eo quod dicitur, populus meus: soror, ex eo quod appellantur, misericordiam consecuta. Aliter: Qui in Christum creditis, et estis tam ex Judaeis quam ex gentibus, dicite fractis ramis, et priori populo, qui projectus est: populus meus, quia frater tuus est, et misericordiam consecuta, quia soror tua est. Cum enim intraverit plenitudo gentium, tunc omnis Israel salvus fiet (Rom. XI, 25). Hoc idem nobis praecipitur, ne haereticos penitus desperemus, sed provocemus ad poenitentiam: et illorum salutem germanitatis optemus affectu.

(Vers. 2, 3.) Judicate matrem vestram, judicate, quoniam ipsa non uxor mea, et ego non vir ejus: auferat fornicationes suas a facie sua, et adulteria sua de medio uberum suorum: ne forte exspoliam eam nudam, et statuam eam secundum diem nativitatis suae. LXX: Judicamini cum matre vestra, judicamini, quia haec non uxor mea, et ego non vir ejus, et auferam fornicationem ejus a facie mea, et adulteria ejus de medio uberum illius: ut exspoliam eam nudam, et restituam eam juxta diem nativitatis suae. Hucusque ad Israel populum, hoc est, decem tribus sermo directus est. Nunc alterum caput incipit, et praecipitur filiis, id est, populo, ut ineant judicium adversum matrem suam, quae eos genuit, quae de meretrice uxor effecta, mores pristinos non reliquit, et rursum fornicata est cum amatoribus suis. Et vide clementiam viri. Jam repudiata est, jam abjecta est, 14 jam ei locutus est: Haec non uxor mea, et ego non vir ejus: tamen praecipit filiis, ut nequaquam ad uxorem patris quam ille dimisit, sed ad matrem suam loquantur quae eos genuit. Loquuntur autem ad poenitentiam provocantes, ut auferat fornicationes a facie sua, et adulteria sua de medio uberum suorum.

(Chap. II.—Ver. 1.) Say to your brothers, "My people," and to your sister, "Having obtained mercy" [Al. having obtained]. The LXX: Say to your brother, "My people," and to your sister, "Having obtained mercy." Because great is the day of Jezreel, in which Judah and Israel shall have one prince, and by no means shall it be said to Israel, "Not My people": but on the contrary they shall be called sons of the living God: therefore, O men of the tribe of Judah, do not despair of the salvation of the ten tribes, but provoke them daily both by speech and by vow and by letters to repentance, because they are called your brother and sister: brother, from that which is said, "My people": sister, from that which they are called, "Having obtained mercy." Otherwise: You who believe in Christ, and are both from the Jews and from the gentiles, say to the broken branches, and to the former people, who were cast out: "My people," because he is thy brother, and "Having obtained mercy," because she is thy sister. For when the fullness of the nations shall have entered, then all Israel shall be saved (Rom. XI, 25). This same thing is commanded to us, that we should not utterly despair of heretics, but provoke them to repentance: and wish for their salvation with the affection of brotherhood.

(Ver. 2, 3.) Judge your mother, judge, for she is not my wife, and I am not her husband: let her take away her fornications from her face, and her adulteries from between her breasts: lest perhaps I strip her naked, and set her according to the day of her birth. The LXX: Be judged with your mother, be judged, because she is not my wife, and I am not her husband, and I will take away her fornication from my face, and her adulteries from between her breasts: that I may strip her naked, and restore her according to the day of her birth. Hitherto the discourse has been directed to the people of Israel, that is, the ten tribes. Now another chapter begins, and it is commanded to the sons, that is, the people, that they enter into judgment against their mother, who bore them, who having been made a wife from a harlot, did not leave her pristine manners, and fornicated again with her lovers. And see the clemency of the man. Already she has been repudiated, already she has been cast out, already He has spoken to her: "She is not my wife, and I am not her husband": yet He commands the sons, that they should by no means speak to the wife of the father whom he has dismissed, but to their mother who bore them. Moreover, let them speak provoking her to repentance, that she may take away fornications from her face, and her adulteries from between her breasts.

Fornicaria est, quae cum pluribus copulatur. Adultera, quae unum virum deserens, alteri jungitur. Quorum utrumque est Synagoga, quae si permanserit in fornicatione et adulterio, auferet ab ea Deus vestem et ornamenta quae dederat. De quibus scribit Ezechiel: In die quando nata es, non ligaverunt mamillas tuas, et sale non es salita: et transivi per te, et inveni te nudam, et deturpatam, et conspersam in sanguine (Ezech. XVI, 4, 5). Et post paululum: Indui te byssino et subtilibus, et ornamenta circumposui tibi, et dedi armillas circa manus tuas, et monile circa collum tuum. Haec tunc ei dedit maritus largissimus, quando invenit illam in Aegypto idololatriae libidine constupratam et divaricantem omnibus pedes suos. Et nunc comminatur, si ad virum suum noluerit reverti, ita eam futuram absque Deo et viro, sicut prius in Aegypto fuerat. Ne semper triplici explanatione tendamus volumina, hoc raro admonuisse sufficiat, quae dicta sunt convenire et Judaeis negantibus Christum, et haereticis fidem Domini relinquentibus: quorum fornicatio proprie inter ubera est, et in artificio idolorum et variorum dogmatum corde versatur, qui revertentur ad diem nativitatis suae, ut si non egerint poenitentiam, ethnicis comparentur.

Et ponam eam quasi solitudinem, et statuam eam velut terram inviam, et interficiam eam siti [Vulg. in siti]. LXX: Et ponam eam ut desertum, et statuam eam sicut terram sine aqua, et occidam illam in siti. Si noluerit ad meliora converti, faciam illi quod feci in solitudine, ut ducti in captivitatem cadant in terra aliena, patientes sitim omnium bonorum, et ad patriam suam redire non valeant. Vel certe audiant in Evangelio: Relinquetur vobis domus vestra deserta (Matth. XXIII). Et mittet ei Dominus non famem panis, nec sitim aquae; sed famem audiendi 15 verbum Domini (Amos. VIII). De quo et Isaias loquitur: Erunt sicut paradisus aquam non habens (Isai. I, 30). Haeretici qui abjecti sunt a Domino, si non redierint ad pristinam domum, sic omnium rerum patientur penuriam, ut etiam quod falsum habere videntur, redigatur ad nihilum.

(Vers. 4, 5.) Et filiorum illius non miserebor, quoniam filii fornicationum sunt, quia fornicata est mater eorum: confusa est quae concepit eos, quia dixit: Vadam post amatores meos, qui dant panes mihi, et aquas meas, lanam meam, et linum meum, et oleum meum, et potum meum. LXX: Et filiorum ejus non miserebor: quoniam filii fornicationis sunt, quia fornicata est mater eorum: confusa est quae peperit eos, dixit enim: Vadam post amatores meos, qui dant mihi panes meos et aquam meam, et vestimenta mea, et linteamina mea, et oleum meum, et omnia quae mihi necessaria sunt.

She is a fornicatress who is joined with many. An adulteress, who deserting one husband, is joined to another. Both of which is the Synagogue, from which, if she remains in fornication and adultery, God will take away the garment and ornaments which He had given. Of which Ezekiel writes: In the day when thou wast born, they did not bind thy breasts, and with salt thou wast not salted: and I passed by thee, and found thee naked, and defiled, and sprinkled in blood (Ezek. XVI, 4, 5). And after a little: I clothed thee with fine linen and subtle things, and put ornaments about thee, and gave bracelets about thy hands, and a necklace about thy neck. These then the most generous husband gave to her, when He found her in Egypt defiled by the lust of idolatry and spreading her feet to all. And now He threatens, if she will not return to her husband, that she shall be thus without God and a husband, just as she had been before in Egypt. Lest we should always stretch out the volumes with a triple explanation, let it suffice to have rarely warned of this, that the things said agree both with the Jews denying Christ, and with heretics leaving the faith of the Lord: whose fornication is properly between the breasts, and is turned in the heart in the craftsmanship of idols and various dogmas, who shall return to the day of their birth, so that if they do not do penance, they may be compared to the heathens.

And I will set her as a solitude, and will set her like a land without a way, and will kill her with thirst [Vulg. in thirst]. The LXX: And I will set her as a desert, and will set her like a land without water, and will kill her in thirst. If she will not be converted to better things, I will do to her what I did in the solitude, so that led into captivity they may fall in a foreign land, suffering the thirst of all good things, and may not be able to return to their country. Or certainly let them hear in the Gospel: Your house shall be left to you desert (Matth. XXIII). And the Lord will send upon her not a famine of bread, nor a thirst of water; but a famine of hearing the word of the Lord (Amos VIII). Of which also Isaiah speaks: They shall be as a paradise not having water (Isa. I, 30). Heretics who have been cast out by the Lord, if they do not return to their pristine house, will thus suffer penury of all things, so that even what they seem to have falsely, shall be reduced to nothing.

(Ver. 4, 5.) And I will not have mercy on her children, for they are the children of fornications, because their mother has fornicated: she that conceived them is confounded, because she said: I will go after my lovers, who give me my bread and my water, my wool and my flax, and my oil and my drink. The LXX: And I will not have mercy on her children: for they are the children of fornication, because their mother has fornicated: she that bore them is confounded, for she said: I will go after my lovers, who give me my bread and my water, and my garments, and my linens, and my oil, and all things which are necessary for me.

Hoc plus faciam ei cui dixi, non uxor mea, et ego non vir tuus, et ponam eam quasi solitudinem, et faciam eam velut terram inviam. Quando enim de Aegypto eduxi eam, interfectis parentibus, filii eorum terram repromissionis ingressi sunt. Nunc autem fornicariae matris liberi peribunt cum matre meretrice, quoniam filii fornicationis sunt, et mali ex malis geniti. Quibus in Evangelio dicitur: Generatio viperarum (Matth. III, 7): quae in tantam venit impudentiam, ut audiret per Jeremiam: Facies meretricis facta est tibi: impudorata es tu (Jerem. III, 3). An non est hoc durae frontis et meretriciae impudentiae, ut in suo scelere gloriatur, et dicat: Sequar amatores meos; vadam ad idola quae mihi et ad victum et ad vestitum necessaria praebuerunt. Omnia quae propheticus sermo describit, spiritualiter a Domino accepere Judaei. Et quia Dei filium negaverunt, eligentes sibi Barabbam latrocinii et seditionis auctorem, et crucifigentes Filium Dei (Joan. XVIII). Propterea usque hodie sequuntur daemones, et Dei beneficia ad illos referunt, qui cultorum suorum animas perdiderunt. Panes et aquas habent et haeretici, quorum panis luctus est, et aquae eorum coenosae, quae suffocant et interficiunt baptizatos. Habent et lanam de scabidis ovibus, et linum in nigredine perseverans, oleumque, de quo propheta dicit: Oleum peccatoris non impinguet caput meum (Psal. CLX, 5), et potum aquarum Aegypti, de quibus clamat 16 Jeremia: Quid tibi et viae Aegypti, ut bibas aquam Geon (Jerem. II, 18)? Et: Quid tibi et viae Assyriorum ut bibas aquas fluminum? Breviter cuncta percurrimus, ut ad reliqua transeamus.

(Vers. 6, 7.) Propter hoc ecce ego sepiam viam tuam spinis, et sepiam eam maceria, et semitas suas non inveniet, et sequetur amatores suos, et non apprehendet eos, et quaeret eos et non inveniet, et dicit: Vadam et revertar ad virum meum priorem, quia bene mihi erat tunc, magis quam nunc. LXX: Propterea ecce ego sepiam viam ejus in sudibus, et obstruam vias illius: et semitam suam non inveniet. Et persequetur amatores suos, et non apprehendet illos, et quaeret eos, et non inveniet; et dicit: Vadam et revertar ad virum meum priorem, quia melius mihi erat tunc, quam nunc est.

This more will I do to her to whom I said, She is not my wife, and I am not her husband, and I will set her like a solitude, and make her like a land without a way. For when I led her out of Egypt, the parents being slain, their children entered the land of promise. But now the children of the fornicating mother shall perish with the harlot mother, for they are the children of fornication, and bad ones generated from bad ones. To whom it is said in the Gospel: Generation of vipers (Matth. III, 7): which came to such impudence, that she heard through Jeremiah: A harlot's face is made to thee: thou art become impudent (Jerem. III, 3). Or is this not of a hard forehead and harlot's impudence, that she should glory in her crime, and say: I will follow my lovers; I will go to the idols which provided for me the things necessary both for food and for clothing. All the things which the prophetic discourse describes, the Jews received spiritually from the Lord. And because they denied the Son of God, choosing for themselves Barabbas the author of robbery and sedition, and crucifying the Son of God (John XVIII). Therefore even to this day they follow demons, and refer the benefits of God to those who have lost the souls of their worshippers. Bread and water have heretics also, whose bread is mourning, and their waters are muddy, which suffocate and kill the baptized. They have also wool from scabby sheep, and flax persevering in blackness, and oil, of which the prophet says: Let not the oil of the sinner fatten my head (Psal. CXLI, 5), and the drink of the waters of Egypt, concerning which Jeremiah cries out: What hast thou to do with the way of Egypt, to drink the water of Gihon (Jerem. II, 18)? And: What hast thou to do with the way of the Assyrians to drink the waters of the rivers? We run through everything briefly, that we may pass on to the rest.

(Ver. 6, 7.) For this reason, behold, I will hedge thy way with thorns, and I will hedge it with a wall, and she shall not find her paths; and she shall follow her lovers, and shall not overtake them; and she shall seek them and shall not find them, and she shall say: I will go and return to my first husband, because it was well with me then, more than now. The LXX: Therefore behold, I will hedge her way in stakes, and I will obstruct her ways: and she shall not find her path. And she shall pursue her lovers, and shall not overtake them, and she shall seek them, and shall not find them; and she shall say: I will go and return to my first husband, because it was better for me then, than it is now.

Dixerat meretrix: Vadam post amatores meos, qui omnium rerum mihi abundantiam praeberunt. Respondit Dominus: Ego sepiam viam tuam spinis, sive sudibus, ne possis ire quo desideras, et interponam maceriam, sive murum et semitas tuas quas crebro triveras pede, non invenes, ne apprehendas eos quos tanto studio sequebaris, ut rerum necessitate compulsa revertaris ad virum tuum, et dicas illud de Evangelio: Quanti mercenarii in domo patris mei abundant panibus, ego autem hic fame pereor. Surgam et ibo ad patrem meum et dicam illi: Pater, peccavi in coelum et coram te, et jam non sum dignus vocari filius tuus, fac me sicut unum de mercenariis tuis. Ex quo intelligimus quod providentia Dei saepe nobis accidant mala, ne habeamus ea quae cupimus, et variis oppressi calamitatibus hujus saeculi ac miseriis, ad Dei servitutem redire cogamur. Amatores autem Jerusalem et gentis Judaeae, secundum historiam illius temporis, Assyrios atque Chaldaeos et Aegyptios nationesque caeteras intelligamus, cum quorum idolis fornicata est, a quibus bellorum tempore, et premementibus malis frustra speravit auxilium. Hos amatores juxta intelligentiam spiritualem sequuntur haeretici, a quibus saepe deserti, malorum pondere ad sinum matris Ecclesiae revertuntur. Per omnia enim flagella atque tormenta eruditur Israel.

(Vers. 8.) Et haec nescivit, quia ego dedi ei frumentum et vinum, et oleum, et argentum multiplicavi ei et aurum, quae fecerunt Baal. LXX: Et ipsa nescivit quia ego dedi ei frumentum, et vinum, et oleum, et argentum multiplicavi ei: haec autem argentea et aurea fecit ipsi Baal. Ad superiora respondit, dixerat enim: Vadam post amatores meos, qui dant panes mihi, et aquas meas, lanam, et linum, et oleum, et potum meum, quae universa susceperat, ut in Dei cultum verteret. Illa vero panem et vinum, qui confirmat, et quod laetificat cor hominis (Psal. CIII), et oleum quod illuminat omnem hominem venientem in hunc mundum (Joan. I), et argentum de quo saepe diximus: Eloquia Domini, eloquia casta, argentum igne examinatum, probatum terrae, purgatum septuplum (Psal. XI, 7). Et aurum de quo legimus: Si dormiatis inter medios cleros, pennae columbae deargentatae, et posteriora dorsi ejus in virore auri (Psal. LXXXVII, 14), vertit in idola, et fecit Baal, quod interpretatur superior et devoratio: dum aut majora se putat habere dogmata quam Ecclesia, aut in ipsa falsae opinionis scientia devoratur. Quod autem juxta litteram, auro et argento et cunctis opibus abundaverit Jerusalem, et fecerit idola Baal daemoni Sidoniorum, sive, ut quidam rectius arbitrantur, Babylonio, ex quo et Bel dicitur, Ezechiel plenius in suo ponit volumine, et omnis prophetarum narrat chorus.

The harlot had said: I will go after my lovers, who provided me with an abundance of all things. The Lord responded: I will hedge thy way with thorns, or stakes, lest thou be able to go where thou desirest, and I will interpose a wall, or a rampart (*maceria*), and thy paths which thou hadst frequently worn with thy foot, thou shalt not find, lest thou overtake those whom thou wert following with such great zeal, so that, compelled by the necessity of things, thou mayest return to thy husband, and say that word from the Gospel: How many hired servants in my father's house abound with bread, but I here perish with hunger. I will arise and go to my father and say to him: Father, I have sinned against heaven and before thee, and I am no longer worthy to be called thy son, make me as one of thy hired servants. From which we understand that by the providence of God evils often happen to us, lest we have those things which we desire, and being oppressed by various calamities of this world and miseries, we may be forced to return to the service of God. Moreover, let us understand the lovers of Jerusalem and of the Jewish nation, according to the history of that time, to be the Assyrians and Chaldeans and Egyptians and other nations, with whose idols she fornicated, from whom in the time of wars and pressing evils she hoped for help in vain. These lovers, according to spiritual understanding, heretics follow, by whom being often deserted, they return to the bosom of mother Church under the weight of evils. For Israel is instructed through all scourges and torments.

(Ver. 8.) And she knew not that I gave her corn and wine, and oil, and multiplied to her silver and gold, which they made Baal. The LXX: And she knew not that I gave her corn, and wine, and oil, and multiplied silver to her: but these silver and golden things she made for Baal himself. He responds to the above, for she had said: I will go after my lovers, who give me my bread and my water, my wool and my flax, and my oil and my drink; all of which she had received that she might turn them to the worship of God. But she turned the bread and wine, which strengthens and which gladdens the heart of man (Psal. CIV), and the oil which illuminates every man coming into this world (John I), and the silver of which we have often spoken: The words of the Lord, chaste words, silver examined by fire, proved from the earth, purged sevenfold (Psal. XII, 7). And the gold of which we read: If you sleep among the midst of the lots, the wings of a dove silvered, and the hinder parts of her back in the paleness of gold (Psal. LXVIII, 14), she turns into idols, and made Baal, which is interpreted superior and devourer (devoratio): while she either thinks she has greater dogmas than the Church, or is devoured in the very knowledge of false opinion. But that according to the letter, Jerusalem abounded in gold and silver and all riches, and made idols of Baal to the demon of the Sidonians, or, as some more correctly think, to the Babylonian, from which he is also called Bel, Ezekiel sets forth more fully in his volume, and the whole chorus of the prophets relates.

(Vers. 9.) Idcirco revertar [Vulg. convertar] et sumam frumentum meum in tempore suo, et vinum meum in tempore suo, et liberabo lanam meam, et linum meum, quae operiebant ignominiam ejus. LXX: Propterea revertar et tollam triticum meum in tempore suo, et vinum meum in tempore suo, et auferam vestimenta mea, et linteamina mea, ne operiant ignominiam ejus. Gravior poena est, quando in tempore messis et vindemiae speratae fruges auferuntur et vinum, et quodammodo tentae tolluntur e manibus. Sin autem in tempore areae et praeli et torcularis, quando sterilitatem praeteritam novis frugibus terra fecundat, omnium rerum penuria est, quid de reliquo anni tempore, quando vetera conservantur, aestimare debemus? Liberatur autem lana et linum, sive vestes et linteamina, ne ultra ignominiam operiant meretricis: ut scilicet Dei nudetur auxilio: et omnium ab eo angelorum tutela discedat. Unde et apostolus liberari dicit creaturam a servitute corruptionis in libertatem gloriae filiorum Dei (Rom. VIII). Multi acceperunt aurum et argentum sapientiae et eloquentiae, de quibus facerent candelabrum septem lucernarum ex auro purissimo, et mensam propositionis auream, et propitiatorium, et Cherubim auri splendore radiantia, et bases columnarum argenteas, et triticum sermonis Dei, et vinum gaudium Spiritus sancti: vestimenta quoque et linteamina quibus credentes vestirentur in Christo: quae universa verterunt in idololatriae cultum, varia errorum dogmata componentes, et decepti alios deceperunt. Quae omnia auferet Deus, ut qui ex copia datorem non senserant, sentiant ex penuria.

(Vers. 10, 11, et 12.) Et nunc revelabo stultitiam ejus in oculis amatorum ejus: et vir non eruet eam de manu mea, et cessare faciam omne gaudium ejus, solemnitatem ejus, neomeniam ejus, sabbatum ejus, et omnia festa tempora ejus: et corrumpam vineam ejus, et ficum ejus, de quibus dixit: Mercedem hae meae sunt, quas dederunt mihi amatores mei: et ponam eam in saltum, et comedet eam bestia agri.

LXX: Et nunc revelabo immunditiam ejus in conspectu amatorum illius; et nullus eruet eam de manu mea: et avertam omnes laetitia ejus, solemnitates illius, et neomenias, et sabbatha, et cunctas festivitates illius, et disperdam vineam ejus, et ficam illius, quae dixit: Mercedem meae istae sunt, quas dederunt mihi amatores mei: et ponam eam in testimonium, et comedent eam bestiae agri:

Quod sequitur: Volatilia coeli et reptilia terrae, $\tilde{A}$. obelo praenotandum est. Pro saltu quoque, quod Hebraice dicitur JAR ($\text{ } \text{ }$), unde CARIATH JARIM ($\text{ } \text{ }$), interpretatur villa silvarum, LXX transtulerunt testimonium. RES ET DALETH litterarum falsi similitudine. Si enim pro RES DALETH legatur, testimonium dicitur: ita dumtaxat, ut JOD littera non praecedat.

(Ver. 9.) Therefore I will return [Vulg. I will be converted] and I will take my corn in its time, and my wine in its time, and I will set free my wool and my flax, which covered her ignominy. The LXX: Therefore I will return and I will take away my wheat in its time, and my wine in its time, and I will take away my garments and my linens, that they may not cover her ignominy. It is a heavier punishment when in the time of harvest and vintage the hoped-for fruits and wine are taken away, and in a way, being held, are snatched from the hands. But if in the time of the threshing-floor and the press and the wine-press, when the earth fertilizes past sterility with new fruits, there is a penury of all things, what ought we to estimate concerning the rest of the time of the year, when old things are preserved? Moreover, the wool and flax, or garments and linens, are set free, lest they cover the ignominy of the harlot any longer: so that, namely, she may be stripped of the help of God, and the protection of all the angels may depart from her. Wherefore also the Apostle says that the creature is set free from the servitude of corruption into the liberty of the glory of the children of God (Rom. VIII). Many received the gold and silver of wisdom and eloquence, from which they might make a candlestick of seven lamps of the purest gold, and a golden table of proposition, and a propitiatory, and Cherubim radiating with the splendor of gold, and silver bases of columns, and the wheat of the word of God, and the wine which is the joy of the Holy Spirit: garments also and linens with which believers might be clothed in Christ: all of which they turned to the worship of idolatry, composing various dogmas of errors, and being deceived they deceived others. All of these things God will take away, so that they who had not perceived the Giver from the abundance, may perceive Him from the penury.

(Verses 10, 11, and 12.) "And now I will reveal her foolishness in the eyes of her lovers: and no man shall deliver her out of my hand, and I will cause all her joy to cease, her solemnity, her new moon, her sabbath, and all her festival times: and I will destroy her vineyard and her fig tree, of which she said: These are my rewards, which my lovers have given me: and I will make her a forest, and the beast of the field shall devour her."

LXX: "And now I will reveal her uncleanness in the sight of her lovers; and no one shall deliver her out of my hand: and I will turn away all her joys, her solemnities, and her new moons, and her sabbaths, and all her festivities, and I will destroy her vineyard and her fig trees, of which she said: These are my rewards, which my lovers have given me: and I will set her for a testimony, and the beasts of the field shall devour her."

What follows: "The fowls of the air and the creeping things of the earth," is to be marked with an obelus. Also, for "forest" (saltus), which is called YAAR in Hebrew, whence KIRIATH JEARIM is interpreted as the village of the forests, the LXX translated "testimony." By a false similarity of the letters RESH and DALETH. For if DALETH is read instead of RESH, it is called "testimony"; provided, however, that the letter YOD does not precede.

Liberatis ergo veste et linteamine, ne operirent ultra ignominiam fornicariae, omnis turpitudine Jerusalem, sive stultitia, per quam operata est turpitudinem, revelabitur in conspectu amatorum ejus, ut quam velatam desiderabant, apertam contemnant. Cumque tradita fuerit amatoribus suis Assyriis, sive daemonibus, quibus et ipsa et Assyrii serviunt, nullus, inquit, eam de manu mea poterit eripere, probata imbecillitate daemoniaca, quod quos rebus omnibus abundantes receperant, oppressos malis liberare non possunt.

Tradita autem Babyloniae servituti, nequaquam tres solemnitates Paschae et Pentecostes et Tabernaculorum celebrare poterit. Non neomeniae, id est kalendarum, non sabbati exercere laetitiam, nec omnes festivitates quas uno nomine comprehendit. Vine quoque et ficus et rerum omnium abundantia corrumpetur: in vinea laetitiam, in ficu suavitatem et dulcedinem intellige, quae auferuntur gravissimae servitutis malis: et auferentur idcirco, quia non a Deo sibi donata quasi conjugii; sed ab amatoribus suis quasi meretrici pro libidinis mercedibus arbitrata est. Tunc nequaquam habebit arbores pomiferas, sed omnia vertentur in saltum. Et quia semel metaphoram a silvis ceperat, finit in reliquo, ut hostes a quibus devoranda sunt omnia, bestias nuncupet.

Haec et juxta historiam et juxta tropologiam infelix Judaea perpressa est, cujus omnis turpitudine in oculis gentium revelata est, et nullus eam eruere potuit de manibus Dei. Cessaverunt universae caeremoniae, in luctum est versa festivitas: omnia quae sibi putabat dari a daemonibus, nunc ob offensam Dei ablata cognoscit. Devoraverunt eam primum Assyrii atque Chaldaei, Medi et Persae atque Macedones, ad extremum saevissima laceravit bestia, Romanorum imperium, cujus in Daniele nomen tacetur, ut major formido his qui devorandi sunt, augeatur.

Quae de Judaea diximus, refer ad haereticos, qui prima fronte doctrinam et scientiam promittentes, egressi de Ecclesia deseruntur a Deo, et omnis eorum ignominia in conspectu amatorum ponitur, quos prius deceperant, et traditi bestiis quas propheta declinat, dicens: Ne tradas bestiis animam confitentem tibi (Psal. LXXIII, 19), earum morsibus derelinquentur.

(Vers. 13.) Et visitabo super eam dies Baalim, quibus accendebat incensum, et ornabatur inaure sua, et monili suo: et ibat post amatores suos: et mei obliviscebatur, dicit Dominus. LXX: Et ulciscar super eam dies Baalim, in quibus immolabat eis: et circumdabat sibi inaures suas, et monilia: et ibat post amatores suos: mei autem oblita est, dicit Dominus.

Therefore, having been stripped of her garment and linen cloth, so that they might no longer cover the ignominy of the harlot, all the filthiness of Jerusalem, or the foolishness through which she worked filthiness, shall be revealed in the sight of her lovers, so that they may despise her open whom they desired when she was veiled. And when she has been delivered to her lovers the Assyrians, or to the demons, whom both she and the Assyrians serve, no one, he says, will be able to snatch her out of my hand, the demonic weakness having been proved, because those whom they had received abounding in all things, they are unable to free when they are oppressed by evils.

Moreover, having been delivered to Babylonian servitude, she will by no means be able to celebrate the three solemnities of Passover, Pentecost, and Tabernacles. She will not exercise the joy of the new moon, that is, of the kalends, nor of the sabbath, nor all the festivities which he comprehends under one name. The vineyard also and the fig tree and the abundance of all things shall be destroyed: understand joy in the vineyard, and smoothness and sweetness in the fig tree, which are taken away by the evils of the most heavy servitude: and they shall be taken away for this reason, because she thought they were not given to her by God as to a wife, but by her lovers as to a harlot for the rewards of lust. Then she shall by no means have fruit-bearing trees, but all shall be turned into a forest. And because he had once taken the metaphor from the forests, he finishes in the rest by calling the enemies by whom all things are to be devoured, "beasts."

Unhappy Judea has suffered these things both according to history and according to tropology, whose every filthiness has been revealed in the eyes of the nations, and no one was able to deliver her out of the hands of God. All ceremonies ceased, festivity was turned into mourning: all things which she thought were given to her by demons, she now recognizes as taken away because of the offense against God. First the Assyrians and Chaldeans devoured her, then the Medes and Persians and Macedonians, and at the last a most savage beast tore her to pieces, the Roman Empire, whose name is kept silent in Daniel, so that a greater fear might be increased in those who are to be devoured.

What we have said of Judea, refer to heretics, who promising doctrine and knowledge at the first front, having gone out of the Church are deserted by God, and all their ignominy is placed in the sight of their lovers, whom they had previously deceived, and having been delivered to the beasts which the prophet avoids, saying: "Deliver not to the beasts the soul that confesses to thee" (Psalm 73:19), they shall be left to their bites.

(Ver. 13.) And I will visit upon her the days of Baalim, in which she burnt incense, and was adorned with her earring, and with her necklace: and she went after her lovers: and forgot me, saith the Lord. The LXX: And I will take revenge upon her for the days of Baalim, in which she sacrificed to them: and she put around herself her earrings, and necklaces: and she went after her lovers: but she forgot me, saith the Lord.

Servat personam meretricis, quae auro ornatur et gemmis, ut placeat amatoribus suis, et quidquid pulchritudinis non habet per naturam, arte conquirat. Has inanes, quibus aures ejus doctrina Dei fuerant adornatae, et has margaritas quae ex collo pretiosae pendebant, ita ut sponsus ad eam diceret et maritus: Collum tuum sicut monilia (Cant. I, 9), misit ante porcorum pedes, et dedit sanctum canibus (Matth. VII). Et impletum est quod in Proverbiis legimus: Sicut inauris aurea in naribus suis: ita mulieri pessimae pulchritudo (Prov. XI, 12). Haec autem universa faciebat, ut sequeretur amatores suos, et relinqueret virum. Tantumque fuit desiderium voluptatis ac libidinis, ut omnem memoriam amiserit maritalem, et oblita sit fuisse se conjugem. Quamobrem in ipsis solemnitatibus quibus incendebat thura daemonibus, visitabitur in plagis, et corripietur in poenis. Baal, numero singulari, Baalim pluraliter, eadem idola nominantur genere masculino. Ubi enim in fine Hebraici sermonis IM syllabam legimus, numero plurali est, genere masculino: ubi autem OTH, numero plurali, genere feminino. Ergo Seraphim et Cherubim plurali intelligimus numero, genere masculino. Sabaoth autem quod interpretatur militare, vel exercituum, vel virtutum, numero plurali, genere feminino. Itaque et Baalim masculino genere, numero sunt plurali: licet quidam male τῇ Βαὰλ et ταῖς Βααλεῖμ [Al. βαλὶμ] legant genere feminino. Quomodo autem decipiant haeretici amatores suos, et componantur eloquii venustate, structuraque verborum, ut mendacia simulent veritatem, et conjugalem pudicitiam derelinquant, et incendiant Baalim, id est, idolis, quae fecerunt sibi.

(Vers. 14.) Propter hoc ecce ego lactabo eam: et ducam eam in solitudinem, et loquar ad cor ejus. Et dabo ei vinitores ejus, ex eodem loco, et vallem Achor ad aperiendam spem. LXX: Ideo ecce ego seducam eam, et ponam illam quasi desertum; et loquar ad cor ejus, et dabo ei possessiones suas inde, et vallem Achor ad aperiendam intelligentiam ejus.

Pro eo quod nos diximus, ad aperiendam spem, et LXX verterunt, ad aperiendam intelligentiam ejus, interpretatus est Symmachus εἰς θύραν ἐλπίδος, id est, in ostium spei, Theodotion ἀνεῷξασθαι τὴν ὑπομονὴν αὐτῆς, id est, aperire patientiam, vel, exspectationem ejus. Postquam revelata fuerit ignominia Jerusalem, sive Judaeae meretricis in oculis amatorum ejus, et cessaverit universa solemnitas, vineam et ficum vel siccitas vel grando corruperit, et redacta in silvas atque infructuosas arbores, a bestiis fuerit devorata, et reddiderit ei Dominus cruciatus atque tormenta;

He preserves the person of the harlot, who is adorned with gold and gems, that she may please her lovers, and whatever beauty she has not by nature, she seeks by art. These earrings, with which her ears had been adorned by the doctrine of God, and these pearls which hung precious from her neck, so that the bridegroom and husband might say to her: Thy neck is like necklaces (Cant. I, 9), she sent before the feet of swine, and gave the holy thing to dogs (Matth. VII). And that which we read in Proverbs is fulfilled: As a golden earring in her nostrils: so is beauty to a very bad woman (Prov. XI, 12). Moreover, she did all of these things that she might follow her lovers and leave her husband. And so great was the desire for pleasure and lust, that she lost all marital memory, and forgot that she had been a wife. Wherefore in those very solemnities in which she burnt incense to demons, she shall be visited with scourges, and corrected with punishments. Baal in the singular number, Baalim in the plural, the same idols are named in the masculine gender. For wherever in the end of a Hebrew word we read the syllable IM, it is in the plural number, masculine gender: but where OTH, it is in the plural number, feminine gender. Therefore we understand Seraphim and Cherubim in the plural number, masculine gender. Moreover, Sabaoth, which is interpreted of hosts, or of armies, or of powers, is in the plural number, feminine gender. And so Baalim are in the masculine gender, plural number: although some wrongly read *tē* Baal and *tais* Baaleim in the feminine gender. Moreover, how heretics deceive their lovers, and are composed with the beauty of eloquence and the structure of words, so that lies may simulate the truth, and they may desert conjugal modesty, and burn [incense] to Baalim, that is, to idols, which they have made for themselves.

(Ver. 14.) For this reason, behold, I will allure her: and I will lead her into the wilderness, and I will speak to her heart. And I will give her her vine-dressers, from the same place, and the valley of Achor for the opening of hope. The LXX: Therefore behold, I will deceive her, and I will set her like a desert; and I will speak to her heart, and I will give her her possessions from thence, and the valley of Achor to open her understanding.

For that which we said, to open hope, and the LXX translated, to open her understanding, Symmachus interpreted *eis thyran elpidos*, that is, into the door of hope, Theodotion *aneōxasthai tēn hypomonēn autēs*, that is, to open her patience, or her expectation. After the ignominy of Jerusalem, or of the Jewish harlot, shall have been revealed in the eyes of her lovers, and all solemnity shall have ceased, and drought or hail shall have corrupted the vineyard and the fig tree, and being reduced to forests and unfruitful trees, she shall have been devoured by beasts, and the Lord shall have returned to her tortures and torments;

quia daemonibus Baalim thura succenderat, et nequaquam se ultra de cineribus ac favillis putaverit posse consurgere, tunc, hoc est, in adventu Christi Filii sui, aperiet spem salutis, et dabit locum poenitentiae, et blandietur ei: hoc enim significat, lactabo eam; ut post poenarum magnitudinem, dolores pristinos repromissione mitiget prosperorum. Et ducam eam, inquit, in solitudinem, id est educam ex malis, sicut et prius de Aegyptiaca eduxeram servitute: et loquar ad cor ejus verba mollia, verba consolatoria. ut tristitiam gaudio temperem, juxta idioma Scripturarum: quibus verbis et Sichem locutus est ad cor Dinae (Genes. XXXIV), et Joseph in Aegypto fratribus suis tristibus atque metuentibus (Genes. XL), ut moeror gaudio mutaretur. Quod sequitur.

(Vers. 15.) Et dabo ei vitatores ejus, ex eodem loco. Quia blanditias et solitudinem in praeteritae historiae exeuntium de Aegypto similitudine praemiserat, in qua Moyses et Aaron de eadem gente Judaeorum principes exstiterunt, etiam nunc pollicetur, quod vitatores ejus de eodem loco daturus sit. Vineam intelligi Israel, omnis et veteris Instrumenti et novi Scriptura testatur Vineam Domini Sabaoth, domus Israel est (Isa. V, 7): Et: Vineam ex Aegypto transtulisti (Psal. LXXIX, 9). Et in Evangelio (Matth. XXI). Pater familias locavit vineam suam, fructusque non recepit. Et interfecto filio suo, novissime locavit eam aliis vitatoribus. Hoc igitur prophetalis sermo promittit, quod principes hujus vineae exeuntes de gentibus et de captivitate hostium, sive vitiorum, de ipso sint genere Judeorum, id est, apostoli: et locus tumultus, vallisque turbarum, hoc enim interpretatur Achor, mutetur in ostium spei, sive ad aperiendam spem atque patientiam, quod idcirco supplicia et tormenta perpessa sit, ut per haec ad prospera perveniret.

Quod autem vallis Achor, in qua interfectus est Achan ob furtum eorum, quae Deo fuerant consecrata, conturbatio et tumultus interpretetur: non et quidam putant Ἰῆρ±Ἱφ, ἰη±α½, id est, perversitas, ipse Jesus interpretatur loquens ad Achan: quia turbasti nos, conturbet te Dominus in die hac (Josue VII, 23). Unde appellatus est locus ille EMEC ACHOR (), id est, vallis conturbationis. Simulque et in hoc intelligimus, quae in principio terrae sanctae, juxta Jericho, quando de solitudine egressus est populus, propter fluentia Joardanis, in prima Israelis victoryia, moeror in gaudium commutatus sit. Ibique aperta est spes, ubi fuerat desperatio: ut, punitis his qui peccavere in Christo, et commisere sacrilegium, salventur ex eis qui blasphemantes Judeos fuerint detestati, et quantum in se est interfecerint.

because she had burnt incense to the demons Baalim, and should by no means think she could arise any more from the ashes and embers, then, that is, in the advent of Christ His Son, He will open the hope of salvation, and give a place for repentance, and will flatter her: for this is what I will allure [*lactabo*] her signifies; so that after the magnitude of punishments, He may mitigate the former sorrows with the promise of prosperity. And I will lead her, He says, into the wilderness, that is, I will lead her out of evils, just as also before I had led her out of Egyptian servitude: and I will speak to her heart soft words, consolatory words, that I may temper sadness with joy, according to the idiom of the Scriptures: with which words Shechem also spoke to the heart of Dinah (Gen. XXXIV), and Joseph in Egypt to his sad and fearing brothers (Gen. XL), that sorrow might be changed into joy. What follows.

(Verse 15.) "And I will give her her vinedressers from the same place." Because he had premised allurements and the solitude in the likeness of the past history of those going out of Egypt, in which Moses and Aaron stood forth as leaders of the same nation of the Jews, even now he promises that he is about to give her vinedressers from the same place. That the vineyard is understood as Israel, all the Scripture of both the Old and New Instrument testifies: "The vineyard of the Lord of hosts is the house of Israel" (Isa. 5:7); and: "Thou hast translated a vineyard out of Egypt" (Ps. 79:9). And in the Gospel (Matt. 21), the father of a family let out his vineyard, and did not receive the fruits. And after his son was killed, he lastly let it out to other vinedressers. This, therefore, the prophetic speech promises, that the leaders of this vineyard going out from the nations and from the captivity of enemies, or of vices, should be of the very race of the Jews, that is, the apostles: and the place of tumult, and the valley of crowds, for this is what Achor is interpreted as, should be changed into the door of hope, or to the opening of hope and patience, because for this reason she suffered punishments and torments, that through these she might arrive at prosperity.

But that the valley of Achor, in which Achan was killed because of the theft of those things which had been consecrated to God, is interpreted as "disturbance" and "tumult," and not as some think diastrophe, that is, "perversity," Jesus himself interprets it speaking to Achan: "Because thou hast disturbed us, may the Lord disturb thee on this day" (Joshua 7:25). Whence that place was called EMEK ACHOR, that is, the "valley of disturbance." And at the same time we understand in this, that in the beginning of the holy land, near Jericho, when the people went out from the solitude, because of the currents of the Jordan, in the first victory of Israel, sorrow was changed into joy. And there hope was opened where there had been despair: so that, those who sinned against Christ and committed sacrilege having been punished, those of them who detested the blaspheming Jews and killed them as far as lay in their power, may be saved.

Haec Circumcisio et nostri Judaizantes ad mille annorum regnum referunt, quae et in principio per apostolos vinitores et credentium multa millia ex Israel videmus esse completa, et compleri quotidie in his qui credere voluerint. Quodque nos diximus: Lactabo eam, et LXX interpretati sunt: Seducam eam, ad Antichristi tempus referunt: ut qui Christi non receperint veritatem, illius recipiant mendacium, et postea, Christo adveniente, salventur.

Et canet ibi juxta dies juventutis suae, et juxta dies ascensionis suae de terra Aegypti. LXX: Et humiliabitur juxta dies infantiae suae, et juxta dies ascensionis de terra Aegypti.

In eo loco ubi nos posuimus, canet, et LXX transtulerunt, humiliabitur; in Hebraico scriptum est ANATHA (), quod Symmachus interpretatus est affligetur, Theodotion respondebit, Aquila obediet, id est, ὑπακούσει: nos ab Hebraeo κατὰ λέξιν magis accipimus, id est, praecinet: ut quia semel jactationem et eductionem in solitudinem, et vinitores ex eodem loco, et vallem Achor, posuerat, et totam historiam exeuntium de Aegypto et pergentium ad terram sanctam brevi sermone perstringens, etiam nunc historiae similitudinem conservaret. Ut quomodo eo in tempore, quando egrediebantur de terra Aegypti, submerso Pharaone in mari Rubro, arripuit Maria tympanum, et praecinens caeteris, exsultavit et dixit: Cantemus Domino, gloriose enim magnificatus est: equum et ascensorem dejecit in mare (Exod. XV, 1): sic nunc quoque secundum dies juventutis suae, sive adolescentiae suae, quando egressa est de terra Aegypti, canat atque laetetur, et regnum Christi ac suam salutem inter Ecclesiae choros concinat. Et animadvertet quia quando eximus de Aegypto, et ad meliora transimus, dicamur ascendere: quia Jerusalem in montibus sita est, de qua qui in Jericho descendere voluerat, vulneratus est (Luc. X). Ad eos autem qui Aegypti, id est, saeculi hujus quaerunt auxilia dicitur: Vae qui descendunt in Aegyptum propter auxilium (Isa. XXXI, 1). Interpretatio Aquilae et Theodotionis, e quibus alter ὑπακούσει posuit, id est, audiet, alter ἀποκριθήσεται, id est, respondebit, nobiscum facit, quod praecinentibus aliis, alii respondeant concinentes. Humiliabitur autem et affligetur, quod LXX et Symmachus transtulerunt, non convenit tempori laetitiae, nisi forte imitabitur Paulum, qui postquam vocatus est apostolus, plangit antiqua peccata, et se dicit indignum vocatione apostoli, quia persecutus sit Ecclesiam Dei (I Cor. XV).

These things the Circumcision and our Judaizers refer to the kingdom of a thousand years, which things we see were both fulfilled in the beginning through the apostles as vinedressers and the many thousands of believers from Israel, and are fulfilled daily in those who shall wish to believe. And what we have said: "I will allure her," and the LXX have interpreted: "I will seduce her," they refer to the time of the Antichrist: so that they who have not received the truth of Christ, may receive his lie, and afterwards, when Christ comes, they may be saved.

And she shall sing there according to the days of her youth, and according to the days of her going up out of the land of Egypt. The LXX: And she shall be humbled according to the days of her infancy, and according to the days of her going up out of the land of Egypt.

In that place where we have put she shall sing, and the LXX translated she shall be humbled; in the Hebrew it is written ANATHA, which Symmachus interpreted shall be afflicted, Theodotion shall respond, Aquila shall obey, that is, hypakousei: we receive it more kata lexin (literally) from the Hebrew, that is, she shall lead the song (praecinēt): so that because he had once put the allure [jactatio/lactatio] and leading into the wilderness, and the vine-dressers from the same place, and the valley of Achor, and touching upon the whole history of those going out of Egypt and proceeding to the holy land in a brief discourse, he might even now preserve the similitude of history. So that just as at that time, when they were going out of the land of Egypt, Pharaoh being submerged in the Red Sea, Miriam took up the timbrel, and leading the song for the rest, exulted and said: Let us sing to the Lord, for he is gloriously magnified: the horse and the rider he hath thrown into the sea (Exod. XV, 1): so now also according to the days of her youth, or of her adolescence, when she went out of the land of Egypt, let her sing and rejoice, and let her sing the kingdom of Christ and her own salvation among the choirs of the Church. And observe that when we go out of Egypt, and pass to better things, we are said to go up: because Jerusalem is situated in the mountains, from which he who wished to go down to Jericho was wounded (Luke X). But to those who seek the help of Egypt, that is, of this world, it is said: Woe to them that go down into Egypt for help (Isa. XXXI, 1). The interpretation of Aquila and Theodotion, of whom one put hypakousei, that is, shall hear, the other apokrithēsetai, that is, shall respond, makes with us, because some responding sing together with others leading the song. Moreover, shall be humbled and shall be afflicted, which the LXX and Symmachus translated, does not suit a time of joy, unless perhaps he will imitate Paul, who after he was called as an apostle, bewails his ancient sins, and says he is unworthy of the calling of an apostle, because he persecuted the Church of God (I Cor. XV).

(Vers. 16 et 17.) Et erit in die illa, ait Dominus, vocabit me vir meus, et non vocabit me ultra Baalim: et auferam nomina Baalim de ore ejus, et non recordabitur ultra nominis eorum. LXX similiter. Primum omni Asiae regnasse Ninum, Beli filium, omnes et Graecae et Barbarae narrant historiae: qui apud Assyrios Ninum sui nominis condidit civitatem, quam Hebraei vocant Niniven. Hujus uxor Semiramis, de qua multa et miranda referuntur, muros Babylonis exstruxit: de qua insignis poeta testatur (Ovid. Metam. IV, 58) dicens: Quam dicitur olim Coctilibus maris cinxisse Semiramis urbem. Hic adversus Zoroastrem magnum, regem Bactrianorum, forti certamine dimicavit: et in tantam pervenit gloriam, ut patrem suum Belum referret in Deum, qui Hebraice dicitur BEL (), et in multis prophetis, maximeque in Daniele juxta Theodotionem, sub idolo Babylonis, hoc appellatur nomine. Hunc Sidonii et Phoenices appellant BAAL (): eadem enim inter BETH et LAMED litteras consonantes, AIN vocalis littera ponitur, quae juxta linguae illius proprietatem nunc Beel, nunc Baal legitur. Unde et Dido Sidonia regii generis, cum Aeneam suscepisset hospitio, hac patera Jovi vina delibat, qua Belus et omnes a Belo soliti. Didicimus exordium daemonis, immo hominis in daemonem consecrati: omnia enim idola ex mortuorum errore creverunt. Audiamus caetera: Lingua Hebraea et Syra BAAL interpretatur $\epsilon\chi\omega\nu$, id est, habens. Si vulerimus dicere, habens me, dicamus BAALI (): et apud utramque gentem uxores viros suos vocant Baali, id est vir meus, quod intelligitur, habens me: et est sensus, qui me habet in conjugio. Eadem Hebraeorum lingua vocatur vir is (): unde et uxor quae de viro sumpta est, in Genesi appellatur ISSA (Gen. II, 1), quasi a viro: virago.

Quod ergo dicit Dominus, hoc est: cum utroque sermone, ISSI et BAALI appellatur vir meus, sive maritus meus, tantum odi idolorum nomina, ut etiam quod bene dici potest, propter ambiguitatem et verbi similitudinem nequaquam velim dici, sed appellari me ISSI, magis quam BAALI: ne dum aliud loquitur, alterius recordetur, et virum nominans, idolum cogitet. Ignosce obscuritati, quae tribus nascitur modis: aut rerum difficultate, aut magistri imperitia, aut discentis nimia tarditate. Neque enim Hebraeum prophetam edisserens, oratoriis debeo declamatiunculis ludere, et in narrationibus atque epilogis Asiatico more cantare, sed auxilio orationum tuarum, et incredibili discendi studio, aperire quae clausa sunt. Denique Aquila diligens et curiosus interpres: Vocabit, inquit, me vir meus, et non vocabit me ultra habens me, id est, BAAL.

(Ver. 16 and 17.) And it shall be in that day, saith the Lord, she shall call me my Husband, and she shall no longer call me Baalim: and I will take away the names of Baalim out of her mouth, and she shall no longer remember their name. The LXX similarly. All histories both Greek and Barbarian relate that Ninus, the son of Belus, first reigned over all Asia: who among the Assyrians founded the city Ninus of his own name, which the Hebrews call Nineveh. His wife Semiramis, concerning whom many and wonderful things are related, built the walls of Babylon: concerning which the distinguished poet testifies (Ovid, *Metam.* IV, 58) saying: Which city Semiramis is said formerly to have girt with baked walls of the sea. This man fought in a strong contest against Zoroaster the Great, the king of the Bactrians: and arrived at such great glory, that he referred his father Belus into a God, who in Hebrew is called BEL, and in many prophets, and especially in Daniel according to Theodotion, he is called by this name under the idol of Babylon. This one the Sidonians and Phoenicians call BAAL: for the vowel letter Ayin is placed between the consonant letters Beth and Lamed, which according to the property of that language is read now Beel, now Baal. Whence also Dido the Sidonian of royal race, when she had received Aeneas in hospitality, libates wine to Jove from this bowl, from which Belus and all those from Belus were accustomed. We have learned the beginning of the demon, or rather of the man consecrated into a demon: for all idols grew from the error of the dead. Let us hear the rest: In the Hebrew and Syrian language BAAL is interpreted echōn, that is, having. If we wish to say having me, let us say BAALI: and among both nations wives call their husbands Baali, that is my husband, which is understood as having me: and the sense is, he who has me in marriage. In the same language of the Hebrews a husband is called ISH: whence also the wife who was taken from the husband, is called ISHAH in Genesis (Gen. II, 23), as if from the husband: virago.

What therefore the Lord says is this: although by both words, *ISHI* and *BAALI*, he may be called "my man" or "my husband," I so hate the names of idols that even that which can be said well, I by no means wish to be said because of the ambiguity and the similarity of the word, but that I should be called *ISHI* rather than *BAALI*: lest while one speaks one thing, he should remember another, and naming a husband, he should think of an idol. Forgive the obscurity, which is born in three ways: either by the difficulty of the things, or by the unskillfulness of the teacher, or by the excessive slowness of the learner. For in explaining a Hebrew prophet, I ought not to play with rhetorical declamations, and sing in the manner of the Asians in narrations and epilogues, but by the help of your prayers, and by an incredible zeal for learning, to open those things which are closed. Finally, Aquila, a diligent and curious interpreter, says: "He shall call me my man, and he shall call me no more having me," that is, *BAAL*.

(Vers. 18.) Et percutiam eis foedus in die illa cum bestia agri, et cum volucre coeli, et cum reptili terrae: et arcum, et gladium, et bellum conteram de terra: et dormire eos faciam fiducialiter. LXX: Et disponam eis testamentum in die illa cum bestiis agri, et cum volatilibus coeli, et cum reptilibus terrae: et arcum, et gladium, et bellum conteram de terra: et habitare eos faciam in spe.

Quando omnia religionis adversae vocabula fuerint ablata de populo Dominum confitente, et vocaverit me, inquit, vir meus, et nequaquam Baali, id est, idolum meum, tunc percutiam eis foedus atque concordiam cum bestiis agri, et volucris coeli, et reptilibus terrae. De hoc tempore et Isaias loquitur: Habitabit lupo cum agno; et pardus cum hoedo accubabit. Vitulus, et leo, et ovis simul morabuntur, et puer parvulus minabit eos. Vitulus et ursus pascentur, et simul requiescent catuli eorum: et leo quasi bos comedet paleas (Isa. XI, 6, 7); nequaquam carnem sanguinemque desiderans, sed mundis atque simplicibus vescens cibus. Quando Petro, ut Cornelium susciperet ex nationibus (Act. X, 15), revelatum, iussumque est ut comederet omnes bestias, et nihil immundum esse cognosceret, quod cum gratiarum actione perciperetur: super quibus audit postea: Quod Deus mundavit, tu ne commune dixeris (Ephes. II, 1).

Ergo in adventu Domini Salvatoris, post resurrectionis ejus triumphos, et ascensum ad Patrem, duo parietes angulari lapide copulati sunt ab eo, qui fecit utrumque unum. Et vocavit eam quae dicebatur, absque misericordia, misericordiam consecutam: et eum qui dicebatur non populus meus, populum suum: pacatisque omnibus, arcus et gladius conteretur ac bellum. Non enim erunt necessaria instrumenta pugnantium, cum qui pugnent, defuerint. Jungetur Israel gentibus, et implebitur illud Deuteronomii: Laetamini gentes cum populo ejus (Deut. XXXII, 43). Notus enim in Judaea Deus, in Israel magnum nomen ejus. Et: Factus est in pace locus ejus, et habitatio ejus in Sion (Psal. LXXV), hoc est, in Ecclesia, in qua confregit potentias arcuum, scutum, gladium et bellum: quibus fractis atque contritis, dormient credentes fiducialiter, et sub uno pastore requiescent, sive sperabunt, in his quae oculus non vidit, et auris non audivit, et in cor hominis non ascenderunt, quae praeparavit Deus diligentibus se (I Cor. 1).

(Verse 18.) "And I will strike a covenant for them in that day with the beast of the field, and with the fowl of the air, and with the creeping thing of the earth: and I will break the bow and the sword and war out of the land: and I will make them sleep confidently." LXX: "And I will arrange for them a testament in that day with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will break the bow and the sword and war out of the land: and I will make them dwell in hope."

When all the names of the contrary religion shall have been taken away from the people confessing the Lord, and she shall have called me, he says, "my man," and by no means *Baali*, that is, "my idol," then I will strike for them a covenant and concord with the beasts of the field, and the birds of the air, and the creeping things of the earth. Of this time also Isaiah speaks: "The wolf shall dwell with the lamb; and the leopard shall lie down with the kid." The calf and the lion and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed, and their young ones shall rest together: and the lion like the ox shall eat straw (Isa. 11:6-7); by no means desiring flesh and blood, but feeding on clean and simple foods. When it was revealed to Peter, that he might receive Cornelius from the nations (Acts 10:15), and he was commanded that he should eat all the beasts, and should know that nothing was unclean which was perceived with thanksgiving: concerning which things he hears afterwards: "What God has cleansed, do not thou call common" (Eph. 2:1).

Therefore, in the advent of the Lord the Savior, after the triumphs of his resurrection and the ascent to the Father, two walls were joined by the cornerstone by him who made both one. And he called her who was called "without mercy," "having obtained mercy": and him who was called "not my people," "his people": and all things being pacified, the bow and sword shall be broken and war. For the instruments of those who fight will not be necessary when those who fight are lacking. Israel shall be joined to the nations, and that of Deuteronomy shall be fulfilled: "Rejoice, ye nations, with his people" (Deut. 32:43). For "God is known in Judea, in Israel his name is great." And: "His place has been made in peace, and his dwelling in Sion" (Ps. 75:2-3), that is, in the Church, in which he has broken the powers of the bows, the shield, the sword and war: which being broken and crushed, the believers shall sleep confidently, and they shall rest under one shepherd, or shall hope in those things which eye has not seen, and ear has not heard, and have not ascended into the heart of man, which God has prepared for them that love him (1 Cor. 2:9).

(Vers. 19.) Et sponsabo te mihi in sempiternum: et sponsabo te mihi in iustitia, et iudicio, et in misericordia, et in miserationibus: et sponsabo te mihi in fide: et scies quia ego Dominus. LXX similiter. O quanta clementia Dei! meretrix quae cum multis amatoribus fornicata est, et ob crimen bestiis tradita, postquam revertitur ad virum, nequaquam reconciliari ei dicitur, sed despondi. Et vide quid sit inter Dei conjunctionem et hominum: homo cum uxorem acceperit, de virgine mulierem facit, id est, non virginem; Deus etiam meretricibus copulatus, eas mutat in virgines, juxta illud quod adulterae dicitur per Jeremiam: Non ut dominum me invocasti, aut patrem, aut principem virginitatis tuae (Jer. III, 4). Unde et apostolus post fornicationem et idolorum cultum credentibus Corinthiis loquitur: Despondi enim vos uni viro virginem castam exhibere Christo (II Cor. XI, 1).

Quaerimus cur tertio desponsionis nomen repetierit. Primo enim ait: Sponsabo te mihi in sempiternum. Secundo: Sponsabo te mihi in iustitia et iudicio, et in misericordia et miserationibus. Nec hoc fine contentus jungit et tertium: Sponsabo te mihi in fide, et scies quia ego Dominus. Primo despondit eam in Abraham, sive in Aegypto, ut uxorem habeat sempiternam. Secundo in monte Sinai, dans ei pro sponsalibus Legis iustitiam atque iudicium, et junctam Legi misericordiam, ut quando peccaverit, tradatur captivitati, cum egerit poenitentiam, revocetur in patriam, et misericordiam consequatur. De his sponsalibus in diversis locis psalmista decantat: Misericordiam et iudicium cantabo tibi, Domine (Ps. CII, 2). Et: Misericordia et veritas obviaverunt sibi, et iustitia et pax deosculatae sunt se (Ps. LXXXIV, 11). Quos duos calices in septuagesimo quarto psalmo legimus: Calix in manu Domini vini meri plenus mixto, et inclinavit ex hoc in illum: de iustitiae calice in calicem misericordiae, et rursum de calice misericordiae in calicem iustitiae. Si iniquitates, inquit, observaveris, Domine, Domine, quis sustinebit? Quia apud te propitiatio est (Psal. CXXIX, 3, 4).

Ista igitur meretrix, quae primum voto sponsi in aeternos fuerat juncta complexus, ut numquam a vinculo recederet maritali, quia recessit et in Aegypto fornicata est, rursum per Legem assumitur: quam quia praeteriit, prophetis quasi sponsi sodalibus, qui ad se missi fuerant, interfectis, novissime venit Dei Filius, Dominus Jesus: quo crucifixo, et a mortuis resurgente, desponsatur nequaquam in Legis iustitia, sed in fide et gratia Evangelii, ut cum cognoverit Unigenitum, cognoscat et Patrem.

(Verse 19.) "And I will betroth thee to me forever: and I will betroth thee to me in justice, and judgment, and in mercy, and in compassions: and I will betroth thee to me in faith: and thou shalt know that I am the Lord." The LXX is similar. O how great is the clemency of God! A harlot who has committed fornication with many lovers, and was delivered to beasts because of her crime, after she returns to her husband, is not said to be merely reconciled to him, but to be betrothed. And see what is the difference between the conjunction of God and that of men: when a man receives a wife, he makes a woman out of a virgin, that is, one who is not a virgin; God, even when joined to harlots, changes them into virgins, according to that which is said to the adulteress through Jeremiah: "Hast thou not called me as a lord, or a father, or the prince of thy virginity?" (Jer. 3:4). Whence also the apostle, after fornication and the worship of idols, speaks to the believing Corinthians: "For I have betrothed you to one husband, to present you as a chaste virgin to Christ" (2 Cor. 11:2).

We ask why he repeated the name of betrothal three times. For first he says: "I will betroth thee to me forever." Second: "I will betroth thee to me in justice and judgment, and in mercy and compassions." Not content with this end, he joins also a third: "I will betroth thee to me in faith, and thou shalt know that I am the Lord." First he betrothed her in Abraham, or in Egypt, that he might have an eternal wife. Second on Mount Sinai, giving her for a dowry the justice and judgment of the Law, and mercy joined to the Law, so that when she should sin, she might be delivered to captivity, and when she should perform penance, she might be called back to her country, and obtain mercy. Concerning these dowries the psalmist sings in various places: "I will sing of mercy and judgment to thee, O Lord" (Ps. 101:1). And: "Mercy and truth have met each other; justice and peace have kissed each other" (Ps. 84:11). Which two cups we read of in the seventy-fourth psalm: "A cup in the hand of the Lord of pure wine full of mixture, and he has tilted from this into that": from the cup of justice into the cup of mercy, and again from the cup of mercy into the cup of justice. "If thou, Lord, Lord, shouldst observe iniquities, who shall endure? Because with thee there is propitiation" (Ps. 129:3-4).

Therefore this harlot, who at first by the vow of the bridegroom had been joined in eternal embraces, so that she might never depart from the marital bond, because she departed and committed fornication in Egypt, is again taken back through the Law: because she bypassed it, the prophets as if the companions of the bridegroom who had been sent to her having been killed, at the last came the Son of God, the Lord Jesus: who having been crucified and rising from the dead, she is betrothed by no means in the justice of the Law, but in the faith and grace of the Gospel, so that when she has known the Only-begotten, she may know also the Father.

Dicit enim ipse ad Philippum: Tanto tempore vobiscum sum, et non cognovistis me? Philippe, qui videt me, videt et Patrem meum: quomodo tu dicis, ostende nobis Patrem? non credis quia ego in Patre, et Pater in me est (Joan. XIV, 10, 11). Qui in fide fuerit desponsatus et crediderit Evangelio, statim sciet, quia ipse sit Deus, credens in eum quem prius negaverat.

(Vers. 20 seqq.) Et erit in die illa: Exaudiam, dicit Dominus: exaudiam coelos, et illi exaudient terram, et terra exaudiet triticum et vinum et oleum, et haec exaudient Jezrael, et seminabo eam mihi in terra, et miserebor ejus quae fuit absque misericordia, et dicam non populo meo, populus meus es tu: et ipse dicet, Deus meus es tu. LXX: Et erit in die illa, dicit Dominus: Exaudiam coelum, et coelum exaudiet terram, et terra exaudiet frumentum, vinum, et oleum, et haec exaudient Jezrael, et seminabo eam mihi super terram, et miserebor ejus quae fuit absque misericordia, et dicam non populo meo, populus meus es tu: et ipse dicet, Dominus Deus meus es tu.

In die illa et in illo tempore, quando te mihi in fide despondero, et cognoveris quod ego sim Dominus, exaudiam coelos, qui enarrant gloriam Dei (Psal. XVIII). Et coeli exaudient terram, ut eam coelesti pluvia irrigent, et terra, de qua orta est veritas (Psal. LXXXIV), et in cujus agrum paterfamilias egreditur, ut seminet semen suum (Matth. XIII, 3) exaudiet triticum et vinum et oleum, de quibus supra diximus. Et haec omnia exaudient Jezrael, id est, semen Dei, ut intelligatur omnium rerum abundantia atque fertilitas ob Dei semen, qui [Al. quod] Christus est, condonari, quod Dei semen seminatur in terra, ut multiplices fructus afferat, centenarium, sexagenarium, et tricenarium (Ibid., 8).

Et illa meretrix, quae Deo fuerat copulata, et tres ediderat liberos, duos masculos, et unam feminam; primum Jezrael, secundam, absque misericordia; tertium, non populus meus, videat propter semen Dei utata esse rerum vocabula, et in Christi fide consecutam misericordiam, quae absque misericordia erat, et vocatum populum Dei, qui prius, non populus vocabatur.

Ex quo prospicimus posse universa quae dicta sunt referri et ad decem tribus quae Israel vocantur, et sub nomine meretricis tres liberos ediderunt, et ad omnem gentem Judaici nominis.

De exauditione coeli et terrae, et frumenti, vini, et olei, et Jezrael, hoc quidam sentiunt, quia postquam Christus advenerit, omnia suo currant ordine, et utilitati hominum cuncta deserviat creatura, ut ab initio condita est. Quae omnia Judaei et nostri Judaizantes post Antichristum in fine mundi corporaliter praestolantur.

For he himself says to Philip: "Have I been so long a time with you, and have you not known me? Philip, he that sees me, sees also my Father: how sayest thou, show us the Father? dost thou not believe that I am in the Father, and the Father in me?" (John 14:9-10). He who shall have been betrothed in faith and shall have believed the Gospel, shall immediately know that he himself is God, believing in him whom he previously denied.

(Ver. 20 seqq.) And it shall come to pass in that day: I will hear, saith the Lord: I will hear the heavens, and they shall hear the earth, and the earth shall hear the wheat and the wine and the oil, and these shall hear Jezrael, and I will sow her to me in the earth, and I will have mercy on her who was without mercy, and I will say to not my people: Thou art my people; and he shall say: Thou art my God. The LXX: And it shall come to pass in that day, saith the Lord: I will hear the heaven, and the heaven shall hear the earth, and the earth shall hear the grain, wine, and oil, and these shall hear Jezrael, and I will sow her to me upon the earth, and I will have mercy on her who was without mercy, and I will say to not my people: Thou art my people; and he shall say: The Lord is my God.

In that day and in that time, when I shall have betrothed thee to me in faith, and thou shalt have known that I am the Lord, I will hear the heavens, which declare the glory of God (Ps. XVIII). And the heavens shall hear the earth, so that they may water it with celestial rain, and the earth, from which truth has arisen (Ps. LXXXIV), and into whose field the father of the family goes out to sow his seed (Matth. XIII, 3), shall hear the wheat and wine and oil, of which we have spoken above. And all these things shall hear Jezrael, that is, the seed of God, that it may be understood that the abundance and fertility of all things are granted on account of the seed of God, who [Al. which] is Christ, because the seed of God is sown in the earth that it may bring forth multiple fruits, a hundredfold, sixtyfold, and thirtyfold (Ibid., 8).

And that harlot, who had been coupled to God, and had brought forth three children, two males and one female; the first Jezrael, the second Without mercy, the third Not my people, let her see that on account of the seed of God the names of things have been changed, and in the faith of Christ mercy has been obtained by her who was without mercy, and those are called the people of God who before were called Not my people.

From which we foresee that all these things which have been said can be referred both to the ten tribes which are called Israel, and under the name of the harlot brought forth three children, and to the entire nation of the Jewish name.

Concerning the hearing of the heaven and the earth, and of the grain, wine, and oil, and Jezrael, some feel this, because after Christ shall have come, all things run in their own order, and every creature serves the utility of men, as it was founded from the beginning. All of which things the Jews and our Judaizers expect bodily after Antichrist at the end of the world.

(Cap. III.---Vers. 1.) Et dixit Dominus ad me: Adhuc vade, dilige mulierem dilectam amico et adulteram, sicut diligit Dominus filios Israel, et ipsi respectant [Vulg. respiciunt] ad deos alienos, et diligunt vinacia uvarum. LXX: Et dixit Dominus ad me: Adhuc vade et dilige mulierem diligentem mala et adulteram, sicut diligit Dominus filios Israel: et ipsi respiciunt ad deos alienos, et amant coctiones cum vinaciis.

Priori mulieri in typum decem tribuum, vel totius Judaici populi fornicantis, propheta conjungitur, et abjectos filios atque cruciatos tandem recepit in salutem: hic jubetur ut adhuc diligat adulteram mulierem. Quando dicitur, adhuc, ostendit quia prius amaverit fornicariam: quae adultera, vel diligat illa mala, vel diligatur ab amico et proximo: RE () enim verbum Hebraicum, vel malum legitur, vel amicus. Et ne putemus dilectionem prophetae in adulteram, aliud quid significare quam Dei dilectionem in filios Israel, intulit: sicut diligit Dominus filios Israel. Ergo quia propheta diligit adulteram, et tamen non ei matrimonio copulatur, nec fornicatione conjungitur, sed tantum diligit delinquentem, typus Dei est, qui filios Israel pessimos diligit, qui cum diligantur a Domino, ad deos alienos idolaque respiciunt, et diligunt vinacia uvarum, quae vina non habent, et pristinam gratiam perdiderunt, sicut daemones qui lapsi de propria dignitate, et nihil antiquae gratiae possidentes, aridi sunt, et veteri siccitate marcentes. Unde pro vinaciis, quod Hebraice dicitur, ASISE (). Aquila interpretatus est palaia, id est, vetera. Symmachus akarpuos, id est, steriles: et non solum vinacia sunt, sed et vetera vinacia, ut antiqua delicta testentur. Et notandum quia haec adultera praesens tempus significet Judaeorum, qui absque Deo et notitia Scripturarum et gratia Spiritus sancti diligantur a Domino, qui omnium expectat salutem, et aperit januam poenitentibus, et nihilominus illi res inutiles amant, traditiones hominum et deuterōseōn somnia diligentes, et nequaquam uvas habeant et vinum et plena musto torcularia, sed vetera vinacia quae projecta sunt. Pro pemmatibus quae LXX transtulerunt, et comeduntur cum uvis passis, sive vinaciis, placentas Latine possumus dicere, vel crustula, quae idolis offeruntur, et Graece appellantur popana. Filii autem Israel in praesenti loco duodecim vocantur tribus; supra vero decem quae erant in Samaria, et possidebant metropolim, Jezrael.

(Vers. 2.) Et fodi eam mihi quindecim argenteis, et coro hordei, et dimidio coro hordei, et dixi ad eam. LXX: Et condux i eam mihi quindecim argenteis, et gomor hordei, et nebel vini, et dixi ad eam.

(Ch. III.---Ver. 1.) And the Lord said to me: Go yet, love a woman beloved of a friend and an adulteress, as the Lord loveth the children of Israel, and they look [Vulg. have respect] to strange gods, and love the husks of grapes. The LXX: And the Lord said to me: Go yet and love a woman loving evil things and an adulteress, as the Lord loveth the children of Israel: and they look to strange gods, and love cakes with husks of grapes.

In the first woman, as a type of the ten tribes, or of the entire Jewish people fornicating, the prophet is joined, and at last he received into salvation the children who had been cast off and tormented: here he is commanded that he should yet love an adulterous woman. When it is said, yet, it shows that he loved the harlot before: which adulteress either loves those evil things, or is loved by a friend and neighbor: for the Hebrew word RE is read either as evil or as friend. And lest we should think the prophet's love for the adulteress signifies anything other than God's love for the children of Israel, he added: as the Lord loveth the children of Israel. Therefore, because the prophet loves the adulteress, and yet is not joined to her in marriage, nor coupled in fornication, but only loves the delinquent, he is a type of God, who loves the very worst children of Israel, who though they are loved by the Lord, look to strange gods and idols, and love the husks (*vinacia*) of grapes, which have no wine and have lost their former grace, just as demons who, having fallen from their own dignity and possessing nothing of their ancient grace, are parched and withering with old dryness. Whence for *vinaciis*, which in Hebrew is called *ASISE*, Aquila interpreted *palaia*, that is, old things; Symmachus *akarpuous*, that is, unfruitful: and they are not only husks, but also old husks, that they may testify to ancient sins. And it should be noted that this adulteress signifies the present time of the Jews, who without God and the knowledge of the Scriptures and the grace of the Holy Spirit are loved by the Lord, who expects the salvation of all and opens the door to those doing penance, and nevertheless they love useless things, loving the traditions of men and the dreams of *deuterōseōn* (second traditions), and by no means have grapes and wine and wine-presses full of must, but old husks which have been cast out. For the *pemmata* (cakes) which the LXX translated, and which are eaten with raisins or husks, we can say *placentas* (cakes) in Latin, or *crustula* (little crusts), which are offered to idols, and are called in Greek *popana*. Moreover, the children of Israel in the present place are called the twelve tribes; but above they were the ten which were in Samaria and possessed the metropolis, *Jezrael*.

(Ver. 2.) And I dug her to me for fifteen pieces of silver, and for a core of barley, and for half a core of barley, and I said to her. The LXX: And I hired her to me for fifteen pieces of silver, and a gomor of barley, and a nebel of wine, and I said to her.

Pro Gomor in Hebraico scriptum est OMER (), quod omnes interpretes, absque LXX, eorum interpretati sunt, sermone Graeco et maxime Palaestino, qui habet triginta modios. Et pro nebel vini, in Hebraico legitur LETHECH SEORIM () quod caeteri interpretes hēmikoron hordei transtulerunt, id est, mediam partem cori, quae facit quindecim modios. Quodque jungitur in editione Vulgata: Neque eris alteri viro: alteri in Hebraico non habetur, sed simpliciter, non eris viro. Si enim ponatur alteri, subauditur quod a suo habeatur viro. Quando autem absolute dicitur, non eris viro, intelligimus quod nulli jungatur omnino, et absque coitu maritali sit. Mensuram autem cori in Ezechiel legimus (Ezech. XLV), et in Evangelio (Luc. XXVI). Fodit itaque eam sibi, id est, adulteram, sive conduxit quindecim argenteis. Quando dicit, fodi, ostendit vineam, quae a Domino plantata est, et in multis locis ponitur Scripturarum, significans populum Iudaeorum. Sin autem legerimus, conduxit, adulterae pretium est, non ut cum propheta dormiat; sed ut contenta mercede sua, adulterare desistat, nec passim caeteris copuletur. Foditur etiam, sive conducitur coro hordei, et dimidio coro hordei, id est, quadraginta et quinque modiis, et hac mercede suscepta, audivit a Domino:

(Vers. 3.) Dies multos expectabis me: non fornicaberis, et non eris viro; sed et ego expectabo te. LXX: Dies multos sedebis mihi: et non fornicaberis, nec eris alteri viro, et ego tibi. Hoc est, nec aliis amatoribus turpiter te prostitues, nec mihi, viro a quo conducta es, legitime conjungeris. Ac ne putes factam tibi injuriam, quia dixi expectabis me, par pari referam, et ego expectabo te.

Quinta decima die illucescente mensis Nisan percussa sunt Aegyptiorum primogenita, et Israelis de Aegypto eductus est populus, ac in servitutem Dei mercede conductus (Exod. XII). Denique pro primogenitis Israel quae plagam non sensere communem, quinos argenti accipe siclos (Num. III), qui in templi donaria conferuntur. Plerique nostrorum quindecim, ad hebdomadam Legis, et ogdoadem referunt Evangelii, id est, sabbatum, et diem resurrectionis, quo exercetur circumcisio spiritualis. Sed quomodo adultera mulier quae hordeo pascitur, et a viro aliena est, utrumque in mercedem accipiat Testamentum, explanare non possunt.

For Gomor in the Hebrew it is written OMER, which all interpreters, except the LXX, have interpreted as a core (corum), in the Greek and especially the Palestinian speech, which contains thirty bushels. And for nebel of wine, in the Hebrew is read LETHECH SEORIM, which the rest of the interpreters translated as hēmikoron of barley, that is, the half part of a core, which makes fifteen bushels. And that which is joined in the Vulgate edition: Neither shalt thou be for another man: another is not found in the Hebrew, but simply, thou shalt not be for a man. For if another is placed, it is understood that she is kept by her own man. But when it is said absolutely, thou shalt not be for a man, we understand that she is joined to no one at all, and is without marital intercourse. Moreover, we read the measure of the core in Ezekiel (Ezek. XLV) and in the Gospel (Luke XVI). He therefore dug her for himself, that is, the adulteress, or hired her for fifteen pieces of silver. When he says, I dug, he shows the vineyard which was planted by the Lord, and is placed in many places of the Scriptures, signifying the people of the Jews. But if we read, I hired, it is the price of the adulteress, not that she should sleep with the prophet, but that, content with her reward, she should cease to commit adultery, nor be coupled everywhere with others. She is also dug, or hired, for a core of barley and half a core of barley, that is, forty-five bushels, and having received this reward, she heard from the Lord:

(Ver. 3.) Thou shalt wait for me many days: thou shalt not commit fornication, and thou shalt not be for a man; but I also will wait for thee. The LXX: Thou shalt sit for me many days: and thou shalt not commit fornication, nor shalt thou be for another man, and I for thee. This is to say: neither shalt thou basely prostitute thyself to other lovers, nor shalt thou be legitimately joined to me, the man by whom thou hast been hired. And lest thou shouldst think an injury has been done to thee because I said, thou shalt wait for me, I will return like for like: and I will wait for thee.

On the fifteenth day at the dawning of the month of Nisan, the firstborn of the Egyptians were struck, and the people of Israel were led out of Egypt, and hired for the service of God by a reward (Exod. XII). Finally, for the firstborn of Israel who did not feel the common plague, receive five shekels of silver (Num. III), which are contributed to the gifts of the temple. Many of our people refer the fifteen to the week (hebdomadam) of the Law and the eighth day (ogdoadem) of the Gospel, that is, the Sabbath and the day of the Resurrection, on which spiritual circumcision is exercised. But how an adulterous woman who is fed on barley and is estranged from her husband can receive both Testaments for a reward, they are not able to explain.

Quadragesimo quinto die ad montem Sina pervenit populus, statimque altero die ut sanctificentur a coitu feminarum per triduum, et se praeparent ad accipiendam legem Dei, edicitur (Exod. XIX). Transactis tribus diebus, quinquagesimo die Moyses ascendit in montem, et decalogum suscepit. Sedet itaque populus Judaeorum, qui quondam quindecim argenteis, et quadraginta quinque hordei modiis est conductus, post adventum Domini Salvatoris, et viri sui exspectat adventum. Quodque dicit: Non fornicaberis, et non eris viro, hoc ostendit quod interim modo idolis non serviat, nec tamen habeat Deum; sed et amatoribus et viro spoliata sit. Et quia virum non habet, non vescitur cibo hominum, frumento et legumine, sed hordeo irrationabilium jumentorum, ruminans vilitatem litterae, quae interficit, et non habens spiritum vivificantem. Unde et in lege mulier, quae a marito accusatur adulterii, in potione elegmou, id est, convictionis, quando arguitur in peccato, farinam accipit hordei (Num. V), quae enim imitata est equos et mulos, quibus non est intelligentia (Psal. XXXI), equorum atque mulorum sustentatur alimentis. Pro dimidio coro hordei, nebel vini Septuaginta transtulerunt, quod penitus in Hebraico non habetur. Et possumus dicere, in nebel vini, hoc est, mensura plena atque perfecta inebriatam adulteram, et plenis afflictam esse suppliciis. Unde et Jeremias calicem meri propinat gentibus et Jerusalem (Jer. XV).

Vir quoque sedet, immo exspectat adulterae poenitentiam, ut postquam plenitudo gentium subintraverit (Rom. XI), et novissimus crediderit Israel, ita ut qui fuerat caput, vertatur in caudam (Deut. XXVIII), et cauda vertatur in caput, tunc fiat unus grex et unus pastor.

(Vers. 4, 5.) Quia dies multos sedebunt filii Israel sine rege, et sine principe, et sine sacrificio, et sine altari, et sine ephod, et sine teraphim. Et post haec revertentur filii Israel et quaerent Dominum Deum suum et David regem suum: et pavebunt ad Dominum et ad bonum ejus in novissimo dierum. LXX: Quia diebus multis sedebunt filii Israel sine rege, sine principe, sine sacrificio, sine altari, sine sacerdotio, sine manifestationibus (quae Graece dicuntur *déloi*). Et post haec revertentur filii Israel, et quaerent Dominum Deum suum, et David regem suum: et stupebunt ad Dominum, et super bonis ejus in novissimo die.

On the forty-fifth day the people reached Mount Sinai, and immediately on the next day it was proclaimed that they should be sanctified from the intercourse of women for three days, and prepare themselves to receive the law of God (Exod. XIX). Three days having passed, on the fiftieth day Moses ascended the mountain and received the Decalogue. Thus the people of the Jews sit, who once were hired for fifteen pieces of silver and forty-five bushels of barley, after the coming of the Lord the Savior, and wait for the coming of their husband. And that which he says: Thou shalt not commit fornication, and thou shalt not be for a man, this shows that in the meantime they do not serve idols in this manner, and yet they do not have God; but they are spoiled of both lovers and husband. And because she has no husband, she is not fed with the food of men, with grain and pulse, but with the barley of irrational beasts of burden, ruminating on the vileness of the letter which kills, and not having the life-giving spirit. Whence also in the Law the woman who is accused of adultery by her husband, in the potion of elegmou, that is, of conviction, when she is argued in sin, receives barley meal (Num. V); for she who has imitated horses and mules, in which there is no understanding (Ps. XXXI), is sustained by the nourishments of horses and mules. For half a core of barley, the Seventy translated a nebel of wine, which is not found at all in the Hebrew. And we can say that in the nebel of wine, that is, a full and perfect measure, the adulteress was intoxicated and afflicted with full punishments. Whence also Jeremiah offers a cup of pure wine to the nations and to Jerusalem (Jer. XV).

The husband also sits, or rather waits for the penance of the adulteress, so that after the fullness of the Gentiles shall have entered in (Rom. XI), and the last Israel shall have believed, so that he who had been the head may be turned into the tail (Deut. XXVIII), and the tail may be turned into the head, then there may be one flock and one shepherd.

(Vers. 4, 5.) Because the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without teraphim. And after these things the children of Israel shall return and shall seek the Lord their God and David their king: and they shall fear at the Lord and at His good in the last of days. The LXX: Because for many days the children of Israel shall sit without king, without prince, without sacrifice, without altar, without priesthood, without manifestations (which in Greek are called *dēloi*). And after these things the children of Israel shall return, and shall seek the Lord their God, and David their king: and they shall be amazed at the Lord, and over His goods in the last day.

Pro ephod et theraphim () Septuaginta hierateian, id est, sacerdotium, et dêlous, id est, manifestationes interpretati sunt. Sciendum autem, ut crebro diximus, ephod significare indumentum sacerdotale, quod in Exodo et Levitico a LXX epōmis dicitur, id est, superhumerales, ab Aquila ependyma, id est superindumentum. Theraphim autem proprie appellant morphōmata, id est, figurae et simulacra, quae nos possumus in praesenti dumtaxat loco Cherubim et Seraphim sive alia quae in templi ornamenta fieri iussa sunt, dicere. Verum quia Septuaginta dêlous interpretati sunt, pro quibus Aquila phōtismous transtulit; et haec ipsa sunt in logeîō, id est in Rationali, hoc intelligimus, quia in pectore et corde pontificis alêtheia et phōtismoi, id est, veritas esse debeat atque doctrina: ut non solum sciat rectam fidem; sed et quod noverit, possit ore proferre. Quod et apostolus Paulus scribit ad Titum, docens qualis episcopus ordinandus sit: Oportet enim episcopum sine crimine esse tamquam Dei dispensatorem: non superbum, non iracundum, non vinolentum, non percussorem, non turpis lucri cupidum: sed hospitalem, benignum, sobrium, justum, sanctum, continentem, amplectentem eum, qui secundum sanam doctrinam est, fidelem sermonem, ut potens sit exhortari in doctrina sana, et eos qui contradicunt arguere (Tit. I, 7-9). Ephod ac theraphim et in Iudicum libro legimus (Judic. XVII et XVIII), quae sibi fecerat Levites, qui postea cum sexcentis de tribu Dan armatis profectus est.

Post passionem Domini Salvatoris usque in praesentem diem, paulominus quadringentesimus annus expletur, et quantum temporis resideat usque ad diem iudicii, nec angeli noverunt, nec Filius. Qui ideo ignorare se dicit, quia nobis non expedit discere [Al. scire]. Hi sunt ergo multi dies, quibus infelix Synagoga et mulier adultera hordeo pascitur, et sedet contracta, quia cum Christo stare non potest. Sine rege, de quo locutus est Pater: Suscitavi regem cum iustitia (Isa. XLV, 13). Et ipse dicit in Psalmo: Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus (Psal. II, 6). Sine principe, vel ipso Domino Salvatore, vel certe pontifice, de quo scriptum est: Principi populi tui non maledices (Exod. XXII). Et sine sacrificio, et sine altari. Subverso enim templo, et incensa Jerusalem, nec sacrificio, nec sacerdotium Judaica gens exercere potest. Et sine ephod et sine theraphim, id est, instrumentis sacerdotalis habitus. De hoc rege et Jacob in benedictione Judae Patriarchae loquitur: Non deficiet princeps ex Juda, neque dux de femoribus ejus, donec veniat cui repositum est: et ipse erit expectatio gentium (Gen. XLIX, 10).

For ephod and theraphim, the Seventy interpreted hierateian, that is, priesthood, and dêlous, that is, manifestations. Moreover, it should be known, as we have frequently said, that ephod signifies a priestly garment, which in Exodus and Leviticus is called by the LXX epōmis, that is, over-the-shoulder (superhumale), and by Aquila ependyma, that is, over-garment. Moreover, theraphim properly they call morphōmata, that is, figures and images, which we can say in the present place at least are Cherubim and Seraphim or other things which were commanded to be made for the ornaments of the temple. But because the Seventy interpreted dêlous, for which Aquila translated phōtismous (illuminations); and these very things are in the logeîō, that is, in the Rational (Breastplate), we understand this, because in the breast and heart of the pontiff alêtheia and phōtismoi, that is, truth and doctrine, ought to be: so that he may not only know the right faith, but also that what he has known, he may be able to bring forth with his mouth. Which also the Apostle Paul writes to Titus, teaching what kind of bishop ought to be ordained: For a bishop must be without crime, as the steward of God: not proud, not angry, not given to wine, no striker, not greedy of filthy lucre: but hospitable, kind, sober, just, holy, continent, embracing that faithful word which is according to sound doctrine, that he may be able to exhort in sound doctrine, and to convince them that contradict (Tit. I, 7-9). Ephod and theraphim we also read of in the book of Judges (Judg. XVII and XVIII), which the Levite had made for himself, who afterwards set out with six hundred armed men of the tribe of Dan.

After the passion of the Lord the Savior until the present day, a little less than the four hundredth year is being completed, and how much time remains until the day of judgment, neither the angels have known, nor the Son. Who for this reason says He is ignorant of it, because it is not expedient for us to learn [Al. know]. These are therefore the many days in which the unhappy Synagogue and the adulterous woman is fed with barley, and sits contracted, because she is not able to stand with Christ. Without king, of whom the Father has spoken: I have raised up a king with justice (Isa. XLV, 13). And He Himself says in the Psalm: But I am appointed king by Him over Sion His holy mountain (Ps. II, 6). Without prince, either the Lord the Savior Himself, or certainly the pontiff, of whom it is written: Thou shalt not speak evil of the prince of thy people (Exod. XXII). And without sacrifice, and without altar. For the temple being overthrown and Jerusalem burned, the Jewish nation is able to exercise neither sacrifice nor priesthood. And without ephod and without theraphim, that is, the instruments of the priestly habit. Of this king also Jacob speaks in the blessing of the Patriarch Judah: The prince shall not fail from Judah, nor a leader from his thighs, until He come to whom it is laid up: and He Himself shall be the expectation of the nations (Gen. XLIX, 10).

Ergo postquam defecit princeps ex Juda, et dux de femoribus ejus, et Herodes alienigena et proselytus suscepit imperium, intelligimus venisse cui regnum repositum est, et ipse erat exspectatio gentium. Haec est caecitas quae ex parte accidit Israeli, ut subintraverit plenitudo gentium, et tunc omnis Israel salvus fieret (Rom. XI): et multo post tempore revertentur, et quaerent Dominum Deum suum, et David regem suum, qui de David stirpe generatus est, et interpretatur fortis manu. Ipse enim solvit captivitatem populi sui, et dedit vinctis remissionem. Cumque eum viderint filii Israel, qui a suis fratribus denegatus est, in Patris et sua majestate regnantem, pavebunt, et stupebunt ad Dominum et ad bonum ejus. Qui bonus filius, de bono natus est patre, sive ad bona Domini, de quibus sanctus loquitur: Credo videre bona Domini in terra viventium (Ps. XXVI, 13): haec enim quam incolimus peccatores, terra est mortuorum.

Praesens capitulum, alii Judaeorum super Babylonica captivitate interpretantur, quando septuaginta annis desolatum est Templum, et altare et victimae ac sacerdotium non fuerunt, et postea sub Zorobabel in sedes pristinas sunt reversi. Alii, ut nos, in futurum tempus differunt [Al. deserunt], et quae sit causa tam grandis offensae, ut tanto tempore relictis sint, maxime cum idola non colant, praeter interfectionem Salvatoris, aliam non valent invenire.

(Cap. IV.---Vers. 1, 2.) Audite verbum Domini, filii Israel; quia iudicium Domino cum habitatoribus terrae: non est enim veritas, et non est misericordia, et non est scientia Dei in terra. Maledictum, et mendacium, et homicidium, et furtum, et adulterium inundaverunt: et sanguis sanguinem tetigit. LXX: Audite verbum Domini, filii Israel; quia iudicium Domino ad habitatores terrae, quia non est veritas, neque misericordia, neque scientia Dei super terram. Maledictio, et mendacium, et homicidium, et furtum, et adulterium effusum est super terram, et sanguinem sanguini miscuerunt.

A principio prophetae usque ad hunc locum sub meretricis descriptione et adulterae, quarum post gravissimas poenas et relictionem longissimam, postea fit in pristinum, vel in meliorem statum restitutio, decem tribuum, vel duarum, et in commune omnium peccata numerantur. Nunc rursum ad Israel, id est, decem tribus sermo convertitur, exponens non frustra iratum Deum tam gravia comminari et inferre supplicia: ne forsitan non ex iudicii veritate, sed ex potentia Dei injuste videatur in eos qui non peccaverunt, lata sententia .

Therefore after the prince failed from Judah, and the leader from his thighs, and Herod the foreigner and proselyte received the empire, we understand that He has come to whom the kingdom was laid up, and He Himself was the expectation of the nations. This is the blindness which in part has happened to Israel, that the fullness of the Gentiles might enter in, and then all Israel might be saved (Rom. XI): and a long time afterwards they shall return and seek the Lord their God and David their king, who was generated from the stock of David, and is interpreted strong of hand. For He Himself released the captivity of His people and gave remission to the bound. And when the children of Israel shall have seen Him, who was denied by His brothers, reigning in the Father's and His own majesty, they shall fear and be amazed at the Lord and at His good. Which good Son was born of a good Father, or to the goods of the Lord, of which the saint speaks: I believe that I see the goods of the Lord in the land of the living (Ps. XXVI, 13): for this which we sinners inhabit is the land of the dead.

Some of the Jews interpret the present chapter concerning the Babylonian captivity, when for seventy years the Temple was desolated, and there was no altar and victims and priesthood, and afterwards under Zorobabel they returned to their former seats. Others, like us, defer [Al. desert] it to a future time, and what might be the cause of so great an offense, that they have been left for so long a time, especially since they do not worship idols, they are not able to find any other than the slaying of the Savior.

(Ch. IV.--Vers. 1, 2.) Hear the word of the Lord, ye children of Israel; because the Lord hath a judgment with the inhabitants of the earth: for there is no truth, and there is no mercy, and there is no knowledge of God in the earth. Cursing, and lying, and homicide, and theft, and adultery have overflowed: and blood hath touched blood. The LXX: Hear the word of the Lord, ye children of Israel; because the Lord hath a judgment to the inhabitants of the earth, because there is no truth, nor mercy, nor knowledge of God upon the earth. Cursing, and lying, and homicide, and theft, and adultery is poured out upon the earth, and they have mixed blood with blood.

From the beginning of the prophet until this place, under the description of the harlot and the adulteress, whose restoration to their former or a better state takes place after very grave punishments and a very long abandonment, the sins of the ten tribes, or of the two, and of all in common are numbered. Now the discourse is turned again to Israel, that is, the ten tribes, explaining that it is not in vain that an angry God threatens such grave things and inflicts punishments: lest perhaps the sentence might seem to have been brought unjustly, not from the truth of judgment but from the power of God, against those who have not sinned.

Audite, inquit propheta, verbum Domini, o filii Israel: quia vult Dominus cum suo populo judicari et exponere causas indignationis suae. Non est veritas, et non est misericordia, et non est scientia Dei in terra. Nec veritas enim absque misericordia sustineri potest, et misericordia absque veritate efficit negligentes: unde alterum miscetur alteri, quae qui non habuerit, consequenter et Dei notitiam non habebit. Sed e contrario pro veritate mendacium, et pro misericordia maledictum, homicidium, furtum, adulterium. Non dixit, est; sed ut delictorum abundantiam demonstraret, intulit, inundaverunt (Al. redundaverunt): et pro scientia Dei, quae non est in terra, sanguis sanguinem tetigit, sive sanguinem sanguini miscuerunt, ut auferent peccata peccatis, et novis vetera cumularent. Recte autem qui habitatores terrae sunt et non incolae, ad iudicium provocantur: quia a facie Aquilonis exardescunt mala super habitatores terrae (Jerem. I). Et in Apocalypsi Joannis: Vae, vae, vae dicitur super habitatores terrae (Apoc. VI). Qui autem potest cum propheta dicere: Advena sum apud te, et peregrinus, sicut omnes patres mei (Psal. XXXVIII, 1), et pertransit mundum istum quasi incola et peregrinus, veritatem sequitur et misericordiam, et scientiam Dei, ne inundatione maledicti atque mendacii, homicidii, et furti, et adulterii et sanguinis opprimatur.

(Vers. 3.) Propter hoc lugebit terra, et infirmabitur omnis qui habitat in ea: in bestia agri et in volucre coeli, sed et pisces maris congregabuntur. LXX: Ideo lugebit terra, et minuetur cum omnibus qui habitant eam, cum bestiis agri, cum serpentibus terrae, et cum volatilibus coeli, et pisces maris deficient. Quia non est veritas, et non est misericordia, et non est scientia Dei super terram, sed e regione maledictum, et mendacium, et homicidium, et furtum, et adulterium inundaverunt, et sanguis sanguinem tetigit: idcirco lugebit terra cum habitatoribus suis, et infirmabitur, ut non habeat bestias agri, et volucres coeli, et pisces maris deficient. Cum enim captivitas decem tribuum venerit, habitatore sublato, bestiae quoque et volucres coeli et pisces maris deficient; iramque Domini etiam muta elementa sentient. Hoc qui non credit accidissee populo Israel, cernat Illyricum, cernat Thracias, Macedoniam atque Pannonias, omnemque terram, quae a Propontide et Bosphoro usque ad Alpes Julias tenditur, et probabit cum hominibus et animantia cuncta deficere, quae in usus hominum a Creatore prius alebantur.

Hear, says the prophet, the word of the Lord, O children of Israel: because the Lord wishes to be judged with His people and to set forth the causes of His indignation. There is no truth, and there is no mercy, and there is no knowledge of God in the earth. For neither can truth be sustained without mercy, and mercy without truth makes men negligent: whence the one is mixed with the other, and he who does not have these will consequently not have the knowledge of God. But on the contrary, for truth there is lying, and for mercy there is cursing, homicide, theft, adultery. He did not say, there is; but that he might demonstrate the abundance of crimes, he added, they have overflowed [Al. abounded]: and for the knowledge of God, which is not in the earth, blood has touched blood, or they have mixed blood with blood, that they might increase sins by sins and pile new ones upon the old. Moreover, those who are inhabitants of the earth and not sojourners are rightly provoked to judgment: for from the face of the North evils flame out upon the inhabitants of the earth (Jer. I). And in the Apocalypse of John: Woe, woe, woe is said over the inhabitants of the earth (Apoc. VIII). But he who is able to say with the prophet: I am a stranger with thee and a pilgrim, as all my fathers were (Ps. XXXVIII, 13), and passes through this world as a sojourner and a pilgrim, follows truth and mercy and the knowledge of God, lest he be oppressed by the overflow of cursing and lying, homicide, and theft, and adultery and blood.

(Ver. 3.) Therefore shall the earth mourn, and every one that dwelleth in it shall languish: with the beast of the field and with the fowl of the air, but the fishes of the sea also shall be gathered together. The LXX: Therefore the earth shall mourn and shall be diminished with all that dwell in it, with the beasts of the field, with the serpents of the earth, and with the fowls of the air, and the fishes of the sea shall fail. Because there is no truth, and there is no mercy, and there is no knowledge of God upon the earth, but on the contrary cursing and lying and homicide and theft and adultery have overflowed, and blood has touched blood: therefore the earth shall mourn with its inhabitants and shall languish, so that it shall not have the beasts of the field, and the fowls of the air and the fishes of the sea shall fail. For when the captivity of the ten tribes shall have come, the inhabitant being removed, the beasts also and the fowls of the air and the fishes of the sea shall fail; and even the dumb elements shall feel the wrath of the Lord. He who does not believe this happened to the people of Israel, let him behold Illyricum, let him behold the Thraces, Macedonia and the Pannonias, and all the land which extends from the Propontis and the Bosphorus as far as the Julian Alps, and he will prove that with men all the animals also fail which were before nourished by the Creator for the uses of men.

Sin autem voluerimus, ut quidam putant, feros homines bestias interpretari, et volucres coeli eos, qui elevantur in superbiam, et omnia humana contemnunt, et pisces maris, qui irrationabiles sunt, et ita bruti, ut nihil omnino sapiant, et aerem liberum coelumque non videant: hoc non tam irati quam clementis est Domini, ut quae mala sunt, auferantur de terra.

(Vers. 4, 5.) Verumtamen unusquisque non iudicet, et non arguatur vir: populus enim tuus sicut hi qui contradicunt sacerdoti, et corrues hodie, et corruet etiam propheta tecum. LXX: Ut nullus neque iudicetur, neque arguatur quisquam: populus autem meus quasi sacerdos, cui contradicetur, et infirmabitur per diem, et infirmabitur etiam propheta tecum.

Secundum Septuaginta interpretes, hoc quod posuimus, ut nullus neque iudicetur, neque arguatur quisquam, superiori capitulo coaptandum est: sed nos Hebraeos sequimur. Provocati ad iudicium Dei, filii Israel, qui habitabant in terra ut causas Dominicae indignationis audirent, et praeterita peccata cognoscerent, propter quae hostibus traderentur, nunc quia in sceleribus perseverant, et impudenti Deum fronte contemnunt, audiunt: Non necesse est ut veniatis ad iudicium, ut in vestris flagitiis arguamini; quia tantae estis impudentiae, ut nec convicti quidem, pudorem habeatis et verecundiam; sed contradicatis mihi, quasi si discipulus magistro sacerdoti plebucula contradicat, quae non habet sacerdotii dignitatem. Et quia tales estis, ideo hodie corrueitis, id est, ducemini in captivitatem, et perdetis regnum Israel. Quod dicit, hodie, aut praesens tempus significat, aut non fraude et insidiis, sed clara in captivitatem luce ducemini, tantaque erit vestri infirmitas, ut etiam prophetae, qui vobis solebant prophetare mendacium, vobiscum corruant, et sentiant captivitatem. Hic prophetas, aut pseudoprophetas debemus accipere, aut certe omnem gratiam prophetalem. Quamdiu enim non sunt captae decem tribus, habuerunt et Eliam prophetam et Elisaeum, et caeteros filios prophetarum, qui prophetaverunt in Samaria. Unde et Amos propheta qui de tribu Juda erat, et de viculo Thecue, cogitur redire ad patriam suam, ne in alieno regno et Samaria prophetaret.

(Vers. 6.) Nocte tacere feci matrem tuam, conticuit populus meus, eo quod non habuerit scientiam: quia tu scientiam repulisti, repellam te et ego, ne sacerdotio fungaris mihi: et oblita es legis Dei tui, obliviscar filiorum tuorum et ego. LXX: Nocti assimilavi matrem tuam, et assimilatus est populus meus quasi non habens scientiam: quia tu scientiam repulisti, et ego repellam te, ne sacerdotio fungaris mihi: oblita es legis Dei tui, et ego obliviscar filiorum tuorum.

But if we should wish, as some think, to interpret fierce men as beasts, and as fowls of the air those who are lifted up in pride and despise all human things, and as fishes of the sea those who are irrational and so brutish that they know nothing at all and do not see the free air and the heaven: this is of a Lord not so much angry as merciful, that the things which are evil should be removed from the earth.

(Verses 4 and 5.) "But yet let not any man judge, and let not a man be reprov'd: for thy people are as those who contradict the priest, and thou shalt fall today, and the prophet also shall fall with thee." LXX: "So that no one may be judged, nor anyone reprov'd: but my people are as a priest who is contradicted, and he shall be weakened by day, and the prophet also shall be weakened with thee."

According to the Seventy interpreters, this which we have placed, "so that no one may be judged, nor anyone reprov'd," is to be fitted to the upper chapter: but we follow the Hebrews. Having been provoked to the judgment of God, the children of Israel, who dwelt in the land so that they might hear the causes of the Lord's indignation, and might know their past sins, for which they were delivered to enemies, now because they persevere in crimes, and with an impudent brow despise God, they hear: It is not necessary that you should come to judgment, so that you might be reprov'd in your shames; because you are of such impudence, that not even when convicted do you have shame and modesty; but you contradict me, as if the common rabble, which has not the dignity of the priesthood, should contradict the master priest. And because you are such, therefore today you shall fall, that is, you shall be led into captivity, and you shall lose the kingdom of Israel. What he says, "today," either signifies the present time, or you shall be led into captivity not by fraud and snares, but in the clear light, and so great shall be your weakness, that even the prophets, who used to prophesy a lie to you, shall fall with you, and shall feel the captivity. Here we ought to understand prophets, either false prophets, or certainly every prophetic grace. For as long as the ten tribes were not captured, they had both the prophet Elijah and Elisha, and the other sons of the prophets, who prophesied in Samaria. Whence also the prophet Amos, who was of the tribe of Judah, and of the village of Tekoa, is compelled to return to his own country, lest he should prophesy in a foreign kingdom and in Samaria.

(Verse 6.) "In the night I have made thy mother to be silent, my people have been silent, because they had no knowledge: because thou hast rejected knowledge, I also will reject thee, that thou shalt not exercise the priesthood for me: and thou hast forgotten the law of thy God, I also will forget thy children." LXX: "I have likened thy mother to the night, and my people have been likened as not having knowledge: because thou hast rejected knowledge, I also will reject thee, that thou shalt not exercise the priesthood for me: thou hast forgotten the law of thy God, and I will forget thy children."

Non quod alia mater sit, et alii filii, matrem vocat et filios; sed quomodo Dominus loquens ad populum Iudaeorum dicebat: Jerusalem, Jerusalem, quae occidis Prophetas, et lapidas eos qui ad te missi sunt, quoties volui congregare filios tuos, sicut gallina congregabat pullos suos sub alas suas, et noluisti (Matth. XXIII, 5)? Non quod alia Jerusalem, et alius populus ejus: neque enim absque populo ad caementa urbis et ligna et lapides loquebatur. Sic mater vocatur populi frequentia et omnis turba nationis Hebraeae, ad quam loquitur: filii autem, vel singuli ex populo, vel per oppida villasque dispersi. In nocte ergo ac tenebris captivitatis et moeroris et prementis angustiae traditur Israel, et populus ejus aeterno silentio conticescit; quia non habuit legis scientiam, nec Dei praecepta servavit, recepitque quod fecerat. Ipsa enim Dei repulit legem, et ideo sacerdotium perdidit in aeternum, colens vitulos aureos in Dan et Bethel: et quia oblita est legis Dei, et penitus Aegyptiis se idolis mancipavit, idcirco et Dominus obliviscetur filiorum ejus, tradens eos aeternae captivati: Qui enim ignorat ignorabitur (I Cor. XIV), et in Psalmis legimus: Nescierunt, neque intellexerunt, in tenebris ambulant (Ps. LXXXI, 5). Omnia quae dicuntur ad decem tribus, referre possumus ad haereticos, qui reliquerunt regnum David et Jerusalem, id est, Christum et Ecclesiam: et ideo aeterna nocte cooperti sunt, nec habent scientiam Dei, et repelluntur a Domino ne sacerdotio fungantur ei, et filiorum quos genuerint, numquam meminit, quia filii alieni facti sunt ei.

(Vers. 7 seqq.) Secundum multitudinem eorum, sic peccaverunt mihi: gloriam eorum in ignominiam commutabo, peccata populi mei comedent, et ad iniquitatem eorum sublevabunt animas eorum, et erit sicut populus, sic sacerdos, et visitabo super eum vias ejus, et cogitationes illius reddam ei. LXX: Secundum multitudinem eorum, sic peccaverunt mihi, gloriam eorum in ignominiam ponam [Al. pandam]: peccata populi mei comedent, et in iniquitatibus eorum accipient alii animas eorum, et erit sicut populus, sic et sacerdos, et ulciscar super eum vias ejus, et cogitationes illius reddam ei.

Not that there is one mother, and other children, does he call "mother" and "children"; but just as the Lord speaking to the people of the Jews said: "Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered together thy children, as a hen gathered her chickens under her wings, and thou wouldst not" (Matt. 23:37)? Not that there was another Jerusalem, and another people of hers: for he was not speaking to the mortar of the city and the wood and stones without the people. So "mother" is called the frequency of the people and the whole crowd of the Hebrew nation, to whom he speaks: but "children" are either individuals from the people, or those dispersed through the towns and villages. In the night, therefore, and in the darkness of captivity and sorrow and pressing anguish, Israel is delivered, and her people fall silent in eternal silence; because she had no knowledge of the law, nor kept the precepts of God, and received what she had done. For she herself rejected the law of God, and therefore lost the priesthood forever, worshiping the golden calves in Dan and Bethel: and because she forgot the law of God, and completely enslaved herself to Egyptian idols, therefore the Lord also will forget her children, delivering them to eternal captivity: "For he who is ignorant shall be ignored" (1 Cor. 14:38), and in the Psalms we read: "They have not known, nor understood, they walk in darkness" (Ps. 81:5). All these things which are said to the ten tribes, we can refer to heretics, who have left the kingdom of David and Jerusalem, that is, Christ and the Church: and therefore they are covered by eternal night, nor have they the knowledge of God, and they are rejected by the Lord that they may not exercise the priesthood for him, and of the children whom they have begotten, he never remembers, because they have been made alien children to him.

(Verses 7 et seq.) According to the multitude of them, so have they sinned against me: I will change their glory into ignominy. They shall eat the sins of my people, and shall lift up their souls to their iniquity. And there shall be like people, like priest: and I will visit his ways upon him, and I will render him his thoughts. The LXX: According to the multitude of them, so have they sinned against me, I will set [Al. I will spread] their glory in ignominy: they shall eat the sins of my people, and in their iniquities others shall receive their souls; and there shall be like people, like priest; and I will take vengeance on his ways upon him, and I will render him his thoughts.

Quot homines habuit Israel, tot aras extruxit daemonibus, in quorum victimis peccavit mihi. Propterea gloriam eorum, in qua gloriabantur sibi, et Deo idola praeferabant, in ignominiam commutabo, ut et sacerdotes capiantur et populi. Siquidem sacerdotes peccata populi mei comedunt, de quibus scriptum est: Qui devorant plebem meam, sicut escam panis (Ps. XIII, 8). Et idcirco peccata populi mei comedunt, consentientes sceleribus delinquentium: quia cum eos peccare perspexerint, non solum non arguunt, sed laudant atque sustollunt, et beatos praedicant. De quibus et Isaias loquitur: Populus meus, qui beatos vos dicunt, seducunt vos, et semitas pedum vestrorum supplantant (Isai. III, 12). De his et per Psalmistam clamat: Quoniam laudatur peccator in desideriis animae suae, et iniquus benedicitur (Ps. IX, 24). Unde aequaliter populus et sacerdos indignantis Dei sententiam sustinebunt; quia non solum opera eorum visitabit, quae appellantur viae, in quibus ingrediuntur; sed et cogitationes, quibus ut talia facerent, tractaverunt. Non solum enim opus, sed et cogitatio mali operis poenas luet. De haereticos facilis intelligentia est, quod quanto plures fuerint, tanto magis delinquant Deo, et glorientur in populis: et idcirco decipiant infelices, ut peccata populi comedant, et per dulces sermones devorent domus viduarum (Luc. XX).

(Vers. 10 seqq.) Et comedent, et non saturabuntur: et fornicati sunt, et non cessaverunt: quoniam Dominum reliquerunt in non custodiendo: fornicatio, et vinum, et ebrietas aufert cor. Populus meus in ligno suo interrogavit: et baculus ejus annuntiavit ei. Spiritus enim fornicationum decepit eos, et fornicati sunt a Deo suo.

LXX: Et comedent, et non implebuntur: fornicati sunt, et non dirigentur: quia Dominum reliquerunt, ut non custodirent: fornicationem et vinum, et ebrietatem suscepit cor populi mei: in auguriis interrogabant: et in virgis suis annuntiabant ei: quoniam spiritu fornicationis seducti sunt et fornicati sunt a Deo suo.

Voluptas insatiabilis est, et quanto magis capitur, tanto plus utentibus se famem creat. Econtrario beati esurientes et sitientes justitiam, quoniam ipsi saturabuntur (Mat. V). Sicut justitia saturat, sic iniquitas substantiam non habens, vana comedentes fraude deludit, et uteros devorantium vacuos derelinquit. Fornicati sunt, et non cessaverunt. Vires in fornicatione deficiunt, et fornicandi desiderium non quiescit.

As many men as Israel had, so many altars (aras) she built to demons, in whose victims she sinned against me. Therefore, I will change their glory, in which they used to glory for themselves and preferred idols to God, into ignominy, so that both the priests and the peoples may be captured. Indeed, the priests eat the sins of my people, of whom it is written: Who devour my people as a food of bread (Ps. XIII, 4). And for this reason they eat the sins of my people, by consenting to the crimes of the delinquents: because when they have seen them sinning, not only do they not rebuke them, but they praise and extol them, and proclaim them blessed. Of whom also Isaiah speaks: O my people, they who call you blessed, deceive you, and subvert the paths of your feet (Is. III, 12). Concerning these he also cries out through the Psalmist: For the sinner is praised in the desires of his soul, and the unjust man is blessed (Ps. IX, 24). Whence the people and the priest shall equally sustain the sentence of an indignant God; because He will not only visit their works, which are called "ways", in which they walk; but also the thoughts, with which they treated that they might do such things. For not only the work, but also the thought of a evil work shall pay the penalties. The understanding concerning heretics is easy: that the more numerous they are, the more they offend God, and glory in the peoples; and for this reason they deceive the wretched, that they may eat the sins of the people, and through sweet speeches (dulces sermones) devour the houses of widows (domus viduarum) (Luke XX).

(Verses 10 et seq.) "And they shall eat, and shall not be satisfied: and they have committed fornication, and have not ceased: because they have forsaken the Lord in not keeping: fornication, and wine, and drunkenness take away the heart." My people have consulted their wood, and their staff has declared it to them. For the spirit of fornications has deceived them, and they have committed fornication against their God.

The LXX: "And they shall eat, and shall not be filled: they have committed fornication, and shall not be directed: because they have forsaken the Lord, so as not to keep: fornication and wine, and drunkenness received the heart of my people: they asked in auguries, and they declared to him in their rods: for they have been seduced by the spirit of fornication and have committed fornication against their God."

Pleasure is insatiable, and the more it is taken, the more it creates hunger for those who use it. On the contrary, "blessed are they who hunger and thirst for justice, for they shall be satisfied" (Matt. 5:6). As justice satisfies, so iniquity, having no substance, deludes those who eat vain things with fraud, and leaves the bellies of those who devour empty. "They have committed fornication, and have not ceased." Strength fails in fornication, but the desire for fornicating does not rest.

Fornicatae sunt et decem tribus cum idolis Jeroboam filii Nabaoth: et reliquerunt Dominum Deum suum, non custodiendo quae jusserat, dicens: Dominum Deum tuum adorabis, et ipsi soli servies (Deut. VI, 13).

emphatikōs autem legendum: Fornicatio et vinum et ebrietas aufert cor. Sicut enim vinum et ebrietas eum qui biberit, mentis suae impotem facit: ita et fornicatio ac voluptas pervertit sensum, animumque debilitat: et de rationali homine, brutum efficit animal, ut ganeas et lupanaria et libidinum lustra sectetur. Cumque ita cor loco suo motum fuerit, ligna et lapides deos putat, et adorat opera manuum suarum. Unde et propheta quasi stupens et mirabundus eloquitur: Populus meus qui quondam meo vocabatur nomine, lignum interrogavit et virgas: quod genre divinationis Graeci rhabdomantēian vocant. Unde in Ezechiel legimus, quod virgas suas miscuerit Nabuchodonosor contra Ammon et Jerusalem, et exierit virga contra Jerusalem (Ezech. XXI): causaque hujus amentiae fornicationis est spiritus, qui deceptus eos, ut fornicarentur a Deo suo.

Fornicationem autem idololatriam nominat, juxta illud quod in Jeremia legimus: Et moechabantur in ligno et lapide, et dixi: postquam fornicati sunt cum his omnibus, revertere ad me, et non est reversa in toto corde sed in mendacio. Et rursum: Me dereliquisti et dixisti: Vadam super omnem collem excelsum, et diffundar in fornicatione mea subter omni ligno frondoso (Jer. III, 6). Et in Psalmo dicitur: Perdidisti omnes qui fornicantur abs te (Ps. LXXII, 27). Principium enim fornicationis, idolorum inventio. Numquam haeretici suo errore satiantur, nec cessant a fornicationis turpitudine, et quotidie non custodiendo Legem et Scripturas sanctas, Dominum derelinquunt, insaniunt et inebriantur, et, perduto mentis judicio, adorant idola, quae de suo corde finxerunt, fornicationisque spiritu possidentur.

(Vers. 13.) Super capita montium sacrificabant, et super colles accendebant thymia: ma: subtus quercum et populum et terebinthum, quia bona erat umbra ejus. LXX: Super verticem montium sacrificabant, et super colles immolabant: subter quercum et populum et nemorosas arbores, quia bonum erat umbraculum.

The ten tribes also committed fornication with the idols of Jeroboam the son of Nebat: and they forsook the Lord their God, not keeping what he had commanded, saying: "The Lord thy God shalt thou adore, and him only shalt thou serve" (Deut. 6:13).

Moreover, it should be read emphatically (*emphatikōs*): "Fornication and wine and drunkenness take away the heart." For just as wine and drunkenness make the one who drinks incapable of his own mind, so also fornication and pleasure pervert the sense, and weaken the soul: and from a rational man, it makes a brute animal, so that he follows after gluttony and brothels and the dens of lusts. And when the heart has thus been moved from its place, it thinks wood and stones are gods, and adores the works of its own hands. Whence also the prophet speaks out as if stunned and wondering: "My people who were formerly called by my name, asked wood and rods": which kind of divination the Greeks call *rhabdomantéian*. Whence we read in Ezekiel, that Nebuchadnezzar mixed his rods against Ammon and Jerusalem, and the rod went out against Jerusalem (Ezek. 21): and the cause of this madness is the "spirit of fornication," which deceived them, that they might commit fornication against their God.

Now he calls idolatry "fornication," according to that which we read in Jeremiah: "And they committed adultery with wood and stone; and I said: after she has committed fornication with all these things, return to me, and she did not return in her whole heart but in falsehood" (Jer. 3:9-10). And again: "Thou hast forsaken me and hast said: I will go upon every high hill, and I will be poured out in my fornication under every leafy tree" (Jer. 3:6). And in the Psalm it is said: "Thou hast destroyed all who commit fornication against thee" (Ps. 72:27). For the beginning of fornication is the invention of idols. Never are heretics satisfied by their error, nor do they cease from the filthiness of fornication, and daily by not keeping the Law and the Holy Scriptures, they forsake the Lord, they go mad and are inebriated, and, having lost the judgment of the mind, they adore idols which they have fashioned from their own heart, and are possessed by the spirit of fornication.

(Verse 13.) They offered sacrifice upon the tops of the mountains, and burnt incense upon the hills: under the oak and the poplar and the terebinth, because the shadow thereof was good. The LXX: Upon the summit of the mountains they sacrificed, and upon the hills they immolated: under the oak and the poplar and the shady trees, because the shelter was good.

In Lege praeceptum est ut non sacrificetur Domino, nisi in loco quem elegerit Dominus Deus: et juxta altare lucus et arbores non plantentur, ne scilicet passiva et voluptuosa religio austeritatem unius et verae religionis evertat. Econtrario Israel sacrificaba in montibus, et in collibus adolebat incensum, excelsa terrae diligens loca, quia excelsum reliquerat Deum, et umbram quaerens perdiderat veritatem. Hoc est quod legimus de singulis regibus: Verumtamen excelsa non abstulit: adhuc populus immolabat et sacrificabat in excelsis (III R. XXII, 44), quod Hebraice appellatur BAMA (). Haeretici sublimitatem sibi dogmatum repromittunt, et sacrificant subter quercum et populum et terebinthum, infructuosas arbores, ficum et vineam non habentes, sub quibus Sanctus requiescere dicitur. Assumunt autem sibi interdum terebinthum, quae juxta Isaiam folia non habet, ut Abrahae imitari videantur exemplum (Isai. VI).

(Vers. 14.) Ideo fornicabuntur filiae vestrae, et sponsae vestrae adulterae erunt. Non visitabo super filias vestras, cum fuerint fornicatae, et super sponsas vestras cum adulteraverint: quoniam ipsi cum meretricibus conversabantur, et cum effeminatis sacrificabant, et populus non intelligens vapulabit. LXX: Propterea fornicabuntur filiae vestrae, et sponsae vestrae moechabuntur, et non visitabo super filias vestras cum fuerint fornicatae, et super sponsas vestras cum adulteraverint: quoniam ipsi cum meretricibus miscebantur: et cum initiatis immolabant, et populus non intelligens adhaerebat meretrici.

Verbum CADESOTH, quod Aquila enēllagmenōn, Symmachus hetairidōn, Septuaginta tetelesmenōn, Theodotion kechōrismenōn interpretati sunt, nos effeminatos vertimus, ut sensum verbi nostrorum auribus panderemus. Hi sunt quos hodie Romae, matri, non deorum, sed daemoniorum servientes, Gallos vocant, eo quod de hac gente Romani truncatos libidine, in honorem Atys (quem eunuchum dea meretrix fecerat) sacerdotes illius manciparint. Propterea autem Gallorum gentis homines effeminantur, ut qui urbem Romanam ceperant, hac feriantur ignominia.

Istiusmodi idololatria erat in Israel, colentibus maxime feminis Beelphegor ob obsceni magnitudinem, quem nos Priapum possumus appellare. Unde et Asa rex tulit excelsa de populo, et hujusmodi sacerdotes, et matrem de augusto deposuit imperio, sicut Scriptura testatur, dicens: Et fecit Asa rectum ante conspectum Domini, sicut David pater ejus, et abstulit effeminatos de terra, purgavitque omnes sordes idolorum, quae fecerant patres ejus.

In the Law it is commanded that sacrifice should not be offered to the Lord, except in the place which the Lord God has chosen: and that a grove and trees should not be planted near the altar, lest a passive and voluptuous religion should overturn the austerity of the one and true religion. On the contrary, Israel offered sacrifice in the mountains, and burnt incense on the hills, loving the high places of the earth, because she had left the high God, and seeking the shadow she had lost the truth. This is what we read concerning individual kings: Nevertheless he took not away the high places: as yet the people immolated and sacrificed in the high places (III Kings XXII, 44), which in Hebrew is called BAMA (במה). Heretics promise themselves the sublimity of dogmas, and sacrifice under the oak and the poplar and the terebinth, unfruitful trees (infructuosas arbores), not having the fig and the vine, under which the Saint is said to rest. Moreover, they sometimes take to themselves the terebinth, which according to Isaiah has no leaves, that they may seem to imitate the example of Abraham (Is. VI).

(Verse 14.) "Therefore your daughters shall commit fornication, and your spouses shall be adulteresses." I will not visit upon your daughters when they shall have committed fornication, and upon your spouses when they shall have committed adultery: because they themselves conversed with harlots, and sacrificed with the effeminate, and the people that does not understand shall be beaten. The LXX: "Therefore your daughters shall commit fornication, and your spouses shall commit adultery, and I will not visit upon your daughters when they shall have committed fornication, and upon your spouses when they shall have committed adultery: because they themselves were mingled with harlots: and they sacrificed with the initiated, and the people that does not understand adhered to the harlot."

The word CADESOTH, which Aquila interpreted as enëllagmenōn, Symmachus as hetairidōn, the Septuagint as tetelesmenōn, Theodotion as kechōrismenōn, we have translated as "effeminate" (effeminatos), that we might open the sense of the word to the ears of our own people. These are those whom today in Rome, serving the mother, not of gods, but of demons, they call "Gauls" (Gallos), because from this nation the Romans, truncated in lust, mancipated his priests in honor of Atys (whom the harlot goddess had made a eunuch). Moreover, men of the nation of the Gauls are made effeminate, so that those who had captured the city of Rome might be struck with this ignominy.

Idolatry of this kind was in Israel, the women especially worshiping Beelphegor on account of the magnitude of his obscenity, whom we can call Priapus. Whence also King Asa took away the high places from the people, and priests of this kind, and deposed his mother from the august empire, as the Scripture testifies, saying: "And Asa did that which was right in the sight of the Lord, as did David his father, and he took away the effeminate from the land, and purged all the filth of the idols, which his fathers had made."

Insuper et Maacham matrem suam amovit, ne esset princeps in sacris Priapi, et in luco ejus quem consecraverat: subvertitque specum ejus, et confregit simulacrum turpissimum, et combussit in torrente Cedron. Excelsa autem non abstulit: verumtamen cor Asa perfectum erat coram Deo cunctis diebus suis (III Reg. XV, 11 seqq.).

Sciendum autem quod in praesenti CADESOTH, meretrices, hiereias, id est, sacerdotes, Priapo mancipatas vocet. In aliis autem locis viros exsectos libidine, CADESIM legimus, Isaia dicente, Et illusores dominabuntur eorum, pro quo in Hebraeo scriptum est: Et CADESIM dominabuntur eorum, quod nos in effeminatos vertimus. Aquila autem enēllagmenous interpretans, id est, mutatos, hoc ostendere voluit, quod suam naturam mutaverint, et de viris facti sint feminae. Symmachus hetairidas proprie meretrices appellavit. Septuaginta tetelesmenous, id est, consecratos, et initiatos, ut cultores idolorum ostenderent: Theodotion, kechōrismenous, id est, a populo separatos, qui sibi videbantur a vulgo aliquid plus habere. De verbo breviter disseruimus, nunc ad sensum capituli revertamur.

Grandis offensa est postquam peccaveris, iram Domini non mereri. Fornicatus fuerat Israel a Domino Deo suo, et spiritu fornicationis seductus: ideo fornicantur et filiae ejus et sponsae, et absque ulla vindicta in suo scelere relinquuntur, ut quod filii et uxor vero parenti fecerant et marito, hoc in liberis suis et uxoribus sentiant, et ex proprio dolore intelligant dolorem Dei, qui intantum iratus est, ut nequaquam percutiat delinquentes. Quod et Apostolus ad Romanos scribens, mystico sermone testatur: Dicentes enim se esse sapientes, stulti facti sunt, et mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis, et volucrum, et quadrupedum, et serpentum (Rom. X, 22 seqq.). Et quia cum idolis fuerant fornicati, tali feriuntur sententia: Propter quod tradidit illos Deus in desideria cordis eorum, in immunditiam, ut contumeliis afficiant corpora sua in semetipsis, qui commutaverunt veritatem Dei in mendacium, et coluerunt et servierunt creaturae, potius quam creatori, qui est benedictus in saecula. Amen. Ut autem sciamus, visitationem quasi vulneratorum et languentium ideo inferri a Deo, ut veluti cauterio et amarissimis potionibus recipiant sanitatem, et morbis careant, per prophetam loquentem audiamus Dominum: Visitabo in virga iniquitates eorum, et in verberibus peccata eorum: misericordiam autem meam non dispergam ab eo (Ps. LXXXVIII, 33, 34). Qui igitur amatur, corripitur: qui negligitur, suis peccatis dimittitur. Tantisque fuit numerus fornicatorum Israel, ut cesset ultio, desperans emendationem.

Moreover, he also removed Maachah his mother, that she should not be a princess in the sacred rites of Priapus, and in his grove which she had consecrated: and he subverted her cave, and broke the most filthy idol, and burnt it at the torrent Kidron. But the high places he took not away: nevertheless the heart of Asa was perfect before God all his days (3 Kings 15:11 et seq.).

Now it should be known that in the present place he calls CADESOTH "harlots" (meretrices), that is, hiereias, priests mancipated to Priapus. But in other places we read CADESIM as men cut off in lust, Isaiah saying: "And the mockers shall rule over them," for which in the Hebrew it is written: "And CADESIM shall rule over them," which we have translated as "effeminate." Aquila, however, interpreting it as enëllagmenous, that is, "changed," wished to show this, that they changed their nature, and from men became women. Symmachus properly called them hetairidas, harlots. The Septuagint, tetelesmenous, that is, "consecrated" and "initiated," that they might show the worshipers of idols: Theodotion, kechōrismenous, that is, "separated from the people," who seemed to themselves to have something more than the common folk. We have discussed the word briefly, now let us return to the sense of the chapter.

It is a great offense after you have sinned, not to deserve the wrath of the Lord. Israel had committed fornication against the Lord her God, and was seduced by the spirit of fornication: therefore both her daughters and spouses commit fornication, and are left in their crime without any vengeance, so that what the children and the wife had done to the true parent and husband, this they may feel in their own children and wives, and from their own pain they may understand the pain of God, who was so angry that he by no means strikes the delinquents. Which also the Apostle writing to the Romans testifies in a mystical speech: "For saying themselves to be wise, they became fools, and they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of serpents" (Rom. 1:22 et seq.). And because they had committed fornication with idols, they are struck with such a sentence: "Wherefore God delivered them up into the desires of their heart, unto uncleanness, to dishonor their own bodies in themselves, who changed the truth of God into a lie, and worshiped and served the creature rather than the Creator, who is blessed forever." Amen. But that we may know that visitation is brought by God upon the wounded and languishing as it were, so that they may receive health as if by cautery and very bitter potions, and be free from diseases, let us hear the Lord speaking through the prophet: "I will visit their iniquities with a rod, and their sins with stripes: but my mercy I will not take away from him" (Ps. 88:33-34). He therefore who is loved, is corrected: he who is neglected, is left to his own sins. And so great was the number of the fornicators of Israel, that vengeance ceases, despairing of amendment.

Quid enim turpius quam viros meretricum cultui copulari, et cum effeminatis immolare hostias libidinis suae? Quod autem jungit: populus non intelligens vapulabit, pro quo Septuaginta transtulerunt: Et populus non intelligens adhaerebat meretrici, hoc significat quod vapulet in captivitate, et diversis afficiatur plagis, ut per dolorem recipiat disciplinam.

De haereticis facilis intelligentia est, quod filii eorum fornicentur, et sponsae, id est, animae quas in errore genuerunt, et suis dogmatibus desponsarunt. Istiusmodi indigni sunt correptione Dei: quoniam omnis eorum cultus fornicatio est, et turpes turpibus commiscuntur, et propterea vapulabunt, ut aliquando per plagas intelligant quem requirant Deum. Quando videris peccatorem divitiis affluere, jactare se potentia, sanitate gaudere, delectari conjugē, corona circumdari liberorum, et impleri illud quod scriptum est: In labore hominum non sunt, et cum hominibus non flagellabuntur (Ps. LXXII, 5), dicito in illo comminationem Prophetæ esse completam: Non visitabo super filias vestras cum fuerint fornicatae, et super sponsas vestras cum adulteraverint.

(Vers. 15, 16.) Si fornicaris tu, Israel, non delinquat saltem Juda, et nolite ingredi in Galgala, et ne ascenderitis in Bethaven, neque juraveritis, vivit Dominus, quoniam sicut vacca lasciviens declinavit Israel. Nunc pascet [Al. pascit] eos Dominus quasi agnum in latitudine. LXX: Tu autem, Israel, ne ignores, et Juda, nolite ingredi in Galgala, ne ascendatis in domum *ἡν*, et ne juretis, vivit Dominus: quoniam sicut vacca asylo percussa insanivit Israel. Nunc pascet eos Dominus sicut agnum in spatioso. Pro domo *ἡν* in quibusdam exemplaribus, et maxime in Theodotione legitur domus iniquitatis, quod Aquila et Symmachus interpretati sunt domum *ἀνωφελοῦς*, id est, inutilem, quae nihil prosit, et alio verbo idolum nuncupetur. Est autem Bethel: et quae prius vocabatur domus Dei, postquam vituli in ea positi sunt, 44 appellata est Bethaven, id est, domus inutilis, et domus idoli, quod nos ut in Hebraeo legitur expressimus. Videtur autem mihi idcirco et populus Israel in solitudine fecisse sibi caput vituli, quod coleret, et Jeroboam filius Nabath vitulos aureos fabricatus, ut quod in Aegypto didicerant *ἄπιν* et *μνῆιν*, qui sub figura boum coluntur, esse deos, hoc in sua superstitione servarent.

For what is more base than for men to be joined to the worship of harlots, and to immolate the hosts of their lust with the effeminate? But that which he joins: "the people that does not understand shall be beaten," for which the Septuagint translated: "And the people that does not understand adhered to the harlot," this signifies that it shall be beaten in captivity, and be afflicted with various plagues, that through pain it may receive discipline.

Concerning heretics the understanding is easy, that their children commit fornication, and spouses, that is, the souls whom they have begotten in error, and betrothed to their own dogmas. Such as these are unworthy of the correction of God: because all their worship is fornication, and the base are mingled with the base, and therefore they shall be beaten, that at some time through plagues they may understand which God they should seek. When thou shalt see a sinner abound in riches, boast himself in power, rejoice in health, be delighted in a spouse, be surrounded by a crown of children, and that other thing be fulfilled which is written: "In the labor of men they are not, and with men they shall not be scourged" (Ps. 72:5), say that in him the threat of the Prophet is completed: "I will not visit upon your daughters when they shall have committed fornication, and upon your spouses when they shall have committed adultery."

(Vers. 15, 16.) If you play the harlot, O Israel, at least let not Judah offend, and do not enter into Galgala, and do not go up into Bethaven, nor swear, "The Lord lives," because as a wanton heifer Israel has turned aside. Now the Lord will feed [Alt. feeds] them as a lamb in a broad place. LXX: But you, O Israel, do not be ignorant, and Judah, do not enter into Galgala, do not go up into the house of ōn, and do not swear, "The Lord lives": because as a heifer struck by a gadfly Israel has gone mad. Now the Lord will feed them as a lamb in a spacious place. For "house of ōn," in certain copies, and especially in Theodotion, it is read "house of iniquity," which Aquila and Symmachus interpreted as the house of anōphelous, that is, "useless," which profits nothing, and by another word is called an "idol." It is, however, Bethel: and that which before was called "house of God," after the calves were placed in it, page 44, was called Bethaven, that is, "useless house," and "house of the idol," which we have expressed as it is read in the Hebrew. It seems to me, therefore, that both the people of Israel in the wilderness made for themselves the head of a calf which they might worship, and Jeroboam the son of Nebat manufactured golden calves, so that what they had learned in Egypt — Apis (apin) and Mnevis (mneuin), which are worshipped under the figure of bulls — to be gods, they might preserve this in their own superstition.

Dicamus sensum capituli: Si semel, o Israel, errore deceptus es, et te cum meretricibus miscuisti, ita ut quicumque impleveret [Al. impleverit] manum vel suam vel regis, offerendo [Al. afferendo] et dando ei munera, sacerdos fieret excelsorum: saltem tu, Juda, qui possides Jerusalem, et habes ex Lege Levitas, et exerces templi caeremonias, non debes sororis quondam tuae Oollae in fornicatione exempla sectari, et cum ea idola colere. Non ingrediaris Galgala, de qua in hoc eodem propheta legimus: Omnis malitia eorum in Galgalis (Osee IX, 15), in qua Saul unctus est in regem: in qua exiens populus de deserto, primum castrametatus, secunda circumcissione purgatus est. Ex quo tempore religionis adversae, in loco celebri error inolevit. Et ne ascendas in Bethaven, id est, quae quondam vocabatur Bethel, quia postquam aurei ibi vituli positi sunt a Jeroboam filio Nabath, non Domus Dei appellatur, sed domus idoli. Pro qua miror cur Septuaginta domum *ὡν* interpretati sunt: nisi forte errore consueto pro JOD littera media, quae ALEPH et NUN litteris ex utraque parte vallatur, VAU, quae sola differt magnitudine, putaverunt. Neque juraveritis, vivit Dominus. Nolo enim per os vestrum nominis mei fieri mentionem, quod idolorum recordatione pollutum est. Sicut enim vacca lasciviens et abjiciens jugum: ita Israel, id est, decem tribus, declinavit a Domini servitute. Pro lasciviente vacca, Septuaginta transtulerunt *παροιστρῶσαν*, quae oestro, asyloque percussa sit, quem vulgo tabanum vocant. De quo et 45 Virgilius in tertio Georgicorum libro refert:

. . . . Cui nomen asilo, Romanum est: oestrum Graii vertere vocantes, Asper acerba sonans: quo tota exterrita silvis Diffugiunt armenta: furit mugitibus aether Concussus, silvaeque et sicci ripa Tanagri.

Quia ergo insanivit Israel, et percussus fornicationis spiritu, incredibili furore bacchatus est, ideo non multo post tempore, sed dum propheto, dum spiritus hos regit artus, pascet eos Dominus quasi agnum in latitudine. Quia metaphoram a vacca lasciviente, sive oestro ceperat, servat in reliquis, ut captivitatem in Assyrios, et in latissimam Medorum terram dispersionem populi Israel quasi in campo latissimo et in spatiosa terra gregis et agnorum pasturam vocet. Super haereticis prona intelligentia est, ad quos, vel de quibus dicitur: Si semel fornicaris, haeretice, saltem tu, ecclesiastice, ne delinquas, nec [Al. ne] ingrediaris in Galgalam, haereticorum conciliabula, ubi peccata omnium revelantur [Al. relevantur], et instar porcorum volutantur in coeno. Ne te ascendere putes ad superbas et arrogantes falsorum dogmatum fictiones. Non est enim ibi domus Dei, sed domus idoli. Nec juraveris per nomen Christi, cujus majestatem miscendo idolis polluisti.

Let us state the sense of the chapter: If once, O Israel, you have been deceived by error, and have mixed yourself with harlots, so that whoever filled [Alt. had filled] his own hand or that of the king, by offering [Alt. bringing] and giving him gifts, became a priest of the high places: at least you, Judah, who possess Jerusalem, and have Levites from the Law, and practice the ceremonies of the temple, you ought not to follow the examples of your former sister Oholah in fornication, and worship idols with her. Do not enter Galgala, of which we read in this same prophet: "All their malice is in Galgalis" (Hosea 9:15), in which Saul was anointed as king: in which the people coming out of the desert first encamped, and were purged by a second circumcision. From which time of adverse religion, in a famous place, error grew. And do not go up into Bethaven, that is, which was formerly called Bethel, because after the golden calves were placed there by Jeroboam the son of Nebat, it is not called "House of God," but "house of the idol." Regarding which I wonder why the Septuagint translated it as "house of ōn": unless perhaps by a customary error for the letter JOD in the middle, which is flanked by the letters ALEPH and NUN on either side, they mistook VAU, which differs only in size. "Nor shall you swear, 'The Lord lives.'" For I do not want my name to be mentioned by your mouth, which has been polluted by the remembrance of idols. For as a wanton heifer casting off the yoke: so Israel, that is, the ten tribes, has turned aside from the service of the Lord. For "wanton heifer," the Septuagint translated paroistrōsan, which has been struck by a gadfly (oestro) and stinging fly (asylo), which the common people call a horsefly (tabanus). Concerning which Virgil too, in the third book of the Georgics, page 45, writes:

"Whose name is asilo in Roman: the Greeks translated calling it oestrus, Harsh, sounding sharply: by which the whole herds, terrified, Flee through the woods: the air rages with bellowings Shaken, and the woods and the bank of dry Tanagrus."

Because, therefore, Israel has gone mad, and struck by the spirit of fornication, has raved with incredible fury, therefore not after a long time, but while I prophesy, while the spirit rules these limbs, "the Lord will feed them as a lamb in a broad place." Because he had taken the metaphor from the wanton heifer, or the gadfly, he preserves it in the rest, so that he calls the captivity among the Assyrians, and the dispersion of the people of Israel into the very wide land of the Medes, as if in a very wide field and in a spacious land, the pasture of the flock and the lambs. Regarding heretics, the understanding is clear, to whom, or concerning whom it is said: If once you play the harlot, O heretic, at least you, O churchman, do not offend, nor [Alt. do not] enter into Galgala, the assemblies of heretics, where the sins of all are revealed [Alt. relieved], and like swine they wallow in the mire. Do not think that you are ascending to the proud and arrogant fictions of false dogmas. For it is not there the house of God, but the house of the idol. Nor swear by the name of Christ, whose majesty you have polluted by mixing it with idols.

Sicut enim vacca percussa asilo, percussi sunt haeretici ardentibus diaboli sagittis, et Legis notitiam reliquerunt: ideo pascentur in lata et in spatiosa via, quae ducit ad mortem, et patientia Domini bonique pastoris eos nutriet ad interitum.

(Vers. 17 seq.) Particeps idolorum Ephraim, dimitte eum, separatum est convivium eorum: fornicatione fornicati sunt; dilexerunt afferre ignominiam protectores ejus, ligavit spiritus eum [Vulg. eam] in alis suis; et confundentur a sacrificiis suis. LXX: Particeps idolorum Ephraim posuit sibi scandala, provocavit Chananaeos, fornicantes fornicati sunt, dilexerunt ignominiam ex fremitu ejus; turbo spiritus sibilabit in alis ejus et confundentur ex altaribus suis.

Ephraim, de qua tribu Jeroboam filius Nabath, qui primus aureos vitulos in Bethel Danque constituit, rex est decem tribuum. O igitur Juda, cui supra dixi, si fornicatur Israel, non delinquat saltem Juda, audi consilium meum, prophetae verba non spernas; quia Ephraim semel idolorum amicus et particeps est, dimitte eum, ne sequaris impietatem ejus, cujus cultus et religio et cibus a tuo convivio separatus est. Illi enim semel idolis serviunt, et daemonibus immolant, et quotidie fornicantur, et diligunt fornicationem suam: immo principes et protectores ejus, id est, reges dilexerunt ignominiam afferre populo, id est, vitio principum, infelix populus suscepit cultum idolorum, quorum immundus spiritus ligavit Israel in alis suis, et eum libere volitare non patitur. Confundentur igitur in sacrificiis suis, et ignominiam principum in sua confusione suscipient.

Symmachus pro eo quod nos interpretati sumus, ligavit spiritus eum in alis suis, hoc modo vertit in Graecum, velut si quis liget ventum in aliis venti, ut scilicet et principes et populum, immo et daemones et Israel, vanos vanis, inanibus inanes asserat copulatos. Ventus enim et spiritus apud Hebraeos uno verbo appellantur RUA (רוח). Id quod Septuaginta transtulerunt [Al. posuerunt] provocavit Chananaeos, in Hebraico non habetur: tamen sic interpretari potest, ut dicamus tantum studium habuisse Israel in idolorum cultu, ut non imitatus sit Chananaeos, id est, ethnicos; sed ad imitationem sui eos provocarit erroris. Hoc ipsum et ad haereticos referri potest, et dicitur ad Judam, id est, ad virum ecclesiasticum, quia Ephraim qui interpretatur καρποφόρος, falsam sibi doctrinae ubertatem, et frugifera dogmata promittit, et semel amicus est daemonum, dimitte eum atque contemne: praesertim cum sacrificia eorum a tuis sint sacrificiis separata.

For as a heifer struck by a gadfly, so have the heretics been struck by the burning arrows of the devil, and have abandoned the knowledge of the Law: therefore they shall be fed in the broad and spacious way that leads to death, and the patience of the Lord and of the good shepherd will nourish them unto destruction.

(Vers. 17 seq.) Ephraim is a partaker of idols, leave him; their banquet is separated: they have played the harlot by fornicating; its protectors have loved to bring ignominy, a spirit has bound him [Vulg. her] in its wings; and they shall be confounded by their sacrifices. LXX: Ephraim, a partaker of idols, has set scandals for himself, he has provoked the Canaanites, playing the harlot they have fornicating, they have loved ignominy from its snorting; a whirlwind of spirit shall hiss in its wings, and they shall be confounded by their altars.

Ephraim, from which tribe was Jeroboam the son of Nebat, who first established golden calves in Bethel and Dan, is the king of the ten tribes. O therefore Judah, to whom I said above, "If Israel plays the harlot, at least let not Judah offend," hear my counsel, do not despise the words of the prophet; because Ephraim is once a friend and partaker of idols, leave him, do not follow his impiety, whose worship and religion and food is separated from your banquet. For they once serve idols, and sacrifice to demons, and daily play the harlot, and love their fornication: indeed its princes and protectors, that is, kings, have loved to bring ignominy to the people, that is, by the vice of the princes, the unhappy people received the worship of idols, whose unclean spirit bound Israel in its wings, and does not allow him to fly freely. They shall be confounded therefore in their sacrifices, and shall receive the ignominy of the princes in their own confusion.

Symmachus, for that which we translated, "a spirit has bound him in its wings," translated thus into Greek, as if one should bind the wind in the wings of the wind, that he might assert that both the princes and the people, indeed even the demons and Israel, vain to the vain, empty to the empty, are joined together. For "wind" and "spirit" among the Hebrews are called by one word, *RUA* (רוח). That which the Septuagint translated [Al. placed] "he has provoked the Canaanites," is not had in the Hebrew: yet it can be so interpreted that we may say Israel had so much zeal in the worship of idols, that he did not imitate the Canaanites, that is, the gentiles; but by imitation of himself he provoked them into error. This same thing can also be referred to heretics, and it is said to Judah, that is, to the churchman, because Ephraim, who is interpreted as *karpophoros* (fruitful), promises to himself a false abundance of doctrine and fruitful dogmas, and is once a friend of demons, leave him and despise him: especially since their sacrifices are separated from your sacrifices.

Hoc est enim quod dicit separatim est convivium eorum, semel fornicati sunt, et principes eorum infelicem populum deceperunt; et pro Dei cultu imbuerunt eos ignominia idolorum, et ligavit eos diaboli spiritus in alis suis, qui circumferuntur omni vento doctrinae; et stabili in Ecclesia pede permanere non possunt. Qui vere in suis sacrificiis confundentur, quia panis eorum panis luctus est. Quodque dicitur, provocavit Chananaeos, eodem sensu referri potest ad haereticos, quod tam spurca plerique haereticorum et nefanda confinxerint, habeantque immunda sacrificia, ut idololatria inferior sit. Vel certe quia Chananaeus interpretatur, negotiator, sive μετὰβολος, id est, translator, omnes qui domum Patris faciunt domum negotiationis (Joan. II), et lucra quaerunt de populis, et Ecclesiae veritatem transferunt in mendacium, Chananaei appellandi sunt.

(Cap. V.--Vers. 1, 2.) Audite haec [Vulg. hoc], sacerdotes, et attendite, domus Israel, et domus regis, auribus [Vulg. tacet auribus] auscultate, quia vobis iudicium est: quoniam laqueus facti estis speculationi, et rete expansum super Thabor, et victimas declinastis in profundum. LXX: Audite haec, sacerdotes, et attendite domus Israel, et domus regis, auribus percipite, ad vos enim est iudicium, quia laqueus facti estis speculationi, et sicut rete expansum super Itabyrium, quod qui capiunt, venationem confixerunt.

Sacerdotes decem tribuum ad iudicium vocantur, et reges, non quod sacerdotes sint de tribu Levi, sed quod sacerdotes vocentur a populo. Unde et sacerdotes Baal, et prophetae quadringenti quinquaginta quos interfecit Elias (I Reg. XVIII), et postea Jehu filius Namsi (IV Reg. IX, 10), praesente Jonadab filio Rechab, appellati sunt sacerdotes; sed et Israel, id est, populus, vocatur ad iudicium, et nullus excipitur, ut et sacerdotes et populus et reges, qui induxerant populum, et constituerant sacerdotes, simul audiant quid fecerint, et cur tradantur inimicis. Speculatores, inquit, vos posui, et principes in populo, et in excelso dignitatis culmine constitui, ut populum regeretis errantem. Vos autem facti estis laqueus, et non tam speculatores et principes, quam venatores appellandi. Expanditis enim rete super montem Thabor, quem Septuaginta Ἰταβύριον transtulerunt (Mss. Itabyrium), hanc habentes consuetudinem, ut Hebraea nomina Graeco sermone declinent, sicut Edom, hoc est, Esau, et Seir, semper Idumaeam interpretantur. Est autem Thabor mons in Galilaea, situs in campestribus, rotundus atque sublimis, et ex omni parte finitur aequaliter.

For this is what he says, "their banquet is separated," they have once played the harlot, and their princes have deceived the unhappy people; and instead of the worship of God, they imbued them with the ignominy of idols, and the spirit of the devil bound them in its wings, who are carried about by every wind of doctrine; and they cannot remain with a stable foot in the Church. Who truly shall be confounded in their sacrifices, because their bread is the bread of mourning. And that which is said, "he has provoked the Canaanites," can be referred in the same sense to heretics, because most heretics have devised such filthy and unspeakable things, and have unclean sacrifices, that idolatry is inferior. Or certainly because "Canaanite" is interpreted as "merchant", or **metabolos**, that is, "translator", all who make the house of the Father a house of merchandise (John 2), and seek profits from the peoples, and translate the truth of the Church into a lie, are to be called Canaanites.

(Chap. V.--Vers. 1, 2.) Hear these things, O priests, and attend, O house of Israel, and O house of the king, hearken with your ears, because judgment is for you: since you have become a snare for the watchtower (**speculationi**), and a net spread over Thabor, and you have turned aside victims into the depth. LXX: Hear these things, O priests, and attend, O house of Israel, and house of the king, perceive with your ears, for to you is the judgment, because you have become a snare for the watchtower, and as a net spread over Itabyrium, which they who catch have pierced the prey.

The priests of the ten tribes are called to judgment, and the kings, not that the priests are of the tribe of Levi, but that they are called priests by the people. Whence also the priests of Baal, and the four hundred and fifty prophets whom Elijah killed (1 Kings 18), and afterwards Jehu the son of Nimshi (2 Kings 9, 10), in the presence of Jonadab the son of Rechab, were called priests; but also Israel, that is, the people, is called to judgment, and no one is excepted, so that both priests and people and kings, who had led the people and established the priests, may together hear what they have done, and why they are delivered to enemies. "Watchmen," he says, "I placed you, and princes among the people, and I established you in the high peak of dignity, that you might rule the wandering people. You, however, have become a snare, and are to be called hunters rather than watchmen and princes. For you spread a net over Mount Thabor," which the Septuagint translated **Itabyrion** (Mss. **Itabyrium**), having this custom, that they decline Hebrew names in the Greek language, just as Edom, that is, Esau, and Seir, they always interpret as Idumaea. Now Thabor is a mountain in Galilee, situated in the plains, round and sublime, and is bounded equally on every side.

De hoc monte et in psalmo legimus: Thabor et Hermon in nomine tuo exultabunt (Ps. LXXXVIII, 13). Hunc montem et in Jeremia Septuaginta Itabyrium transtulerunt, in quo aves laqueis capi solent. Et victimas, inquit, declinastis in profundum (Jer. XLVI), ut nullus ageret poenitentiam, nec occisus elevaret caput. Prohibuerunt et reges, et sacerdotes ire populum ad templum Jerusalem: idcirco in profundum victimas declinasse dicuntur. Juxta tropologiam, accusatur populus ne se alienum arbitretur a crimine, si inductus sit a regibus et a sacerdotibus, quos haereticorum principes intelligimus. Ipsi quoque principes accusantur, quod quasi laqueus, ceperint populum, et positi speculatores in Ecclesia, eos duxerint in errorem. Et in monte Thabor excelso atque pulcherrimo, qui interpretatur veniens lumen, insidias posuerunt, ut deceptos quosque pertraherent in profundum, et immolarent daemonibus, et in barathrum victimas declinarent, ne aliquando resipiscerent, ne domum Dei Ecclesiam suspirarent. Quidam Thabor interpretari putant lacum, id est, cisternam, et praesenti sensui convenire, quod haeretici foderint lacum, et inciderint in foveam quam fecerunt (Ps. LVI).

(Vers. 3, 4.) Et ego eruditor omnium eorum, et ego scio Ephraim, et Israel non est absconditus a me: quia nunc fornicatus est Ephraim, contaminatus est Israel: non dabunt cogitationes suas, ut revertantur ad Deum suum, quia spiritus fornicationum in medio eorum, et Dominum non cognoverunt. LXX: Ego enim magister vester: ego cognovi Ephraim, et Israel non recessit a me, quia nunc fornicatus est Ephraim, maculatus est Israel: non dederunt cogitationes suas ut reverterentur ad Dominum Deum suum, quia spiritus fornicationis est in eis: Dominum autem non cognoverunt. O sacerdotes et reges, qui meum populum decepistis; et tu, popule, qui deceptus es, tam graviter deliquistis, ut non solum occideritis victimas, sed et in profundum eas miseritis inferni: nolite arbitrari magnitudine sceleris vos a me penitus recessisse. Ego sum magister vester, immo eruditor, qui emendare cupiam, non punire; et salvare, non perdere. Ego, inquit, scio Ephraim, id est, Jeroboam, a quo seductus est populus, et omnes reges qui eum et dignitate et scelere sunt secuti, et Israel non est absconditus a me, id est, decem tribuum populus, quia fornicante rege, contaminatus est Israel.

Of this mountain we also read in the psalm: "Thabor and Hermon shall rejoice in your name" (Ps. 88:13). This mountain also in Jeremiah the Septuagint translated **Itabyrium**, in which birds are accustomed to be caught with snares. "And you have turned aside victims," he says, "into the depth" (Jer. 46), so that no one might do penance, nor when killed lift up his head. Both the kings and the priests forbade the people to go to the temple in Jerusalem: therefore they are said to have turned aside victims into the depth. According to the tropology, the people are accused so that they may not think themselves separate from the crime, if they have been led by kings and by priests, whom we understand as the princes of the heretics. These same princes are also accused, because as a snare they caught the people, and having been placed as watchmen in the Church, they led them into error. And on Mount Thabor, high and very beautiful, which is interpreted as "coming light," they placed ambushes, so that they might draw away whoever was deceived into the depth, and sacrifice to demons, and turn aside victims into the abyss (**barathrum**), lest they should ever come to their senses, lest they should sigh for the Church, the house of God. Some think Thabor is interpreted as a lake, that is, a cistern, and that it fits the present sense, because the heretics have dug a lake, and have fallen into the pit which they made (Ps. 56).

(Vers. 3, 4.) And I am the corrector (**eruditor**) of them all, and I know Ephraim, and Israel is not hidden from me: because now Ephraim has played the harlot, Israel is contaminated: they will not give their thoughts to return to their God, because the spirit of fornications is in the midst of them, and they have not known the Lord. LXX: For I am your teacher (**magister**): I have known Ephraim, and Israel has not departed from me, because now Ephraim has played the harlot, Israel is defiled: they have not given their thoughts to return to the Lord their God, because the spirit of fornication is in them: but they have not known the Lord. O priests and kings, who have deceived my people; and you, people, who have been deceived, you have offended so gravely, that you have not only killed victims, but have sent them into the depth of hell: do not think that by the magnitude of the crime you have utterly departed from me. I am your teacher, indeed a corrector, who desires to amend, not to punish; and to save, not to destroy. I, he says, know Ephraim, that is, Jeroboam, by whom the people were seduced, and all the kings who followed him both in dignity and in crime, and Israel is not hidden from me, that is, the people of the ten tribes, because since the king played the harlot, Israel was contaminated.

Rex primo cepit a Dei cultu fornicari, vitulos aureos cupiens adorare, et volens secutus est populus, paremque impietatem pari studio compleverunt (III Reg. XII). Denique non revertentur ad Dominum, quia quod voluerant, invenerunt, et spiritus fornicationis, qui juxta apostolum operatur in filiis diffidentiae, possidet eorum corda captiva, et idcirco illo regnante, Dominum nescierunt, immo obliti sunt Creatoris sui (Ephes. II). Unde et principes dogmatum perversorum et populum Dominus [Al. Domini] non ignorat: non quod ejus notitia digni sint, sed quia nihil eum lateat eorum quae occulte faciunt, quorum alii deceperunt, alii sunt decepti. Nec dabunt cogitationes suas ut agant poenitentiam, qui semper in perditione proficiunt. Spiritus enim fornicationis quo fornicati sunt in Ecclesia, et a vero matrimonio recesserunt, versatur in medio eorum: ideo Dominum non cognoverunt.

(Vers 5.) Et respondebit arrogantia Israel in facie ejus, et Israel et Ephraim ruent in iniquitate sua, ruet etiam Juda cum eis. LXX: Et humiliabitur injuria Israel in faciem ejus: et Israel et Ephraim infirmabuntur in iniquitatibus suis, infirmabitur etiam Judas cum eis. Verbum GAON (גאון) Septuaginta et Symmachus interpretantur injuriam, Aquila et Theodotion superbiam. Quidquid igitur fecit Israel, vel superbe agens contra Dominum, vel in injuriam Creatoris idola venerans, respondebit in facie ejus ut non abeat impunitus, sed humilietur ejus contumelia, et populus et reges in iniquitate sua pariter corruant, sive infirmentur, ut qui fortes erant in scelere, infirmi ad Dominum redire cogantur. Et hoc non solum eveniet Israeli et Ephraim, id est, decem tribubus et regibus earum, ut ducantur in captivitatem; sed etiam Judas, id est, duae tribus quae regnabant in Jerusalem, sequentur vestigia captivorum, ut quorum imitantur scelera, imitentur et poenam. Haeretici matrem habent iniquitatis suae superbiam, dum semper altiora scire se jactitant, et in Ecclesiae contumeliam debacchantur. Sed infirmabitur arrogantia eorum et populus ac magistri pariter corruent: Judas quoque qui videtur esse in domo Dei, et in Ecclesia, non mente sed corpore commoratur: et eandem habet cum haeticis in errore sententiam; frustra nomen ecclesiasticum repromittit, quia et ipse cum haeticis puniendus est. Manifesta transcurrimus, ut in obscurioribus immoremur.

The king first began to play the harlot from the worship of God, desiring to adore golden calves, and the people followed willingly, and they completed equal impiety with equal zeal (3 Kings 12). Finally, they will not return to the Lord, because what they had wanted, they found, and the spirit of fornication, which according to the apostle works in the children of unbelief (Eph. 2), possesses their captive hearts, and therefore while that spirit reigned, they did not know the Lord, indeed they forgot their Creator. Whence also the Lord does not ignore the princes of perverse dogmas and the people: not that they are worthy of his knowledge, but because nothing is hidden from him of those things which they do in secret, of whom some have deceived, others are deceived. Nor will they give their thoughts to do penance, who always advance in perdition. For the spirit of fornication by which they played the harlot in the Church, and departed from true marriage, dwells in the midst of them: therefore they have not known the Lord.

(Vers 5.) And the arrogance of Israel shall answer in his face, and Israel and Ephraim shall fall in their iniquity, Judah also shall fall with them. LXX: And the injury of Israel shall be humbled into his face: and Israel and Ephraim shall be weakened in their iniquities, Judah also shall be weakened with them. The word *GAON* (גאון) the Septuagint and Symmachus translate as "injury", Aquila and Theodotion as "pride". Whatever Israel did, therefore, whether acting proudly against the Lord, or worshipping idols to the injury of the Creator, shall answer in his face so that he may not go unpunished, but his contumely may be humbled, and the people and kings may equally fall in their iniquity, or be weakened, so that they who were strong in crime, may be compelled to return weak to the Lord. And this will happen not only to Israel and Ephraim, that is, to the ten tribes and their kings, so that they may be led into captivity; but also Judah, that is, the two tribes who reigned in Jerusalem, shall follow the footsteps of the captives, so that whose crimes they imitate, they may also imitate their punishment. Heretics have pride as the mother of their iniquity, while they always boast that they know higher things, and they rave in contumely of the Church. But their arrogance shall be weakened and the people and masters shall equally fall: Judah also who seems to be in the house of God, and in the Church, dwells there not in mind but in body: and has the same opinion in error with the heretics; in vain does he promise the ecclesiastical name, because he also is to be punished with the heretics. We run through manifest things, that we may dwell upon more obscure ones.

(Vers. 6, 7.) In gregibus suis et in armentis suis vadent ad quaerendum Dominum, et non invenient: ablati sunt ab eis: in Domino [Vulg. Dominum] praevaricati sunt, quia filios alienos genuerunt, nunc devorabit eos mensis cum partibus suis. LXX: Cum ovibus et vitulis ibunt et quaerent Dominum, et non invenient eum, declinavit ab illis, quia Dominum reliquerunt: quia filios alienos genuerunt sibi, nunc devorabit eos rubigo, et clerici eorum.

Non solum Israel et Ephraim ibunt cum gregibus et armentis ad Dominum requirendum, sed etiam Judas, de quo supra scriptum est: Ruet etiam Judas cum eis, hoc habentes omnes certamen, ut quem praevaricationibus offenderant, hostiis placare nitantur; et non invenient quem requirunt, quia a recedentibus et ipse discessit. Praesertim cum et alibi loquatur: Numquid manducabo carnes taurorum aut sanguinem hircorum bibam? Et iterum: Non accipiam de domo tua vitulos, neque de gregibus tuis hircos (Ps. XLIX, 13, et IX). Et in Isaia: Holocausta arietum, et adipem agnorum, et sanguinem hircorum atque taurorum nolo (Isai. I, 11). Praevaricati sunt enim in Domino; quia fornicantes cum idolis, non Deo filios genuerunt, sed daemonibus. Alii putant hoc significari quod in Esdra multo post (I Esdrae X) tempore dicitur, quando uxores alienigenas assumpserunt, creantes ex eis liberos, et postea repudiare compulsi sunt. Sed hic melius est alienos filios accipere, qui in idolorum errore generati sunt, sive quos ducentes per ignem, idolis consecrarunt.

Quia igitur hoc fecerunt, non multo post tempore, non annorum spatiis infinitis, et ut solitus eram prius, longe post futura praedicere; sed nunc et in praesentiarum adveniet Assyrius, atque Chaldaeus, et devorabunt eos cum partibus, sive clericis suis, id est cum possessionibus quas in divisione terrae ad mensuram funiculi susceperunt. Pro eo quod nos diximus, devorabit eos mensis, Septuaginta rubiginem transtulerunt: cum utique rubigo, id est, ῥευσίβη HASIL (חַסִּיל) appelletur, ut ipsi quoque dixerunt in Propheta Joel: Reliquias bruchi comedet rubigo (Joel. I, 4), id est, HASIL. Mensis autem HODES (חֹדֶשׁ) dicitur: denique Aquila neomenias, id est, Kalendas interpretatus est: Symmachus et Theodotion mensem; et est sensus, per singulos menses hostis adveniet, et cuncta vastabit. Legamus Regum et Paralipomenon libros, et inveniemus sub rege Phasee, qui regnabat decem tribubus, venisse Teglatphalasar regem Assyriorum, et magnam partem populi Samariae in Assyrios transtulisse, quo tempore apud Graecos secundus annus primae Olympiadis fuit; et apud Latinos (nec dum Roma condita) Albae vicesimo anno Amulius imperabat, quem postea Romulus regno pepulit.

(Vers. 6, 7.) In their flocks and in their herds they shall go to seek the Lord, and they shall not find him: he is taken away from them: they have prevaricated against the Lord, because they have begotten strange children: now shall a month devour them with their portions. LXX: With sheep and calves they shall go and seek the Lord, and they shall not find him, he has turned aside from them, because they have left the Lord: because they have begotten strange children for themselves, now shall the rust devour them, and their inheritances (*cleros*).

Not only Israel and Ephraim shall go with flocks and herds to seek the Lord, but also Judah, of whom it was written above: "Judah also shall fall with them," all of them having this struggle, that they might strive to appease with victims him whom they had offended by prevarications; and they shall not find him whom they seek, because he has departed from those who depart from him. Especially since he also speaks elsewhere: "Shall I eat the flesh of bulls or drink the blood of goats?" And again: "I will not accept calves from your house, nor goats from your flocks" (Ps. 49:13, 9). And in Isaiah: "The burnt offerings of rams, and the fat of lambs, and the blood of goats and bulls I do not want" (Isa. 1:11). For they have prevaricated against the Lord; because by fornicating with idols, they begot children not for God, but for demons. Some think this means what is said much later in the time of Ezra (1 Ezra 10), when they took foreign wives, creating children from them, and were afterwards compelled to repudiate them. But here it is better to understand "strange children" as those who were begotten in the error of idols, or whom, leading through the fire, they consecrated to idols.

Because they did this, not after a long time, not in infinite spaces of years, and as I was accustomed before to predict things far in the future; but now and at the present the Assyrian and the Chaldean shall come, and shall devour them with their portions, or inheritances, that is, with the possessions which they received in the division of the land by the measure of the cord. For that which we said, "a month shall devour them," the Septuagint translated "rust": since indeed rust, that is, *erysibē* (ἐρυσίβη), is called *HASIL* (חסיל), as they themselves also said in the prophet Joel: "What the locust has left, the rust shall eat" (Joel 1:4), that is, *HASIL*. But "month" is called *HODES* (חדש): finally Aquila interpreted "new moons", that is, "Kalends": Symmachus and Theodotion "month"; and the sense is, through each month the enemy will come, and will lay waste everything. Let us read the books of Kings and Chronicles, and we shall find under King Pekah, who reigned over the ten tribes, that Tiglath-Pileser king of the Assyrians came, and translated a great part of the people of Samaria into the Assyrians, at which time among the Greeks it was the second year of the first Olympiad; and among the Latins (Rome not yet having been founded) Amulius was ruling at Alba in his twentieth year, whom Romulus afterwards drove from the kingdom.

Haeretici sunt qui in sacrificiorum multitudine placent Deum; et ecclesiastici, quod faciendo eleemosynas, redimant peccata, in quibus permanent: cum omne sacrificium praeterita scelera deleat, non praesentia; ideo non inveniunt Dominum, qui aufertur a talibus, et procul recedit. Isti vere [Al. vero] praevaricati sunt in Deum, et alienos filios non Christo, sed diabolo procrearunt: ideo omni tempore maledicta sunt opera eorum, et cuncta quae faciunt, cruenti coloris rubigo populatur, quia sanguini et interfectioni proxima sunt. Rubigo autem proprie descendere dicitur in rore nocturno, ac lactantia in spicis frumenta maculare colore minii, vel sinopidis, et congrue juxta ἀναγωγὴν vastat cleros haeticorum, de quibus dicitur: Cleri eorum non proderunt eis (Jerem. XII, 13, secundum LXX).

Heretics suspect that in the multitude of sacrifices they please God; and churchmen, that by doing alms, they redeem the sins in which they remain: since every sacrifice deletes past crimes, not present ones; therefore they do not find the Lord, who is taken away from such ones, and departs far off. These have truly prevaricated against God, and have procreated strange children not for Christ, but for the devil: therefore at all times their works are cursed, and all things which they do, the rust of a bloody color lays waste, because they are near to blood and killing. Now rust is properly said to descend in the nightly dew, and to stain the milky grain in the ears of corn with the color of vermillion or sinopis, and fittingly according to the *anagoge* (spiritual interpretation) it lays waste the inheritances (*cleros*) of the heretics, of whom it is said: "Their inheritances shall not profit them" (Jer. 12:13, according to LXX).

LIBER SECUNDUS.

Qui saepe navigat, aliquando patitur tempestatem: qui viam frequenter ingreditur, aut sustinet latronum impetus, aut certe metuit, omnique in arte, tam gloria quam obrectatio, secundis adversisque ventis oritur, dum aut amici plus merito laudant, aut inimici plus justo detrahunt: rarumque invenias qui in utramque partem non favore, aut odio, sed rerum aequitate ducatur. Quod mihi in Scripturarum explanatione sudanti accidere [Al. accidisse] video. Alii enim quasi parva contemnunt, et quidquid dixerimus, contracta nare despiciunt: alii odio nominis nostri, non res, sed personas considerant: magisque aliorum silentium, quam nostrum studium probant. Sunt qui audacter nos facere asserant, quod arripuimus opus, quod nullus ante nos Latinorum tentare ausus est. Quidam in eo se disertos arbitrantur et doctos, si alieno operi detrahant, et non quid ipsi possint, sed quid nos non possimus dijudicent.

Tu autem, Pammachi, qui nos facere praecepisti hoc, necesse est ut fautor sis imperii tui [Al. imperio tuo], et Amafonios ac Rabirios nostri temporis, qui de Graecis bonis, Latina faciunt non bona; et homines eloquentissimos, ipsi elingues transferunt, Evangelico calces pede: hydramque [Al. viperamque] et scorpionum juxta fabulas poetarum, aduras cauterio, solea conteras: et Scylleos canes ac mortifera carmina sirenarum surda aure pertranseas: ut pariter audire et nosse valeamus quid vaticinetur Osee propheta, in cujus explanationem secundum dictabimus [Al. dictamus] librum. Cumque tuo laeter adminiculo; et in prima urbe terrarum, primum et nobilitate et religione habere me gaudeam defensorem: tamen magis optarem illud mihi contingere, quod Titus Livius scribit de Catone, cujus gloriae neque profuit quisquam laudando, nec vituperando nocuit: cum utrumque summis praediti fecerint ingeniis. Significat autem M. Ciceronem et C. Caesarem: quorum alter laudes, alter vituperationes supradicti scripsit viri.

Dum enim vivimus, et in vase fragili continemur, videntur amicorum prodesse studia, et nocere aemulorum opprobria. Postquam autem reversa fuerit terra in terram suam, et tam nos qui scribimus, quam eos qui de nobis judicant, pallida mors subtraherit, et alia venerit generatio, primisque cadentibus foliis virens sylva succreverit,

BOOK SECOND.

He who often sails sometimes suffers a storm; he who frequently enters upon a road either sustains the attacks of robbers or certainly fears them; and in every art, both glory and detraction arise from favorable and adverse winds, while either friends praise more than is deserved, or enemies detract more than is just: and you will rarely find one who is led in either direction not by favor or hatred, but by the equity of things. Which I see happening to me as I labor in the explanation of the Scriptures. For some despise our works as small, and whatever we say, they look down upon with a wrinkled nose: others, out of hatred for our name, consider not the things but the persons: and they approve the silence of others more than our study. There are those who assert that we act boldly in having taken up a work which no one of the Latins before us dared to attempt. Certain ones think themselves eloquent and learned in this, if they detract from another's work, and judge not what they themselves can do, but what we cannot do.

But you, Pammachius, who commanded us to do this, it is necessary that you be a supporter of your own command, and that you kick with an Evangelical foot the Amafinius-like and Rabirius-like men of our time, who from good Greek things make bad Latin ones; and themselves being tongueless, they translate most eloquent men: and as for the hydra [Al. viper] and the scorpion according to the fables of the poets, you should burn them with a cautery and crush them with a sole: and pass by with a deaf ear the Scyllean dogs and the deadly songs of the Sirens: so that we may together be able to hear and know what the prophet Hosea prophesies, in whose explanation we shall dictate the second book. And while I rejoice in your support; and in the first city of the lands, I am glad to have a defender first both in nobility and in religion: nevertheless I would rather that happened to me which Titus Livius writes of Cato, whose glory no one profited by praising, nor harmed by vituperating: although both were done by men endowed with the highest genius. He means, moreover, M. Cicero and C. Caesar: of whom one wrote the praises, the other the vituperations of the aforementioned man.

For while we live, and are contained in a fragile vessel, the studies of friends seem to profit, and the reproaches of rivals to harm. But after the earth shall have returned into its own earth, and pale death shall have withdrawn both us who write and those who judge concerning us, and another generation shall have come, and the green forest shall have grown up as the first leaves fall,

tunc sine nominum dignitate, sola judicantur ingenia: nec considerat qui lecturus est, cujus; sed quale sit quod lecturus est: sive ille episcopus, sive sit laicus, imperator et dominus, miles et servus; aut purpura et sericio, aut vilissimo panno jaceat: non bonorum diversitate, sed operum merito judicabitur.

(Vers. 8, 9.) Clangite buccina in Gabaa, tuba in Rama: ululate in Bethaven post tergum tuum Benjamin: Ephraim in desolatione erit in die correptionis, in tribubus Israel ostendi fidem. LXX: Clangite tuba super colles, sonate super excelsa, praedicate in domo $\delta\omega$: mente excidit Benjamin, Ephraim in desolatione factus est in diebus correptionis, in tribubus Israel ostendi fidelia.

Ephraim et Israel et Juda menses singuli, sive rubigo cum suis partibus devorabunt. Quamobrem praecipio vobis qui auditis, ut non voce sublimi, sed clara buccina concrepetis: claro enim auditu opus est, ut omnes audiant qui in circuitu sunt. Clangite buccina in Gabaa, cujus etymologiam in colles Septuaginta transtulerunt: et tuba in Rama, quae interpretatur excelsa: istae autem duae sunt in tribu Benjamin, vicinae sibi mutuo civitates, id est, Gabaa, in qua natus est Saul; et Rama, quae est juxta Gabaa, in septimo lapide a Jerosolymis sita; et quam rex Israel occupare conatus est, ut exitum et introitum clauderet tribui Judae. In Gabaa itaque et in Rama clara buccina et tuba personate; quorum buccina pastoralis est, et cornu recurvo efficitur: unde et proprie Hebraice SOPHAR (שופר), Graece $\kappa\epsilon\rho\alpha\tau\acute{\iota}\nu\eta$ appellatur. Tuba autem de aere efficitur, vel argento, qua [quae] in bellis et solemnitatibus concrepabant [Al. concrepat]. Super Bethaven, quae quondam vocabatur Bethel, et est in tribu Ephraim, in qua vitulus aureus erat, non clangore et sonitu, sed ululatu opus est: quia vicina captivitas est. Et pulchre dixit quod Bethaven post tergum sit Benjamin: ubi enim tribus finitur Benjamin, haud procul in tribu Ephraim, haec urbs condita est. Idcirco autem dico atque praecipio: Clangite buccina in Gabaa, et tuba in Rama, et ululate in Bethaven; quia domus regia Ephraim, sive ipse Ephraim, hoc est imperium Israel, jam in desolatione erit; et instat vicina captivitas. In die correptionis atque supplicii decem tribuum Israel, ostendi mea fidelia verba, quae per prophetas comminatus sum: ut quod sermone praedixeram, opere comprobarem.

then without the dignity of names, geniuses alone are judged: nor does he who is about to read consider whose it is, but of what sort it is that he is about to read: whether he be a bishop, or whether he be a layman, an emperor and lord, a soldier and slave; whether he lies in purple and silk, or in the cheapest rag: he shall be judged not by the diversity of goods, but by the merit of works.

(Vers. 8, 9.) Sound the horn (*buccina*) in Gibeah (*Gabaa*), the trumpet in Ramah: wail in Bethaven behind your back, O Benjamin: Ephraim shall be in desolation in the day of correction, in the tribes of Israel I have shown faith. LXX: Sound the trumpet upon the hills, sound upon the high places, proclaim in the house of *ōn*: Benjamin has lost his mind, Ephraim has become a desolation in the days of correction, in the tribes of Israel I have shown faithful things.

Ephraim and Israel and Judah shall each be devoured by months, or by rust with its portions. Wherefore I command you who hear, that you should not sound with a sublime voice, but with a clear horn; for a clear hearing is needed, so that all who are in the circuit may hear. "Sound the horn in Gibeah," the etymology of which the Septuagint translated as "hills": and "the trumpet in Ramah," which is interpreted as "high places": these two are cities in the tribe of Benjamin, mutual neighbors to each other, that is, Gibeah, in which Saul was born; and Ramah, which is near Gibeah, situated at the seventh milestone from Jerusalem; and which the king of Israel attempted to occupy, so that he might close the exit and entrance to the tribe of Judah. In Gibeah therefore and in Ramah sound the clear horn and the trumpet; of which the horn (*buccina*) is pastoral, and is made of a curved horn: whence also it is properly called *SOPHAR* (שופר) in Hebrew, *keratinē* (κερατίνη) in Greek. The trumpet (*tuba*), however, is made of brass or silver, which they used to sound in wars and solemnities. Over Bethaven, which was formerly called Bethel, and is in the tribe of Ephraim, in which was the golden calf, there is need not of a clang and sound, but of wailing: because captivity is near. And he said beautifully that Bethaven is behind the back of Benjamin: for where the tribe of Benjamin ends, not far off in the tribe of Ephraim, this city was founded. For this reason therefore I say and command: Sound the horn in Gibeah, and the trumpet in Ramah, and wail in Bethaven; because the royal house of Ephraim, or Ephraim himself, that is, the empire of Israel, shall already be in desolation; and captivity is pressing near. In the day of correction and punishment of the ten tribes of Israel, I have shown my faithful words, which I threatened through the prophets: so that what I had predicted in speech, I might prove by deed.

Quidam Bethaven juxta Septuaginta qui dixerunt domus ὄν, civitatem solis, interpretati sunt: et solem justitiae Christum dicentes, urbem illius Ecclesiam esse voluerunt. Quod mihi displicet: neque enim domus idoli, quam Aquila interpretatus est, domum inutilem, juxta tropologiam ad Ecclesiam referri potest. Sed hoc dicamus, quod Haeretici qui in Gabaa et Rama, excelsam sibi scientiam pollicentur, jubeantur ululare [Al. jubilarē] in domo idoli; et non sint ante faciem Benjamin, qui interpretatur, filius dexteræ: sed post tergum ejus, ubi oculos non habet. Omnis enim Ephraim jactantia, quae interpretatur ubertas, brevi in desolatione erit, et cum judicii, inquit, dies et tempus correptionis advenerit, verba mea non esse inania rebus ostendam. Pro eo quod nos transtulimus post tergum tuum Benjamin, Septuaginta verterunt, mente motus est Benjamin: semper ἑκστασις, id est, mentis excessum, Benjamin, viro ecclesiastico coaptantes. Unde et in sexagesimo septimo psalmo (v. 28) dicitur: Ibi Benjamin adolescentulus in mentis excessu. Et in benedictionibus Jacob, sub persona Benjamin, de qua tribu Paulus apostolus fuit, scriptum legimus: Benjamin lupus rapax: mane comedet praedam et ad vesperam dabit escam (Gen. XLIX, 27). Qui enim in principio persequabatur Ecclesiam, postea in toto orbe Evangelii credentibus alimenta largitus est. Unde et Saul qui de tribu Benjamin fuit, in mentis excessu, tota die usque ad vesperum vaticinatus est inter prophetarum chorum (I Reg. X).

(Vers. 10.) Facti sunt principes Juda quasi assumentes terminum; super eos effundam quasi aquam iram meam. LXX: Facti sunt principes Juda quasi transferentes terminos: super eos effundam sicut aquam impetum meum.

Ductis Ephraim et Israel in captivitatem, et redacta terra eorum in solitudinem, principes Juda qui flere debuerant, et suum populum cohortari ut recederent ab idololatria, ne et ipsi similia sustinerent, coeperunt gaudere atque laetari, quod pateret sibi terra eorum ad possidendum latius: et facti sunt quasi assumentes terminos Israel, transeuntes fines suos; et in locis quondam eorum regnum suum et possessionem dilatare cupientes. Quamobrem dicit Dominus: Et super ipsos principes Juda venient Babylonii; et ita eos quasi aquae impetus occupabunt: non suis viribus, sed indignatione mea.

Certain ones have interpreted Bethaven, according to the Septuagint who said "house of *ōn*", as "city of the sun": and saying that Christ is the sun of justice, they wanted its city to be the Church. Which displeases me: for neither can the house of the idol, which Aquila interpreted as "useless house", be referred to the Church according to tropology. But let us say this, that the heretics who in Gibeah and Ramah promise to themselves high knowledge, are commanded to wail [Al. to shout for joy] in the house of the idol; and let them not be before the face of Benjamin, who is interpreted as "son of the right hand", but behind his back, where he has no eyes. For all the boasting of Ephraim, which is interpreted as "fruitfulness" (*ubertas*), shall shortly be in desolation, and when the day of judgment, he says, and the time of correction shall have arrived, I will show by the facts that my words are not empty. For that which we translated "behind your back, O Benjamin," the Septuagint turned as "Benjamin was moved in mind": always fitting *ekstasin* (ἐκστασιν), that is, ecstasy of mind, to Benjamin, as a churchman. Whence also in the sixty-seventh psalm (v. 28) it is said: "There is Benjamin a youth in ecstasy of mind." And in the blessings of Jacob, under the person of Benjamin, from which tribe the apostle Paul was, we read it written: "Benjamin a ravenous wolf: in the morning he shall eat the prey and at evening he shall give food" (Gen. 49:27). For he who in the beginning persecuted the Church, afterwards throughout the whole world bestowed nourishment upon those believing in the Gospel. Whence also Saul, who was of the tribe of Benjamin, in ecstasy of mind, prophesied all day even until evening among the choir of the prophets (1 Sam. 10).

(Vers. 10.) The princes of Judah have become like those who take up the landmark; upon them I will pour out my wrath like water. LXX: The princes of Judah have become like those who transfer the landmarks: upon them I will pour out my impetus (*hormēma*) like water.

When Ephraim and Israel were led into captivity, and their land was reduced to a solitude, the princes of Judah, who ought to have wept and exhorted their people to depart from idolatry lest they themselves should suffer similar things, began to rejoice and be glad that their land was open to them for broader possession: and they became like those taking up the landmarks of Israel, crossing their borders, and desiring to dilate their own kingdom and possession in their former places. Wherefore the Lord says: And upon those princes of Judah the Babylonians shall come; and they shall occupy them like an impetus of water: not by their own strength, but by my indignation.

Dicit quoque et ad principes Juda, hoc est, Ecclesiae quod non debeant exultare; et haereticorum perditionem suam salutem aestimare: sed potius plangere, quod illi perierint. Unde et apostolus Paulus docet ecclesiasticos viros, ne glorientur super fractione Judaicorum ramorum, sed potius timeant ne et ipsi frangantur (Rom. XI). Et in alio loco: Quis, ait, scandalizatur, et ego non uror (II Cor. II, 29)? Alioquin super tales principes qui in aliorum miseriis gloriantur, et idcirco se stare putant, si alii corruant, effundet Dominus quasi aquam iram suam. Pro ira Septuaginta ὄρημα id est, impetum transtulerunt; et putant quidam pro benedictione accipiendum, juxta illud quod alibi legimus: Fluminis impetus laetificat civitatem Dei (Ps. XLV, 4). Sed rectius (ut omnes praeter Septuaginta transtulerunt) ira accipienda est: praesertim cum nomen effusionis et irae conveniat, dicente propheta ad Dominum: Effunde super eos iram tuam, et furor irae tuae comprehendat eos (Ps. LXVIII, 25). Transferunt principes Juda terminos quos posuerunt patres eorum, quando immutant mendacio veritatem; et aliud praedicant quam ab apostolis acceperunt.

(Vers. 11.) Calumniam patiens est Ephraim, fractus iudicio, quoniam coepit abire post sordem. LXX: Oppressit Ephraim adversarium suum, conculcavit iudicium, quia coepit abire post vana. Si impius est Ephraim, et propter impietatem suam erit in desolationem, quomodo nunc dicitur: calumniam patiens Ephraim fractus iudicio? qui enim calumniam patitur, et frangitur, iudicium ejus inique opprimitur, maxime cum causa justa ponatur, quare sit traditus captivitati. Sequitur enim: quoniam coepit abire post sordem, hoc est, post idola quae sordibus comparantur. Quod ergo dicit, hoc est: opprimitur Ephraim ab Assyriis, primum a Phul, deinde a Teglatphalasar (IV Reg. XV), postea a Salmanasar; non quod illi justii fuerint, qui eum oppresserunt, et idcirco traditus eis sit; sed quod qui quondam fuerunt populus meus, me eos deserente traduntur ad poenas, et in hoc videtur esse calumnia, non Deo [Al. a Deo], qui justam infert sententiam: sed his qui tormenta sustinent, dum pejoribus se adversariis conceduntur. Redditque causam Dominus, idcirco eos in hac parte calumniam sustinere, et tradi pejoribus, et erga illos iudicium non servari: quia coepit Ephraim, id est, Jeroboam abire post idola, et Deum derelinquere: ipse enim aureos fabricatus est vitulos. Secundum Septuaginta interpretationem, oppressit Ephraim, id est, Jeroboam adversarium suum Roboam, id est, tribum Juda et in eo oppressit: quia deserta Jerusalem et templo, Aegyptiarum sordium simulacra sectatus sit.

He speaks also to the princes of Judah, that is, of the Church, that they ought not to exult, and to estimate the perdition of heretics as their own safety: but rather to wail that they have perished. Whence also the apostle Paul teaches churchmen not to glory over the breaking of the Judaic branches, but rather to fear lest they themselves also be broken (Rom. 11). And in another place: "Who," he says, "is scandalized, and I am not burned?" (2 Cor. 11:29). Otherwise upon such princes who glory in the miseries of others, and therefore think that they stand if others fall, the Lord will pour out his wrath like water. For "wrath" the Septuagint translated *hormēma* (ὄρημα), that is, "impetus"; and some think it should be taken for "blessing", according to that which we read elsewhere: "The impetus of the river gladdens the city of God" (Ps. 45:4). But more rightly (as all except the Septuagint translated) it is to be taken as "wrath": especially since the name of "effusion" and "wrath" agree, the prophet saying to the Lord: "Pour out upon them your wrath, and let the fury of your wrath take hold of them" (Ps. 68:25). The princes of Judah transfer the landmarks which their fathers placed, when they change the truth into a lie, and preach something other than what they received from the apostles.

(Vers. 11.) Ephraim is suffering calumny, broken in judgment, because he began to go after filth (*sordem*). LXX: Ephraim has oppressed his adversary, he has trodden down judgment, because he began to go after vain things. If Ephraim is impious, and on account of his impiety shall be in desolation, how is it now said: "Ephraim is suffering calumny, broken in judgment"? For he who suffers calumny and is broken, his judgment is unjustly oppressed, especially since a just cause is placed why he was delivered to captivity. For it follows: "Because he began to go after filth," that is, after idols which are compared to filth (*sordibus*). What he says therefore is this: Ephraim is oppressed by the Assyrians, first by Pul, then by Tiglath-Pileser (4 Kings 15), afterwards by Shalmaneser; not that they who oppressed him were just, and therefore he was delivered to them; but that they who were once my people, because I deserted them, are delivered to punishments, and in this there seems to be calumny, not from God, who brings a just sentence, but to those who sustain the torments, while they are conceded to adversaries worse than themselves. And the Lord returns the cause, that therefore they sustain calumny in this part, and are delivered to worse ones, and judgment is not preserved towards them: because Ephraim, that is, Jeroboam, began to go after idols and to forsake God: for he manufactured the golden calves. According to the Septuagint interpretation, Ephraim, that is, Jeroboam, oppressed his adversary Rehoboam, that is, the tribe of Judah, and in this he oppressed him: because having deserted Jerusalem and the temple, he followed the images of Egyptian filth.

[De haereticis manifestus est sensus: quod falsis sophismatibus suis et arte dialectica saepe opprimant ecclesiasticos: sed cum hoc fecerint, non munditiam verae fidei, sed sordes sequuntur mendacii, qui traditi diabolo et angelis ejus, videntur sibi calumniam pati, et in se fractam esse iudicii veritatem.] Taliter vastatur Israel; et omnes labores ejus Assyrio vincente populantur: Deumque perdidit [Al. perdit] praesulem, et idcirco fractus iudicio est; quia secutus est idola.

(Vers. 12.) Et ego quasi tinea Ephraim, et quasi putredo domui Juda. LXX: Et ego quasi conturbatio Ephraim, et quasi stimulus domui Juda.

AS lingua Hebraica (עש) tinea dicitur: RECOB (רֶקֶב) putredo et caries; quorum alterum vestes, alterum ligna consumit: pro quibus LXX, παραχρήν, id est, tumultum, vel conturbationem, et stimulum transtulerunt. Et notandum quod tinea referatur ad Ephraim, et putredo ad domum Juda. Quomodo igitur tinea vestimenta consumit, et putredo vel caries ligna: quod utrumque longo fit tempore: ita Deus et decem tribubus, et postea tribubus duabus longo tempore dans locum poenitentiae, et eos provocans ad salutem, thesaurizantes sibi iram in die irae, quasi tinea efficitur et putredo, non quod Deus tinea sit vel putredo, aut conturbatio vel stimulus, sed quod sustentibus poenas haec universa videatur. Primus igitur consumptus est Ephraim et Israel, deinde secuta est et domus Juda: non ipse Juda, sed domus ejus; alioquin reservabatur de genere Juda cui repositum fuit: Et ipse erat exspectatio gentium. Punitis autem haereticis, qui intelliguntur Ephraim, etiam Judas, scilicet hi qui cum Ecclesia permanent, et haereticorum vel erroribus vel vitiis continentur, simili sententiae subiacebunt.

(Vers. 13.) Et vidit Ephraim languorem suum et Judas vinculum suum, et abiit Ephraim ad Assur: et misit ad regem ultorem, et ipse non poterit sanare vos: nec solvere poterit a vobis vinculum. LXX: Et vidit Ephraim infirmitatem suam, et Judas dolorem suum, et abiit Ephraim ad Assyrios, et misit ÷ legatos: ad regem Jarib, et ipse non potuit [Al. poterit] liberare vos, nec cessare faciet a vobis dolorem.

Legatos non habetur in Hebraeo. Et ubi Septuaginta posuerunt Jarib, nos juxta Symmachum, ultorem vertimus: nam Aquila et Theodotion, judicem interpretati sunt. Quod autem JARIB (יָרִיב) significet ultorem et judicem, nomen Gedeonis ostendit (Judic. VI), quem cum cultores Baal expeterent ad supplicium, eo quod lucum Baal arasque evertisset, respondit pater, ulciscatur se Baal, aut judicet eum Baal, et appellatus est, inquit, Jerobaal, id est, ulciscatur se Baal.

[Regarding heretics the sense is manifest: that by their false sophisms and dialectical art they often oppress churchmen: but when they have done this, they follow not the purity of the true faith, but the filth of a lie, who having been delivered to the devil and his angels, seem to themselves to suffer calumny, and that the truth of judgment has been broken in them.] In such a way is Israel laid waste; and all his labors are plundered by the winning Assyrian: and he has lost God as his protector, and therefore he is broken in judgment; because he followed idols.

(Vers. 12.) And I am as a moth to Ephraim, and as rot to the house of Judah. LXX: And I am as a disturbance (*tarachēn*) to Ephraim, and as a sting to the house of Judah.

In the Hebrew language *AS* (עש) is called a "moth": *RECOB* (רקב) "rot and decay"; of which one consumes clothes, the other wood: for which the Septuagint translated *tarachēn*, that is, "tumult" or "disturbance", and "sting". And it is to be noted that "moth" refers to Ephraim, and "rot" to the house of Judah. As therefore a moth consumes garments, and rot or decay wood—which both happen over a long time—so God, giving to the ten tribes, and afterwards to the two tribes, a long time for repentance and provoking them to salvation, while they were treasuring up for themselves wrath in the day of wrath, becomes as it were a moth and rot; not that God is a moth or rot, or a disturbance or a sting, but that to those sustaining the punishments he seems to be all these things. First therefore Ephraim and Israel were consumed, then followed also the house of Judah: not Judah himself, but his house; otherwise there was reserved from the lineage of Judah him for whom it was laid up: And he was the expectation of the nations. Moreover, when the heretics who are understood as Ephraim have been punished, Judah also—namely those who remain with the Church, but are contained within the errors or vices of heretics—shall be subject to a similar sentence.

(Vers. 13.) And Ephraim saw his languor and Judah his bond (*vinculum*), and Ephraim went to Assur: and sent to the king the avenger (*ultorem*), and he will not be able to heal you: nor will he be able to loose the bond from you. LXX: And Ephraim saw his infirmity, and Judah his pain, and Ephraim went to the Assyrians, and sent ÷ ambassadors: to King Jarib, and he was not able [Al. will not be able] to deliver you, nor will he cause the pain to cease from you.

"Ambassadors" is not had in the Hebrew. And where the Septuagint placed "Jarib", we, according to Symmachus, have translated "avenger": for Aquila and Theodotion interpreted it as "judge". Moreover, that *JARIB* (יריב) signifies "avenger" and "judge", the name of Gideon shows (Judges 6), whom when the worshippers of Baal sought for punishment, because he had overturned the grove of Baal and the altars, his father answered: "Let Baal avenge himself, or let Baal judge him," and he was called, he says, Jerubbaal, that is, "let Baal avenge himself."

Intelligens itaque Ephraim infirmitatem suam, et Judas vinculum suum, quo cum decem tribubus peccato fuerat colligatus, non a Deo qui solvere poterat, sed a rege Assyriorum quaesivit auxilium. Legimus, quod sub rege Manahen, qui decem tribubus praefuit (IV Reg. XV). Israel Assyriis dona transmisit; et Judas sub rege Achaz, praesidium flagitarit Teglathphalasar regis Assyriorum, qui eos adversante Deo liberare non potuerunt, nec captivitatis vinculum solvere.

Possumus vinculum, pro quo in Hebraeo scriptum est MEZUR (מזור), et Aquila interpretatus est ἐπίδεσιν sive συνδεσμὸν, id est, colligationem sive conjurationem, et ad illud tempus referre, quando Rasin et Phasee filius Romeliae multa de tribu Juda hominum millia vastaverunt (Ibid. XVI), quod frustra Judas adversus reges duos non Dei, sed Assyriorum auxilium flagitarit.

Quidam juxta tropologiam Ephraim et Judam, ad haereticos et ad viros ecclesiasticos referunt, eo quod et illi et Judas peccatorum vinculis colligati, juxta illud quod scriptum est: Funibus peccatorum suorum unusquisque constringitur (Prov. V, 22), miserint ad Assur et ad regem ultorem, id est, diabolum de quo legimus: Ut destruas inimicum et ultorem (Ps. VIII, 3). Et quia non verum vel auxiliatorem vel judicem deprecari sunt; idcirco permanere eos fecit in dolore languoris et vinculis delictorum. Legi in cujusdam commentariis regem Jarib, Christum interpretari. Et quia sequitur: Ipse non poterit sanare vos, hoc argumento usus est, quod haereticos vel ecclesiasticos peccatores Christus sanare non possit in tempore judicii, ubi nulla est misericordia, juxta illud quod scriptum est: In inferno autem quis confitebitur tibi (Ps. VI)? Et quod sanare vel liberare non possit, nequaquam sua imbecillitate, sed eorum merito, qui sero auxilium postularint. Quomodo et Dominus dicitur signa in patria sua facere non potuisse: et causa cur non potuerit, exponit: quia, inquit, non credebant in eum. Haec ille dixerit: nos in malam partem regem interpretemur ultorem. Pro eo quod nos exposuimus Jarib, id est, ultorem: alii male legunt JARIM per MEM litteram, quod transfertur in sylvas: unde et CARIATH JARIM, interpretatur villa sylvarum.

(Vers. 14.) Quoniam ego quasi leaena (V. leaena) Ephraim, et quasi catulus leonis domui Juda. LXX: Quia ego sum quasi panther Ephraim, et quasi leo in domo Juda. Illis euntibus ad Assur, et mittentibus ad regem vindicem, vel ultorem, qui eos sanare non poterit; nec solvere vinculum colligatum, ostendam quod me adversante omne hominum auxilium vanum sit: ero enim quasi leaena Ephraim, et quasi catulus leonis domui Juda.

Ephraim therefore understanding his infirmity, and Judah his bond, by which he had been bound together with the ten tribes in sin, sought help not from God who was able to loose it, but from the king of the Assyrians. We read that under King Menahem, who presided over the ten tribes (4 Kings 15), Israel sent gifts to the Assyrians; and Judah under King Ahaz requested the protection of Tiglath-Pileser king of the Assyrians, who were not able to deliver them, God being adverse, nor to loose the bond of captivity.

We can refer "bond", for which in the Hebrew is written *MEZUR* (מזור), and Aquila interpreted *epidesin* (ἐπίδεσιν) or *syndesmon* (συνδεσµόν), that is, "binding" or "conspiracy", also to that time when Rezin and Pekah the son of Remaliah laid waste many thousands of men of the tribe of Judah (4 Kings 16), because Judah in vain requested against the two kings not the help of God, but of the Assyrians.

Some, according to the tropology, refer Ephraim and Judah to the heretics and to churchmen, because both they and Judah, bound by the bonds of sins—according to that which is written: "Each one is constricted by the ropes of his own sins" (Prov. 5:22)—sent to Assur and to the king the avenger, that is, the devil, of whom we read: "That you may destroy the enemy and the avenger" (Ps. 8:3). And because they did not pray to the true helper or judge, therefore he caused them to remain in the pain of languor and the bonds of offenses. I read in the commentaries of a certain one that King Jarib is interpreted as Christ. And because it follows: "He will not be able to heal you," he used this argument: that Christ cannot heal heretics or ecclesiastical sinners at the time of judgment, where there is no mercy, according to that which is written: "But in hell who shall confess to you?" (Ps. 6). And that he cannot heal or deliver, by no means through his own weakness, but by the merit of those who requested help too late. Just as the Lord is said not to have been able to do signs in his own country: and the cause why he could not, he explains: "because," he says, "they did not believe in him." Let him have said these things: let us interpret the "avenging king" in a bad sense. For that which we have explained as *Jarib*, that is, "avenger", others wrongly read *JARIM* with the letter *MEM*, which is translated as "forests": whence also *Kiriath-Jarim* is interpreted as "village of the forests".

(Verse 14.) "Because I am like a lioness (*leaena*) to Ephraim, and like a lion's cub to the house of Judah." LXX: "Because I am like a panther to Ephraim, and like a lion in the house of Judah." To those going to Assyria, and sending to the avenging king or the avenger, who will not be able to heal them, nor to untie the bound bond, I will show that with me opposing them, all human help is vain: for I will be like a lioness to Ephraim, and like a lion's cub to the house of Judah.

Pro leaena, quod Hebraice dicitur SOHEL (שֹׁהֵל), Septuaginta interpretati sint pantherem, quae Graece similiter dicitur et Latine, et tam nomen bestiae quam omnis bestia accipi potest: ut quidquid saevum in bestiis est, hoc in Dei indignatione cognoscas. Nihil panthere velocius, nihil leone fortius: in panthere velox per Assyrios regni Samariae significatur interitus; et in leone fortissimum contra Jerusalem et Judam aliquanto post tempore regnum ostenditur Chaldaeorum. Et quia leaenam sive pantherem, et leonem se esse dixerat, metaphoram servat, et dicit:

(Vers. 15.) Ego ego capiam et vadam, et tollam et non est qui eruat: vadens revertar ad locum meum donec deficiatis, et quaeratis faciem meam. LXX: Et ego rapiam, et vadam et tollam, et non erit qui eruat: ibo et revertar in locum meum donec dispereant et quaerant faciem meam. Quaeritur si capiente, et tollente, et tenente Deo, nullus de manibus ejus potest eripere, juxta illud quod scriptum est: Nemo potest rapere de manu Patris mei (Joann. X, 29) quomodo Judas de manu Dei proditio sit raptus? Ad quod breviter respondebimus, nullum posse rapere de manu Dei: posse autem eum, qui tenetur, propria voluntate de manu Dei excidere. Quodque sequitur: Vadens revertar ad locum meum, locum Dei, magnificentiam et majestatem ejus debemus accipere: ut nequaquam pro dispensatione descendat ad homines, irascatur, misereatur, obliviscatur, fiat quasi panther, vertatur in leonem, mutetur in bestias: sed res spernat humanas, et permittat eos quos antea protegebat hostibus subjacere, ut tabescant, et deficiant, et intendant, et postea quaerant faciem Domini, et dicant: Illumina faciem tuam et salvi erimus (Ps. LXXIX, 4). Et: Ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis (Ps. LXXXIV, 8). Haereticis quoque et Ecclesiae negligenti, Deus in pantherem vertitur et leonem; et tollet ab his praedam quam Ecclesiae ante rapuerunt: ut capti salventur qui liberi perierant; et nequaquam habitabit in conciliabulis perversorum, sed revertetur ad locum suum, de quo dicit: Ego in Patre, et Pater in me (Joan. XIV, 1) et eos spernet atque despiciet, donec deficiant in impietate, et quaerant eum per poenitentiam a quo fuerant derelicti. Alii locum Dei coelum putant; quo offensus Deus ab his qui in terra habitant revertatur, et eos faciet disperire, qui clementissimum Dominum magnitudine peccatorum in ferarum sibi rabiem converterunt.

For "lioness", which in Hebrew is called *SHAKHAL* (שחל), the Septuagint interpreted as "panther", which is similarly called in Greek and Latin, and both the name of the beast and every beast can be accepted: so that whatever is savage in beasts, you may recognize this in God's indignation. Nothing is swifter than a panther, nothing stronger than a lion: in the panther the swift destruction of the kingdom of Samaria through the Assyrians is signified; and in the lion the strongest kingdom of the Chaldeans against Jerusalem and Judah is shown after some time. And because he had said that he is a lioness or a panther, and a lion, he maintains the metaphor, and says:

(Verse 15.) "I myself will capture and go, and I will take away and there is none who may rescue: going I will return to my place until you fail, and seek my face." LXX: "And I will snatch, and I will go and take away, and there will not be anyone who may rescue: I will go and return to my place until they perish and seek my face." It is asked if, with God capturing, and taking away, and holding, no one can snatch from his hands—according to that which is written: "No one can snatch from the hand of my Father" (John 10:29)—how Judah was snatched from the hand of God by betrayal? To which we will briefly answer, that no one can snatch from the hand of God: but that he who is held can, by his own will, fall from the hand of God. And that which follows: "Going I will return to my place," we ought to take as the place of God, his magnificence and majesty: so that by no means for a dispensation should he descend to men, be angry, have mercy, forget, become like a panther, be turned into a lion, be changed into beasts: but let him scorn human things, and permit those whom he previously protected to be subject to enemies, so that they may waste away, and fail, and perish, and afterward seek the face of the Lord, and say: "Enlighten your face and we shall be saved" (Ps. 79:4). And: "Show us, O Lord, your mercy, and give us your salvation" (Ps. 84:8). To heretics also and to the negligent Church, God is turned into a panther and a lion; and he will take from them the prey which they previously snatched from the Church: so that those who had perished free may be saved as captives; and by no means will he dwell in the assemblies of the perverse, but he will return to his place, of which he says: "I am in the Father, and the Father is in me" (John 14:1) and he will scorn and despise them, until they fail in impiety, and seek him through repentance by whom they had been forsaken. Others think the place of God is heaven; to which God, having been offended by those who dwell on earth, returns, and he will cause them to perish, who by the magnitude of their sins have turned the most merciful Lord into the rage of wild beasts for themselves.

(Cap. VI.---Vers. 1, 2.) In tribulatione sua mane consurgent ad me: venite et revertamur ad Dominum, quia ipse cepit, et sanabit nos: percutiet et curabit nos; vivificabit nos post duos dies, et in die tertio suscitabit et vivemus in conspectu ejus: sciemus sequemurque, ut cognoscamus Dominum. LXX: In tribulatione sua mane vigilabunt ad me, dicentes: eamus et revertamur ad Dominum Deum nostrum: quia ipse verberabit, et sanabit nos: percutiet, et curabit nos: sanos nos faciet post dies duos: in tertio resurgemus et vivemus coram eo, et sciemus, et persequemur, ut cognoscamus Dominum. Ideo Deus tradidit Ephraim et Judam captivitati, et nullus est qui de manu ejus possit eripere, et revertetur ad locum suum donec deficiant, et quaerant faciem ejus, ut quem propitium praesentemque non senserant, iratum et absentem requirant, et in tribulatione sua, orto eis lumine poenitentiae, mane consurgant ad eum, juxta illud quod in Isaia legimus: In tribulatione, Domini recordatus sum (Isa. XXVI, sec. LXX). Et in primo graduum psalmo: Ad Dominum cum tribularer clamavi, et exaudivit me (Ps. CXIX, I). Cumque ad Dominum mane surrexerint, quid loquentur? Venite et revertamur ad Dominum. Non sunt propria salute contenti, sed se mutuo provocant, ut revertantur ad Dominum quem reliquerant, quem propter peccata deseruerant, a quo fuerant derelicti. Quia ipse cepit, et sanabit nos: qui supra dixerat: Ego ego capiam et vadam, percutiet, et curabit nos. Pro eo quod diximus, curabit, omnes similiter transtulerunt, *μωῶσαι* proprie autem *μῶτα* appellantur linteola quae inseruntur vulneribus, ut putridas carnes comedant, et extrahant purulentias: artisque medicorum est grandia vulnera longo sanare tempore, et per dolorem reddere sanitatem. Percutit ergo Dominus, et curat nos: quia quem diligit Dominus corripit, et castigat omnem filium quem recipit (Heb. XII); et non solum curat, sed vivificat post dies duos et die tertio resurgens ab inferis, omne hominum secum suscitabit.

(Ves. 3.) Quasi diluculum praeparatus est egressus ejus, et veniet quasi imber nobis temporaneus et serotinus terrae. LXX: Quasi mane paratum inveniemus eum, et veniet nobis quasi pluvia temporanea et serotina terrae. Venite, inquit, et revertamur ad Dominum, quia ipse qui cepit, et sanabit nos, percutiet et curabit nos, et vivificabit nos, post dies duos, et die tertio suscitabit nos, ipse et non alius, quasi mane et aurora paratus est nobis.

(Chapter 6.—Verses 1, 2.) "In their tribulation they will rise early for me: come and let us return to the Lord, because he himself has captured, and he will heal us: he will strike and he will cure us; he will quicken us after two days, and on the third day he will raise us up and we shall live in his sight: we shall know and follow, that we may know the Lord." LXX: "In their tribulation they will watch early for me, saying: let us go and let us return to the Lord our God: because he himself will scourge, and he will heal us: he will strike, and he will cure us: he will make us healthy after two days: on the third we shall rise again and we shall live before him, and we shall know, and we shall pursue, that we may know the Lord." Therefore God delivered Ephraim and Judah to captivity, and there is none who can rescue from his hand, and he will return to his place until they fail, and seek his face, so that him whom they had not sensed as propitious and present, they may seek as angry and absent, and in their tribulation—the light of repentance having risen for them—they may rise early for him, according to that which we read in Isaiah: "In tribulation, I remembered the Lord" (Isa. 26:16, according to the LXX). And in the first psalm of degrees: "To the Lord when I was troubled I cried, and he heard me" (Ps. 119:1). And when they have risen early to the Lord, what will they speak? "Come and let us return to the Lord." They are not content with their own salvation, but they provoke each other, so that they may return to the Lord whom they had left, whom they had deserted because of sins, by whom they had been forsaken. "Because he himself has captured, and he will heal us": who above had said: "I myself will capture and go," he will strike, and he will cure us. For that which we have said, "he will cure", all have translated similarly as *motōsei* (μοτώσει); but properly *mota* (μότα) are called the "linens" which are inserted into wounds, so that they may eat away the putrid flesh and draw out the purulence: and it is of the art of physicians to heal great wounds over a long time, and to restore health through pain. Therefore the Lord strikes, and cures us: because "whom the Lord loves he rebukes, and he chastises every son whom he receives" (Heb. 12:6); and not only does he cure, but he quickens after two days, and rising from the lower world on the third day, he raises all men with himself.

(Verse 3.) "Like the dawn his going out is prepared, and he will come like a timely and late rain for us to the earth." LXX: "Like the morning prepared we shall find him, and he will come to us like a timely and late rain to the earth." "Come," he says, "and let us return to the Lord, because he himself who captured, will also heal us, he will strike and he will cure us, and he will quicken us after two days, and on the third day he will raise us up, he himself and no other, like the morning and the dawn he is prepared for us."

De quo et vicesimi primi psalmi titulus est: Pro assumptione matutina: licet in Hebraeo scriptum sit: Pro cervo matutino: eo quod interfecta morte, et tortuoso antiquoque serpente cupiat ad montana conscendere, et ipse, tenebris dissipatis, oritur nobis sol justitiae, ut nostram illuminet caecitatem. Et pulchre, praeparatus est, inquit, egressus ejus. De quo juxta tropologiam in octavo decimo psalmo legimus: Et ipse tamquam sponsus egreditur de thalamo suo (Ps. XVIII, 5). Qui non solum mane vocatur, et aurora, et diluculum: sed veniet nobis quasi imber temporaneus et serotinus terrae. Nos Christum [Al. Christi] recipimus temporaneum, quando fidei in nobis jacta sunt fundamenta et suscipiemus eum imbrem serotinum, quando maturis segetibus, fruges capiemus aeternas, et in dominica horrea recondemur. Ergo Judaei, qui temporeneae pluvias non receperunt, et absque pluviis jecere semen, segetum fructus in ultimo tempore non recipient. Haec est pluvia de qua Dominus pollicetur dicens: Dabo vobis pluviam temporaneam, et serotinam (Deut. XI, 14). Juxta allegoriam, datur pluvia temporanea, quando ex parte cognoscimus: datur pluvia serotina, quando venit quod perfectum est. Semperque Dominus mane surgentibus paratus est, qui possunt dicere, Consurgam diluculo (Ps. LVI, I). Et: Deus, Deus meus, ad te de luce vigilo. Sitivit in te anima mea (Ps. LXII).

(Vers. 4, 5.) Quid faciam tibi, Ephraim? quid faciam tibi, Juda? misericordia vestra, quasi nubes matutina, et quasi ros mane pertransiens: propter hoc dolavi in prophetis, et occidi eos in verbis oris mei, et judicia tua quasi lux egredientur. LXX: Quid faciam tibi, Ephraim? quid faciam tibi, Juda? misericordia autem vestra quasi nubes matutina, et quasi ros mane pertransiens: propterea succidi prophetas vestros, occidi eos in verbis oris mei, et iudicium tuum quasi lux egredietur.

Quando dicit: Quid faciam tibi, Ephraim? quid faciam tibi, Juda? parentis in perditos filios monstrat affectum, juxta illud quod in Isaia legimus: Quid est quod ultra debui facere vineae meae et non feci ei (Isa, V, 4)? Et in Michaea: Popule meus, quid feci tibi, aut quid molestus fui tibi? Responde mihi; quia eduxi te de terra Aegypti, de domo servientium liberavi te, et misi ante faciem tuam Moysen, et Aaron, et Mariam (Mich. VI, 2, 4). Quid igitur faciam tibi, Ephraim, quid faciam tibi, Juda?

Concerning whom also the title of the twenty-first psalm is: "For the morning assumption": although in the Hebrew it is written: "For the morning stag": because—death having been slain, and the twisted and ancient serpent—he desires to ascend to the mountains, and he himself, the darkness having been dissipated, rises for us as the sun of justice, so that he may illuminate our blindness. And beautifully he says, "his going out is prepared." Concerning whom according to the tropology we read in the eighteenth psalm: "And he himself as a bridegroom goes out from his bridal chamber" (Ps. 18:5). Who is not only called morning, and dawn, and daybreak: but he will come to us like a timely and late rain of the earth. We receive the timely Christ when the foundations of faith have been cast in us; and we shall receive him as the late rain when, the crops being mature, we shall take eternal fruits, and be stored in the granaries of the Lord. Therefore the Jews, who did not receive the timely rains, and cast seed without rains, will not receive the fruits of the crops in the last time. This is the rain about which the Lord promises, saying: "I will give you timely and late rain" (Deut. 11:14). According to the allegory, the timely rain is given when we know in part: the late rain is given when that which is perfect has come. And the Lord is always prepared for those rising early, who can say, "I will rise at daybreak" (Ps. 56:9). And: "O God, my God, for you from the light I watch. My soul has thirsted for you" (Ps. 62:2).

(Verses 4, 5.) "What shall I do to you, Ephraim?" "what shall I do to you, Judah?" your mercy is like a morning cloud, and like the dew passing away early: because of this I have hewn in the prophets, and I have slain them in the words of my mouth, and your judgments will go out like light." LXX: "What shall I do to you, Ephraim?" "what shall I do to you, Judah?" but your mercy is like a morning cloud, and like the dew passing away early: therefore I have cut down your prophets, I have slain them in the words of my mouth, and your judgment will go out like light."

When he says: "What shall I do to you, Ephraim?" "what shall I do to you, Judah?" he shows the affection of a parent toward lost children, according to that which we read in Isaiah: "What is there that I ought to have done more to my vineyard and did not do to it?" (Isa. 5:4). And in Micah: "My people, what have I done to you, or in what have I been troublesome to you?" Answer me; because I led you out of the land of Egypt, from the house of those serving I delivered you, and I sent before your face Moses, and Aaron, and Mary" (Micah 6:3, 4). What therefore shall I do to you, Ephraim, what shall I do to you, Judah?

misericordia vestra, qua vobis semper misertus sum quasi nubes matutina pertransiit, et quasi ros mane consurgens, qui, orto sole, siccatur. Jam enim captivitas prope est, jam vos cerno duci in Assyrios et in Babylonios catenatos: dolavi vos in prophetis, et verbis terribilibus comminatus sum, scalpellum, ignes et cauteria protuli, ut qui clementem contemnebatis, timeatis offensum, et occidi negligentes in verbis oris mei, ut ante peccatores verborum terrore punirem, quam captivitas immineret. Et haec universa feci, ut iudicii, quo te iudicaturus sum, veritas appareret, nullusque dubitaret vos juste quae patimini fuisse perpressos. Pro eo quod est, dolavi in prophetis, Septuaginta transtulerunt, succidi prophetas vestros, ipsos pseudopphetas occisos a Domino intelligentes: ut qui causa erroris fuerant, prospera promittentes, interfecti verterentur in occasionem salutis. Et est sensus: Ne diceretis, prophetis credidimus, etiam ipsos interfeci: ut omnis vobis peccandi tolleretur occasio.

(Vers. 6, 7.) Quia misericordiam volui, et non sacrificium: et scientiam Dei plus quam holocausta; ipsi autem sicut Adam transgressi sunt pactum: ibi praevaricati sunt in me. LXX: Quia misericordiam volo, et non sacrificium, scientiam Dei magis quam holocausta: ipsi vero sunt sicut homo praeteriens testamentum. Quod sequitur in Septuaginta: Ibi contempsit me Galaad civitas, quae operatur vana, et reliqua, sequenti capitulo coaptanda sunt [Al. aptandum est]: nos quod proposuimus, disse-ramus: Dolavi eos in prophetis, occidi in verbis oris mei, gravia comminatus sum, ut misererer poenitentium, ut lapsis atque surgentibus porrigerem manum. Neque enim sacrificiis delector et victimis, et holocaustorum multitudine. Victimae meae et holocausta, salus credentium, et conversio peccatorum est. Ipsi autem imitati sunt Adam, ut quod ille in paradiso fecerat, pactum meum legemque praeteriens, isti in terra facerent. Et ibi, hoc est, in paradiso, omnes praevaricati sunt in me, in similitudinem praevaricationis Adam. Non enim mirum si quod in parente praecessit, etiam in filiis condemnetur. Quotidie Deus et eos qui extra Ecclesiam sunt, et qui peccant in Ecclesia commorantes, provocat ad poenitentiam, et dicit eis: Misericordiam volo, et non sacrificium, et scientiam Dei plus quam holocausta.

your mercy, by which I have always had mercy on you, has passed away like a morning cloud, and like the dew rising early, which, the sun having risen, is dried up. For now the captivity is near, now I see you being led in chains into the Assyrians and into the Babylonians: I have hewn you in the prophets, and with terrible words I have threatened, I have brought forth the scalpel, fires and cauteries, so that you who despised the merciful one, may fear the offended one, and I have slain the negligent in the words of my mouth, so that I might punish the sinners by the terror of words before the captivity was imminent. And all these things I did, so that the truth of the judgment by which I am about to judge you might appear, and no one might doubt that you have endured justly what you suffer. For that which is, "I have hewn in the prophets," the Septuagint translated, "I have cut down your prophets," understanding those false prophets themselves as slain by the Lord: so that they who had been the cause of error, promising prosperous things, having been killed, might be turned into an occasion of salvation. And the sense is: Lest you should say, "we believed the prophets," I killed even them: so that every occasion of sinning might be taken away from you.

(Verses 6, 7.) "Because I desired mercy, and not sacrifice: and the knowledge of God more than holocausts; but they like Adam have transgressed the covenant: there they have dealt treacherously against me." LXX: "Because I desire mercy, and not sacrifice, the knowledge of God more than holocausts: but they are like a man passing by the testament." That which follows in the Septuagint: "There Gilead despised me, a city that works vain things," and the rest, are to be fitted to the following chapter: let us discuss what we have proposed: I have hewn them in the prophets, I have slain them in the words of my mouth, I have threatened grave things, so that I might have mercy on the penitent, so that I might reach out a hand to those fallen and rising. For neither am I delighted by sacrifices and victims, and by a multitude of holocausts. My victims and holocausts are the salvation of believers and the conversion of sinners. But they have imitated Adam, so that what he had done in paradise, passing by my covenant and law, these might do in the land. And there, that is, in paradise, all have dealt treacherously against me, in the likeness of the transgression of Adam. For it is no wonder if what preceded in the parent is also condemned in the children. Daily God provokes to repentance both those who are outside the Church and those who sin while dwelling in the Church, and he says to them: "I desire mercy, and not sacrifice, and the knowledge of God more than holocausts."

Illi vero offerunt panem sacrilegum, et dant eleemosynas, et sectari videntur humilitatem: quae ego, si vere fiant, holocausta interpretor. Cum autem scientiam Dei reliquerint, frustra, truncato capite fidei, caetera membra habere se jactant, praevaricati sunt enim pactum Dei in Ecclesia, sicut Adam praevaricatus est in paradiso; et imitatores se antiqui parentis ostendunt, ut quomodo ille de paradiso, sic et isti ejiciantur de Ecclesia.

(Vers. 8.) Galaad civitas operantium idolum, supplantata sanguine, et quasi fauces virorum latronum (sive viri latronis) utrumque enim legi potest. LXX: Ibi contempsit me Galaad, civitas quae operatur vana, et conturbat aquam, et fortitudo tua viri piratae. Legimus in Ramoth Galaad unctum esse in regem Jehu (IV Reg. IX), qui sanguinem sanguini miscuit, et Achab subvertit domum, et ante solis ortum acervos capitum filiorum ejus jussit statui; in hac urbe trans Jordanem in possessione tribus Gad, idolum consecratum est: quae habitabatur a sacerdotibus, nam et ipsa fugitivorum civitas fuit. Quanto igitur celebrior et majoris auctoritatis, quia in partem sacerdotum fuerat delegata, tanto trans Jordanem habitanti Israel principium idololatriae, et malorum omnium fuit, ut qui primi peccaverant, primi ab Assyriis caperentur. Et quoniam ipsa provincia plena est latrociniorum, comparat eos latronibus, ut quomodo illi viatoribus, sic sacerdotes simplicitati populi insidiati sunt. Porro secundum tropologiam, Galaad interpretatur transmigratio testimonii; et contemnit Deum, dum testimonia Scripturarum ad perversa depravat dogmata, et omnia opera illius vana sunt, conturbatque Ecclesiae aquas, et de purissimis fontibus coenosos et sordidos rivos facit, qui maculent potius quam mudent baptizatos. Omnisque fortitudo hujus urbis, quasi viri piratae est, dum imitatur diabolum, qui in hujus saeculi mari, in quo naves pertranseunt, insidiatur his qui ad portum pervenire contendunt. Denique Symmachus manifestius interpretatus est, dicens: Et fauces tuae quasi viri insidiatoris. De istiusmodi piratis in Job legimus: Non est dilatio piratis (Job XXV, 3, sec. LXX). Quamvis enim in praesenti saeculo se jactare videantur, e conturbare aquas, et operari vana, et exercere piraticam, tamen non est mora poenarum, quae eos velociter comprehendunt.

(Vers. 9.) Particeps sacerdotum in via interficientium pergentes de Sichem: quia scelus operati sunt. LXX: Absconderunt sacerdotes viam Domini, interfecerunt Sicima: quia iniquitatem operati sunt. Symmachus hunc locum ita interpretatus est: Societas sacerdotum in via interficiebant Sichem: Theodotion hoc modo, Absconderunt sacerdotes viam, interficiebant in dorso: Aquila, Participatio sacerdotum in via occidebant humeros:

But they offer sacrilegious bread, and give alms, and seem to follow humility: which I, if they are truly done, interpret as holocausts. But when they have left the knowledge of God, in vain—the head of faith having been cut off—do they boast that they have the other members, for they have transgressed the covenant of God in the Church, just as Adam transgressed in paradise; and they show themselves to be imitators of the ancient parent, so that just as he was cast out from paradise, so also these may be cast out from the Church.

(Verse 8.) "Gilead is a city of those working an idol, supplanted by blood, and like the jaws of men who are robbers (or of a robber man)," for both can be read. LXX: "There Gilead despised me, a city that works vain things, and disturbs the water, and your strength is of pirate men." We read that Jehu was anointed as king in Ramoth-Gilead (4 Kings 9), who mingled blood with blood, and subverted the house of Ahab, and before the rising of the sun ordered heaps of the heads of his sons to be set up; in this city across the Jordan in the possession of the tribe of Gad, an idol was consecrated: which was inhabited by priests, for it was also a city of fugitives. Therefore, the more celebrated and of greater authority it was, because it had been delegated to the portion of the priests, so much the more for Israel dwelling across the Jordan was it the beginning of idolatry and of all evils, so that they who had first sinned were the first to be captured by the Assyrians. And because that province itself is full of robberies, he compares them to robbers, so that just as they lie in wait for travelers, so the priests have laid snares for the simplicity of the people. Furthermore, according to the tropology, Gilead is interpreted as "transmigration of testimony"; and it despises God, while it depraves the testimonies of the Scriptures to perverse dogmas, and all its works are vain, and it disturbs the waters of the Church, and from the purest fountains makes muddy and filthy streams, which stain rather than cleanse those baptized. And all the strength of this city is like that of a pirate man, while it imitates the devil, who in the sea of this world, in which ships pass through, lies in wait for those who strive to reach the port. Finally, Symmachus interpreted more clearly, saying: "And your jaws are like those of a man lying in wait." Concerning pirates of this kind we read in Job: "There is no delay for pirates" (Job 25:3, according to the LXX). For although in the present world they seem to boast, and to disturb the waters, and to work vain things, and to practice piracy, yet there is no delay of punishments, which will swiftly overtake them.

(Verse 9.) "As the company of priests in the way of those killing those passing from Shechem: because they have wrought wickedness." LXX: "The priests hid the way of the Lord, they killed Shechem: because they have wrought iniquity." Symmachus interpreted this place thus: "The society of priests in the way were killing Shechem." Theodotion in this manner: "The priests hid the way, they were killing in the back." Aquila: "The participation of priests in the way were slaying the shoulders."

quorum cum intelligentiam juxta historiam quaeremus ab Hebraeo, ita nobis expositum est: Sacerdotes Bethel, immo fanatici Bethaven, temporibus Paschae et Pentecostes, et Scenopegiae, quando per Sichem, quae hodie Neapolis appellatur, eundum erat Jerosolymam, ubi solum licebat victimas immolare, ponebant in itinere latrones, qui insidiarentur pergentibus, ut magis vitulos aureos in Dan et in Bethaven, quam in Jerosolymis et in templo adorarent Deum. Quod autem dicit: Participatio et societas sacerdotum, significat conjurationem eorum significat, et in malam partem consensum. Sin autem legerimus, ut nos interpretati sumus: particeps sacerdotum, ad Galaad, inquit, referendum est, quae operatur idolum: est et supplantata sanguine, quod sacerdotum impietatem secuta sit, et latrociniis vacet ac sanguini. Hoc illi dixerint: Nos autem dicamus intercludere haereticos viam, ne de Sichem, id est, de bonis operibus pergamus in Jerusalem, id est, in Ecclesiam. Isti sunt quasi fauces virorum latronum, et interficiunt eos, qui per hujus saeculi viam ad veritatem pergere cupiunt. Sichem interpretatur ὤμοι, id est, humeri: in humeris opus intelligimus, et omnes falsi sacerdotes abscondunt viam, et occidunt homines malis operibus, ne perveniant Jerusalem. Quod autem humerus opus significet illud ostendit: Da cor tuum in humerum tuum (Genes. IV, 9, 15), hoc est, quae intelligis, verte in opera. Et de Issachar legimus, quod supposuerit humerum suum ad laborandum, et vir agricola sit.

(Vers. 10, 11.) In domo Israel vidi horrendum, ibi fornicationes Ephraim, contaminatus est Israel; sed et, Juda, pone messem tibi, cum convertero captivitatem populi mei. LXX: In domo Israel vidi horribilia, ibi fornicationem Ephraim, contaminatus est Israel et Juda: incipe vindemiam tuam cum convertero captivitatem populi mei. De hoc scelere et horrore terribili est [Al. et] Jeremias locutus [Al. loquitur]: Obstupuit coelum super hoc, et exhorruit terra vehementer (Jerem. II). Quid enim horribilius, quam decem tribus ad idolorum cultum repente transgressas? Unde ad metropolim earum dicitur: Aufer vitulum tuum, Samaria, in qua primus fornicatus est Ephraim, id est, Jeroboam de tribu Ephraim, et illo fornicante, contaminatus Israel est, populus videlicet Samariae, qui magna est parte commune Israelis nomen obtinuit. Unde et ad Judam sermo convertitur: Tu quoque Juda, pone messem tibi, et est sensus: Non te putes esse securum, quod Israel captivus abducitur: tu quoque praepara tibi segetes, ut metantur; non multo enim post tempore duceris captivus in Babylonem, et messiois tuae tempus adveniet.

When we sought the understanding of these things according to history from a Hebrew, it was thus explained to us: The priests of Bethel, or rather the fanatics of Bethaven, at the times of Passover and Pentecost, and the Feast of Tabernacles, when it was necessary to go through Shechem, which today is called Neapolis, to Jerusalem, where alone it was permitted to immolate victims, placed robbers on the journey, who would lie in wait for those passing, so that they might worship God in the golden calves in Dan and in Bethaven, rather than in Jerusalem and in the temple. Moreover, that which it says: "Participation and society of priests," signifies their conspiracy and agreement in a bad part. But if we read, as we have interpreted: "partner of priests," it must be referred, he says, to Gilead, which works an idol: it is also supplanted by blood, because it followed the impiety of the priests, and is vacant for robberies and blood. These things they might say: But let us say that heretics block the way, lest from Shechem, that is, from good works, we proceed into Jerusalem, that is, into the Church. These are like the jaws of men who are robbers, and they kill those who desire to proceed to the truth through the way of this world. Shechem is interpreted as *ōmoi* (ὅμοι), that is, shoulders: in the shoulders we understand work, and all false priests hide the way, and kill men by evil works, lest they reach Jerusalem. Moreover, that the shoulder signifies work is shown by this: "Give your heart into your shoulder" (Gen 4:9, 15), that is, those things which you understand, turn into works. And we read concerning Issachar, that he submitted his shoulder to labor, and was a man of agriculture.

(Verses 10, 11.) "In the house of Israel I have seen a horrible thing, there are the fornications of Ephraim, Israel is contaminated; but also, O Judah, set a harvest for yourself, when I shall convert the captivity of my people." LXX: "In the house of Israel I have seen horrible things, there the fortification of Ephraim, Israel and Judah are contaminated: begin your vintage when I shall convert the captivity of my people." Concerning this wickedness and terrible horror Jeremiah has spoken (or speaks): "The heavens were astonished at this, and the earth shuddered vehemently" (Jer 2:12). For what is more horrible than ten tribes suddenly transgressing to the cult of idols? Wherefore it is said to their metropolis: "Take away your calf, O Samaria," in which Ephraim first fornicated, that is, Jeroboam from the tribe of Ephraim, and while he was fornicating, Israel was contaminated, namely the people of Samaria, who for a great part obtained the common name of Israel. Wherefore the speech is also turned to Judah: You also, O Judah, set a harvest for yourself, and the sense is: Do not think that you are secure because Israel is led away captive: you also prepare crops for yourself, that they may be harvested; for not a long time after you will be led captive into Babylon, and the time of your harvest will arrive.

Cumque te Chaldaei messuerint, convertam rursum captivitatem populi mei, et sub Cyro rege Persarum, et Artaxerxe reducam populum meum. Et nota quam significanter Judae captivitas, et regressio pariter prophetetur; de Israel autem, hoc est, de decem tribubus, et nunc tacitum est, et si quando prosperum quid dicitur, in Christi differtur adventum. In domo autem haereticorum quotidie videmus horrenda: fornicantibus primum magistris, et populo qui ab eis inducitur sordidato. Judae quoque, hoc est, Ecclesiae praecipitur, ut et ipse propter peccata paret sibi messem, sive vindemiam, cum judicii tempus advenerit. Sed huic ignoscitur, et veniam Dominus pollicetur, quia quem diligit corripit, et castigat omnem filium quem recipit (Heb. XII), ut probatum et purgatum condant in thesauros suos. Quidam hoc quod dicitur, Juda, incipe vindemiam tuam, sive, pone messem tibi, ad bonam partem referunt, ut punito Israel, iste operum suorum fructus recipiat juxta illud quod scriptum est: Qui seminant in lacrymis, in gaudio metent (Psal. CXXV, 6). Nobis superior sensus magis placet.

(Cap. VII.---Vers. 1.) Cum sanare vellem Israel, revelata est iniquitas Ephraim, et malitia Samariae: quia operati sunt mendacium, et fur ingressus est, spolians latrunculus foris. LXX similiter. Multa saepe Israel idololatriae accepit vulnera, et maxime illud, quando in eremo vituli conflaverunt caput, atque dixerunt: Isti sunt dii tui, Israel, qui te eduxerunt de terra Aegypti (Exod. XXXII, 4). Unde ego qui malo poenitentiam peccatoris, quam mortem (Ezech. XVIII, XXXIII), et postea loquor in Evangelio: Non indigent sani medico, sed hi qui male habent (Luc. V, 31), vulnera populi mei sanare conatus sum. Et cum haec omni arte tractarem, ut miserabilis populus curaretur, subito exstitit Jeroboam de tribu Ephraim, qui vitulos aureos faceret, et malitia Samariae revelata est, sequentis regem impium: operati sunt enim et rex et populus mendacium, hoc est, idolum. Sicut enim contrarium est simulacrum Deo, ita mendacium veritati. Ipse autem rex instar furis ingressus est ad populum Israel, et quasi latrunculus infelicem plebem Dei expoliavit auxilio. Et est sensus: Cum vellem vetera populi mei peccata delere, propter antiquam idololatriam, Ephraim et Samaria nova idola repperunt. Sed et hoc dici potest, quod Domino Salvatore post effusionem sanguinis sui, et Ecclesiam suam tam de Judaeis quam de gentibus congregatam, volente populi peccata sanare, et eos ad poenitentiam reducere; subito Ephraim, qui ubertatem falsorum dogmatum repromittunt, et populus Samariae qui se dicit Dei praecepta servare, surrexerunt et operati sunt idolum falsorum dogmatum, et per illos ingressus est fur et latro diabolus in Ecclesiam:

And when the Chaldeans shall have harvested you, I will again convert the captivity of my people, and under Cyrus king of the Persians, and Artaxerxes, I will lead back my people. And note how significantly both the captivity of Judah and the return are prophesied; but concerning Israel, that is, concerning the ten tribes, it is now silent, and if ever anything prosperous is said, it is deferred to the advent of Christ. Moreover, in the house of heretics we daily see horrible things: first the teachers fornicating, and the people who are led in by them being defiled. To Judah also, that is, to the Church, it is commanded that she herself also because of sins should prepare a harvest for herself, or a vintage, when the time of judgment shall arrive. But this one is forgiven, and the Lord promises pardon, because he whom he loves he corrects, and chastises every son whom he receives (Heb 12:6), so that having been approved and purged he may store him in his treasures. Some refer this which is said, "Judah, begin your vintage," or, "set a harvest for yourself," to a good part, so that Israel having been punished, this one may receive the fruits of his works according to that which is written: "They who sow in tears, shall reap in joy" (Ps 125:6). The former sense pleases us more.

(Chapter 7.---Verse 1.) "When I would have healed Israel, the iniquity of Ephraim was revealed, and the malice of Samaria: because they have wrought a lie, and the thief is entered in, the robber spoiling without." LXX similarly. Israel has often received many wounds of idolatry, and especially that one, when in the desert they cast the head of the calf and said: "These are your gods, O Israel, who led you out of the land of Egypt" (Exod 32:4). Wherefore I, who desire the repentance of the sinner rather than death (Ezek 18; 33), and afterwards speak in the Gospel: "The healthy do not need a physician, but they who are ill" (Luke 5:31), have tried to heal the wounds of my people. And when I was treating these with all skill, so that the miserable people might be cured, suddenly there stood forth Jeroboam from the tribe of Ephraim, who would make golden calves, and the malice of Samaria was revealed, following the impious king: for both king and people have wrought a lie, that is, an idol. For just as an image is contrary to God, so is a lie to truth. Moreover, the king himself entered in like a thief to the people of Israel, and as a robber despoiled the unhappy common people of God of help. And the sense is: When I wished to delete the old sins of my people, because of the ancient idolatry, Ephraim and Samaria found new idols. But this also can be said, that the Lord Savior, after the shedding of his blood, and his Church having been congregated both from the Jews and from the Gentiles, wishing to heal the sins of the people, and to lead them back to repentance; suddenly Ephraim, who promise the abundance of false dogmas, and the people of Samaria who say they keep the precepts of God, arose and wrought an idol of false dogmas, and through them the thief and robber the devil entered into the Church:

sive ipsa doctrina haereticorum ingressa est, quasi fur et latrunculus, de quibus Salvator dicit in Evangelio: Omnes qui venerunt ante me, fures fuerunt et latrones (Joan. X, 8). Fures insidiantur, et occulta fraude decipiunt: latrones audacter aliena diripiunt. Qui enim furantur, nocte furantur et in tenebris. Unde significanter ait, quod fur ingressus...

(Vers. 2.) Et ne forte dicant in cordibus suis, omnis malitiae [Vulg. omnem malitiam] eorum me recordatum: nunc circumdederunt eos adinventiones suae: coram facie mea factae sunt. LXX: Ut concinant quasi canentes in cordibus suis, omnes malitias eorum recordatus sum: nunc circumdederunt eos cogitationes suae, contra faciem meam factae sunt. Ne forsitan, inquit, dicant in cordibus suis: vetera nobis Deus peccata restituit, et patrum delicta persolvimus: illi comederunt uvam acerbam, et dentes filiorum obstupuerunt (Jerem. XXXI); idcirco quae nunc et in praesentiarum, me vidente, fecerunt, et quotidie faciunt, sequenti sermone narrabo, et ostendam illis adinventiones suas, sive cogitationes quibus mala studiosissime consecrati sunt, et quae me praesente gesserunt, non timentes faciem meam. Quod autem in Septuaginta legimus, ut concinant quasi canentes in cordibus suis, ad illud referendum est, quod ideo fur ingressus, sive latrunculus exspoliaverit foris, ne in pristinis divitiis et vestibis permanentes, repellerent furis latronisque consensum; sed cum spoliati fuerint, concinant cum eis, et uno corde efficiantur (Dist. 4, de Poenit., cap. Cum ita): idcirco recipient quae fecerunt, et omnes cogitationes eorum vel opera meum non merebuntur aspectum. Haeretici quoque non possunt vetera contra Deum peccata causari; cum quotidie antiquis operibus novam addant impietatem, et cum perditis pereant, suisque ligentur erroribus, et cum Deum se coelare putent, oculos ejus vitare non valeant.

(Vers. 3.) In malitia sua laetificaverunt regem, et in mendaciis suis principes. LXX: In malitiis suis laetificaverunt reges, et in mendaciis suis principes. Exponit quae coram facie ejus fecerunt: In malitiis suis laetificaverunt regem Jeroboam, et in mendaciis suis principes qui sub Jeroboam populo praefuerant. Haeretici quoque in malitia operum suorum laetificaverunt regem diabolum, et in mendaciis dogmatum perversorum principes, haud dubium quin mundi hujus, quorum falsam sapientiam destruit Deus. Possumus regem apud haereticos dicere, qui primus haeresim reperit, et principes eos qui praepositi haereticorum populis, falsum sibi vindicant sacerdotium. Et simul notandum, quod in peccatis nostris gaudeant contrariae fortitudines et rectores ac principes tenebrarum istarum.

or the doctrine itself of the heretics entered, as a thief and a robber, concerning whom the Savior says in the Gospel: "All who came before me were thieves and robbers" (John 10:8). Thieves lie in wait and deceive by hidden fraud: robbers boldly snatch away things belonging to others. For they who steal, steal by night and in darkness. Wherefore he significantly says, that the thief entered...

(Verse 2.) "And lest perchance they say in their hearts, that I have remembered all their malice: now their inventions have surrounded them: they are done before my face." LXX: "That they may sing together as if singing in their hearts, I have remembered all their malices: now their thoughts have surrounded them, they are done against my face." Lest perchance, he says, they say in their hearts: God has restored to us old sins, and we pay for the crimes of our fathers: "They have eaten the sour grape, and the teeth of the children are set on edge" (Jer 31:29); therefore I will narrate in the following speech the things which they have done now and in the present, while I am watching, and which they do daily, and I will show them their inventions, or the thoughts by which they have most studiously followed evil things, and which they have performed while I was present, not fearing my face. Moreover, that which we read in the Septuagint, "that they may sing together as if singing in their hearts," is to be referred to that which was said, that therefore the thief entered, or the robber despoiled without, lest remaining in their former riches and garments, they should repel the consensus of the thief and robber; but when they have been despoiled, they sing together with them, and are made of one heart: therefore they shall receive what they have done, and all their thoughts or works will not merit my sight. Heretics also cannot plead old sins against God; since daily they add a new impiety to ancient works, and perish with the lost, and are bound by their own errors, and while they think they hide from God, they are not able to avoid his eyes.

(Verse 3.) "In their malice they have made the king glad, and in their lies the princes." LXX: "In their malices they have made the kings glad, and in their lies the princes." He explains the things which they have done before his face: In their malices they made glad king Jeroboam, and in their lies the princes who were over the people under Jeroboam. Heretics also in the malice of their works have made glad the king the devil, and in the lies of perverse dogmas the princes, no doubt of this world, whose false wisdom God destroys. We can say the king among heretics is he who first found the heresy, and the princes are those who, having been placed over the people of the heretics, vindicate for themselves a false priesthood. And at the same time it is to be noted, that in our sins the contrary powers and the rulers and princes of these darkneses rejoice.

(Vers. 4.) Omnes adulterantes quasi clibanus succensus a coquente: quievit paululum civitas a commixtione fermenti, donec fermentaretur totum. LXX: Omnes adulterantes quasi clibanus ardens ad coquendum in deustionem flammae a commixtione fermenti, donec fermentaretur totum. Qui in malitia sua laetificaverunt regem, et in mendaciis suis principes, omnes adulteri sunt, et instar clibani ab Jeroboam idololatriae igne succensi, ut panem coquerent impietatis, qui cum erroris in animas eorum misisset incendium, quasi caminus et clibanus primo igne succensus, paululum conquievit, ut non vim faceret populo, sed suae eum dimitteret voluntati, donec fermentaretur omne mendacium: quidquid enim necessitate fit, cito solvitur: quod voluntate arripitur, perseverat. Ideo et hic quia translationem a clibano sumpserat, qui ad coquendos panes succenditur, servat in reliquis, ut in commixtione fermenti totius populi monstret assensum: quo scilicet et rex et populus pari in idololatria ardore corruerint. Haereticorum corda diaboli igne succensa, ut in eis panes coquantur Antichristi, nemo ambigit: qui idcirco primum quiescunt in Ecclesia, et loquuntur occulte, et omnia pacifica repromittunt, ut cancer paulatim serpat in populos, et fermentum doctrinae eorum (quod et Dominus intelligens loquitur: Cavete a fermento Phariseorum (Matth. XVI, 6) cum intumuerit in cordibus deceptorum, tunc in apertam prorumpunt insaniam, et impletur in eis quod a Joanne Apostolo dicitur: Ex nobis exierunt, sed non fuerunt ex nobis: si enim fuissent ex nobis, mansissent utique nobiscum (I Joan. I, 19).

(Vers. 5 seq.) Dies regis nostri: coeperunt principes furere a vino: extendit manum suam cum illusoribus: qui applicuerunt quasi clibanum cor suum cum nsidiaretur eis. Tota nocte dormivit coquens eos, mane ipse succensus quasi ignis flammae: omnes calefacti sunt quasi clibanus, et devoraverunt iudices suos: omnes reges eorum ceciderunt, non est qui clamet ad me ex [Vulg. in] eis. LXX: Dies regum vestrorum. Coeperunt principes furere a vino: extendit manum suam cum pestilentibus, quia succensa sunt quasi clibanus corda eorum, cum praecipitarentur tota nocte. Ephraim [Al. Israel] somno repletus est: mane factum est: incensus est quasi ignis flammae [Al. flamma]. Omnes calefacti sunt quasi clibanus ignis ardens, et ignis devoravit iudices suos. Omnes reges eorum ceciderunt: non est in eis qui invocet me.

(Verse 4.) "All adulterating like an oven heated by the baker: the city rested a little from the mixing of leaven, until the whole was leavened." LXX: "All adulterating like an oven burning for baking into the burning of a flame from the mixing of leaven, until the whole was leavened." They who in their malice made glad the king, and in their lies the princes, are all adulterers, and like an oven heated by the fire of idolatry by Jeroboam, so that they might bake the bread of impiety, who when he had sent the fire of error into their souls, like a furnace and oven first heated by fire, rested a little, so that he might not use force on the people, but might dismiss them to their own will, until the whole lie was leavened: for whatever is done by necessity is quickly dissolved; what is seized by will, perseveres. Therefore here also, because he had taken the translation from the oven, which is heated for baking breads, he preserves it in the rest, so that in the mixing of the leaven he might show the assent of the whole people: in which, namely, both king and people collapsed in equal ardor of idolatry. No one doubts that the hearts of heretics are heated by the fire of the devil, so that in them the breads of Antichrist may be baked: who therefore first rest in the Church, and speak secretly, and promise all peaceful things, so that the cancer may little by little creep into the peoples, and the leaven of their doctrine (which also the Lord, understanding, speaks: "Beware of the leaven of the Pharisees" [Matt 16:6]), when it has swollen in the hearts of the deceived, then they break forth into open insanity, and there is fulfilled in them that which is said by John the Apostle: "They went out from us, but they were not of us: for if they had been of us, they would surely have remained with us" (1 John 2:19).

(Verse 5 seq.) "The day of our king: the princes began to be mad with wine: he stretched out his hand with the mockers: who applied their heart like an oven while he was lying in wait for them." All night he who was baking them slept, in the morning he himself was kindled like a fire of flame: all were heated like an oven, and devoured their judges: all their kings have fallen, there is none among them who cries to me." LXX: "The day of your kings. The princes began to be mad with wine: he stretched out his hand with the pestilent, because their hearts were heated like an oven, while they were being cast down all night." Ephraim [or Israel] was filled with sleep: morning came: he was kindled like a fire of flame. All were heated like an oven of burning fire, and the fire devoured their judges. All their kings have fallen: there is none among them who invokes me."

Obscurus locus et attento lectoris sensu indigens, ut primum historiam cognoscamus. Paulum Israel et Samariae civitas conquievit, recepto in se erroris ardore, donec tota massa fermento similis fieret, et cresceret atque erumperet, ac populus intumescens clamaret ad fores Jeroboam regis, et diceret: Hic est dies Jeroboam regis nostri, hic est festus dies quem nobis constituit imperator noster: hunc celebramus, hunc canimus, in hoc exultamus et ludimus, in hoc vitulos aureos adoramus. Clamante populo, principes non irati sunt, ut quidam putant; sed et ipsi coeperunt furere a vino, et intelligentiam suae mentis amittere, oblivisci Dei, et in idolorum ligna impingere. Quod cum rex cerneret, clamare scilicet populum et dicere: dies iste regis nostri est, et principes quasi temulentos et fanaticos, nescire quid dicerent, extendit manum suam illusoribus, populavit assensum his qui ei vanis laudibus illudebant. Qui illusores, cum insidiaretur eis rex suus, et eos a Deo suo abduceret, praebuerunt ei quasi clibanum cor suum, ut eos succenderet et idololatriae flammis ardere faceret. Idcirco enim assensus est populo, quia intellexit omni eos ad errorem mente conversos. Quodque sequitur: tota nocte dormivit coquens eos, mane ipse succensus est quasi ignis flammae, hoc significat: postquam misit ignem in clibanum cordis eorum, et vidit eos furere, et nullum esse qui suae resisteret voluntati, tota nocte dormivit, id est, securus fuit: versatus in tenebris est, dum illi coquerentur et impietatis panem efficerent. Unde postea surrexit mane, et scelerum suorum flammam aperta ostendit insania, ut nequaquam per insidias, sed impudenter a Dei cultu ad idolorum caeremonias transilirent. Quid plura? omnes quasi clibanus, idololatriae igne calefacti sunt, et devoraverunt iudices suos, ut etiam qui bonus esse potuerat per naturam, et religionis Domini recordari, videns et principes et populum vitulis subditos, et illos putare deos, etiam ipse a scelere devoraretur. Denique omnes reges ceciderunt Israel, et ambulaverunt in viis Jeroboam filii Nabath, qui peccare fecit Israel, et nullus inventus est qui, desertis idolis, revertetur ad Deum. Haec juxta Hebraeorum traditionem audacter magis quam scienter locuti sumus, fidem dictorum auctoribus relinquentes.

Nunc ad spirituales intelligentias transeamus: Infelices populi, qui a rege diabolo, et ab ejus principibus seducuntur: sive qui ab haereseos principe, et ejus ducibus solemnitates alias susceperunt, relinquentes Ecclesiam, et veritatem conculcantes fidei, solent clamare et dicere: Haec est dies regis nostri: verbi gratia, Valentini, Marcionis, Arii, atque Eunomii.

An obscure place and needing the attentive sense of the reader, so that we may first know the history. For a little while the city of Israel and Samaria rested, the ardor of error having been received into itself, until the whole mass became like leaven, and grew and broke out, and the people, swelling, cried at the doors of king Jeroboam, and said: This is the day of Jeroboam our king, this is the feast day which our commander has established for us: this we celebrate, this we sing, in this we exult and play, in this we adore the golden calves. While the people were crying, the princes were not angry, as some think; but they themselves also began to be mad with wine, and to lose the understanding of their mind, to forget God, and to strike against the woods of idols. When the king saw this, namely that the people were crying and saying: this day is of our king, and the princes like drunken and fanatical men, not knowing what they said, he stretched out his hand to the mockers, he shared assent with those who mocked him with vain praises. Which mockers, when their king was lying in wait for them and leading them away from their God, offered their heart to him like an oven, so that he might kindle them and make them burn with the flames of idolatry. For therefore he assented to the people, because he understood them to be turned with all their mind to error. And that which follows: "all night he who was baking them slept, in the morning he himself was kindled like a fire of flame," signifies this: after he sent fire into the oven of their heart, and saw them rave, and that there was no one who resisted his will, all night he slept, that is, he was secure: he was occupied in darkness, while they were being baked and were making the bread of impiety. Wherefore afterwards he arose in the morning, and showed the flame of his crimes with open insanity, so that by no means through snares, but impudently they leaped across from the cult of God to the ceremonies of idols. Why more? All were heated like an oven by the fire of idolatry, and devoured their judges, so that even he who could have been good by nature, and remembered the religion of the Lord, seeing both princes and people subject to the calves, and thinking those were gods, even he himself was devoured by the crime. Finally all the kings of Israel fell, and walked in the ways of Jeroboam the son of Nebat, who made Israel to sin, and none was found who, having deserted the idols, would return to God. These things according to the tradition of the Hebrews we have spoken more boldly than knowingly, leaving the faith of the sayings to the authors.

Now let us pass to the spiritual understanding: Unhappy peoples, who are seduced by the king the devil, and by his princes: or those who have received other solemnities from the prince of heresy and his leaders, leaving the Church, and trampling the truth of faith, are accustomed to cry out and say: This is the day of our king: for example, of Valentine, Marcion, Arius, and Eunomius.

Quod audientes qui eis praepositi sunt, non inebriantur vino, ne leve putetur esse peccatum; sed insaniunt ex vino, de quo Moyses scripsit in Cantico Deuteronomii: Furor draconum vinum eorum, et furor aspidum insanabilis (Deut. XXXII, 33): hi enim comedunt cibos impietatis, et vino iniquitatis inebriantur. De quo dicit et Apostolus: Nolite inebriari vino, in quo est luxuria (Ephes. V, 18). Et in Proverbiis legimus: Principes vinum non bibant: ne obliviscantur sapientiae, et recta judicare non possint (Prov. XXXI, 5). Unde deceptis et populis et ducibus, princeps extendit manum suam vel illusoribus et pestilentibus, quales erant filii Heli, et de quibus in primo psalmo legimus: In cathedra pestilentium non sedit (Ps. I, 1); de quo dicitur: Ejice pestilentem de consilio, et egredietur cum eo contentio (Prov. XXII, 10): quorum succensa sunt corda, ut allidant quos deceiverint. Hoc enim juxta Septuaginta significant cataractae, quae non sursum levant, sed allidunt deorsum. Quodque dicit: Tota nocte Ephraim in somno repletus est, ostendit haereticos dormientes lucem solis justitiae non videre. Qui enim dormiunt, nocte dormiunt: quia oppressus est sensus eorum. Et de his in Psalmis legimus: Dormierunt somnum suum, et nihil invenerunt (Ps. LXXV, 6). Horum corda calefiunt variis perturbationibus: ira, amore, avaritia; et devorant judices suos, vel si quid possunt in animo habere virtutum, vel sensus quibus mala discernunt a bonis. Sive hoc dicendum quod duces haereticorum a suis populis devorentur, ut quorum domos devorant turpis lucris gratia, ipsi eorum devorentur assensu. Omnes haereticorum principes ceciderunt: quamvis clamet ad Dominum, nullus est qui invocet nomen ejus: Omnis enim qui invocaverit nomen Domini, salvus erit (Rom. X). Moyses et Aaron in sacerdotibus ejus, et Samuel inter eos qui invocant nomen ejus: invocabant Dominum, et ipse exaudiebat illos (Psal. XCVIII), qui haereticorum reges et principes non exaudit, quia non est inter eos qui clamet ad Dominum.

(Vers. 8-10.) Ephraim in populis ipse commiscebatur, Ephraim factus est subcinericius panis, qui non reversatur: comederunt alieni robur ejus, et ipse nescivit: sed et cani effusi sunt in eo, et ipse ignoravit; et humiliabitur superbia Israel in facie ejus: nec reversi sunt ad Dominum Deum suum, et non quaesierunt eum in omnibus his. LXX: Ephraim populis suis commiscebatur: Ephraim factus est subcinericius, qui non reversatur: comederunt alieni fortitudinem ejus, ipse vero nescivit, et cani effluerunt ei, et ipse ignovit: et humiliabitur contumelia Israel in facie ejus, et non sunt reversi ad Dominum Deum suum, et non quaesierunt eum in omnibus his.

Hearing which, those who are over them are not inebriated with wine, lest it be thought a light sin; but they are insane from wine, concerning which Moses wrote in the Song of Deuteronomy: "Their wine is the fury of dragons, and the incurable fury of asps" (Deut 32:33): for these eat the foods of impiety, and are inebriated with the wine of iniquity. Concerning which the Apostle also says: "Do not be inebriated with wine, in which is luxury" (Eph 5:18). And in Proverbs we read: "Princes should not drink wine: lest they forget wisdom, and are not able to judge rightly" (Prov 31:5). Wherefore both peoples and leaders having been deceived, the prince stretches out his hand even to the mockers and pestilent, such as were the sons of Eli, and concerning whom we read in the first psalm: "He sat not in the chair of the pestilent" (Ps 1:1); concerning whom it is said: "Cast out the pestilent from the council, and contention will go out with him" (Prov 22:10): whose hearts are kindled, so that they may dash down those whom they have deceived. For this according to the Septuagint signifies "cataracts," which do not lift upwards, but dash downwards. And that which it says: "All night Ephraim was filled with sleep," shows the heretics sleeping do not see the light of the sun of justice. For they who sleep, sleep at night: because their sense is oppressed. And concerning these in the Psalms we read: "They have slept their sleep, and have found nothing" (Ps 75:6). The hearts of these are heated by various perturbations: anger, love, avarice; and they devour their judges, or if they can have anything of virtues in the soul, or the senses by which they discern evil things from good. Or this must be said, that the leaders of heretics are devoured by their peoples, so that those whose houses they devour for the sake of base gain, they themselves are devoured by their assent. All the princes of heretics have fallen: although he cries to the Lord, there is none who invokes his name: "For everyone who shall invoke the name of the Lord shall be saved" (Rom 10:13). "Moses and Aaron among his priests, and Samuel among those who invoke his name: they invoked the Lord, and he heard them" (Ps 98:6), who does not hear the kings and princes of heretics, because there is none among them who cries to the Lord.

(Verses 8-10.) "Ephraim himself was mixed among the peoples, Ephraim is become as bread baked under ashes, which is not turned: strangers have devoured his strength, and he knew it not: but gray hairs also are spread on him, and he was ignorant of it; and the pride of Israel shall be humbled in his face: neither have they returned to the Lord their God, nor have they sought him in all these things." LXX: "Ephraim was mixed among his peoples: Ephraim is become as bread baked under ashes, which is not turned: strangers have devoured his strength, but he knew it not, and gray hairs have flourished on him, and he ignored it: and the contumely of Israel shall be humbled in his face, and they have not returned to the Lord their God, and they have not sought him in all these things."

Factum est regnum decem tribuum, sicut omnium nationum, quia recesserunt a Domino: et sicut subcineritius panis, qui non reversatur, hoc est, non agit poenitentiam, comederunt Assyrii atque Chaldaei fortitudinem ejus, et quidquid virium habere poterat, devoraverunt. Tantaque vecordiae fuit, ut devoratum esse se nesciret: aut certe ignoraret causam propter quam fuisset devorantibus traditus: denique usque ad senectutem, id est, usque ad ultimam captivitatem, in coepto errore permansit. Unde humiliabitur superbia Israel non multo post tempore, sed nunc et in praesenti: hoc est enim quod dicit, in facie ejus: humiliabitur autem, quia se erexerat et non in Deo, sed in multitudine confidebat exercitus. Et quia superbis Deus resistit, humilibus autem dat gratiam (Jacob. IV); pro superbia, id est, GAON (גאון), more suo Septuaginta ὑβρις, id est, injuriam, transtulerunt. Et quia supra dixerat: Ephraim factus est subcinericius panis qui non reversatur, et videbatur ambiguum, nec satis sonare quid diceret, nunc ponit manifestius: Non sunt reversi ad Dominum Deum suum, et non quaesierunt eum in omnibus his. Quod si fuissent reversi ad Dominum Deum suum, audissent utique per Jeremiam loquentem Deum, Revertimini ad me, et ego revertar ad vos. Et cum tanta fecerint, non quaesierunt eum, quem suo vitio perdiderunt.

Cum autem debeat Ephraim, ut ad sensum alium transeamus, docere populos, et ad similitudinem sui trahere, ipse populis commiscetur, et similis eorum efficitur, juxta quod supra dictum est: Erit sicut populus, sic sacerdos. Sive Ephraim populis et gentibus commiscetur, ut omnes haeretici nihil differant ab errore gentilium. Et qui quondam fuit princeps in Ecclesia, factus est subcinericius panis, ex omni parte immundo cinere et ignium ardore circumdatus, ut non reverteretur ad Dominum, sed in coepto permaneret errore. Comederunt daemones robur ejus: isti sunt enim alieni et hostes omnium Christianorum, et ipse nescivit, adversarios amicos putans, et devoratores suos arbitrans esse convivas; sed et cani effusi sunt in eo, immo effloruerunt, id est, multo erravit tempore; et nihilominus ignoravit senectutem et vetustatem suam, de qua scriptum est: Quod veteratur et senescit, prope exterminium est (Hebr. VIII, 13). Et si ad justum virum, et ad ecclesiasticum dicitur: Cani hominis sapientia ejus (Sap. IV, 8): quare non dicatur ad iniquum, et ad haeticum: Cani hominis stultitia ejus?

The kingdom of the ten tribes became like all the nations, because they departed from the Lord: and like bread baked under ashes, which is not turned, that is, does not do penance, the Assyrians and Chaldeans devoured his strength, and whatever of forces he could have, they devoured. And there was such great madness, that he did not know himself to be devoured: or certainly he was ignorant of the cause for which he had been delivered to the devourers: finally even unto old age, that is, unto the final captivity, he remained in the error he had begun. Wherefore the pride of Israel shall be humbled not a long time after, but now and in the present: for this is that which he says, "in his face": moreover he shall be humbled, because he had raised himself up and trusted not in God, but in the multitude of his army. And because God resists the proud, but gives grace to the humble (James 4:6); instead of pride, that is, GAON, the Septuagint in their manner translated *hybris* (ὑβρις), that is, injury. And because he had said above: "Ephraim is become as bread baked under ashes which is not turned," and it seemed ambiguous, and not enough to sound what he said, now he poses it more manifestly: "They have not returned to the Lord their God, and they have not sought him in all these things." For if they had returned to the Lord their God, they would surely have heard God speaking through Jeremiah: "Return to me, and I will return to you" (Jer 3:12; Zech 1:3). And although they have done so great things, they have not sought him, whom they lost by their own fault.

But when Ephraim ought, that we may pass to another sense, to teach the peoples, and to draw them to his likeness, he himself is mixed with the peoples, and is made like them, according to what was said above: "As the people, so the priest." Or Ephraim is mixed with the peoples and nations, so that all heretics differ nothing from the error of the Gentiles. And he who once was a prince in the Church, is become as bread baked under ashes, surrounded on every part by impure ash and the ardor of fires, so that he would not return to the Lord, but would remain in the error he had begun. Demons have devoured his strength: for these are strangers and enemies of all Christians, and he knew it not, thinking the adversaries to be friends, and judging his devourers to be guests; but gray hairs also are spread on him, rather they have flourished, that is, he has erred for a long time; and nonetheless he ignored his old age and antiquity, concerning which it is written: "That which is becoming old and growing ancient, is near to destruction" (Heb 8:13). And if it is said to a just man, and to an ecclesiastical man: "The gray hairs of a man are his wisdom" (Wis 4:8): why should it not be said to an iniquitous man, and to a heretic: "The gray hairs of a man are his folly"?

De hac senectute Daniel dicebat ad presbyterum: Inveterate dierum malorum (Dan. III, 52). Unde et in libro Pastoris (si cui tamen placet illius recipere lectionem) Hermæ primum videtur Ecclesia cano capite, deinde adolescentula, et sponsa crinibus adornata. Cumque humilietur superbia haereticorum, sive contumelia, quam quotidie faciunt ecclesiasticis viris, non revertuntur ad Dominum; sed in omnibus his nequaquam requirunt eum; quia calefacti sunt quasi clibanus, et non quaesierunt eum: devoraverunt iudices eorum, et reges pariter conciderunt, nec est qui clamet ad Dominum. Quae universa perpressi sunt, ut Dominum quaerent, quem quaerere noluerunt.

(Vers. 11, 12.) Et factus est Ephraim quasi columba seducta non habens cor. Aegyptum invocabant, ad Assyrios abierunt: et cum profecti fuerint, extendam [Vulg. expandam] super eos rete meum, quasi volucrem [Al. volucres] coeli detraham eos, caedam illos secundum auditionem coetus eorum. LXX: Et erat Ephraim quasi columba insipiens non habens cor. Aegyptum invocavit [Al. invocabit], et in Assyrios abierunt sicut ibunt. Mittam super eos rete meum, ut volatilia [Al. volatile] coeli detraham illos, corripiam eos in auditu [Al. adventu] tribulationis eorum.

Praecepit Dominus in Evangelio (Matth. X), ut simus simplices quasi columbae, et astuti quasi serpentes, ut imitantes simplicitatem columbarum, et serpentis astutiam, nec aliis nocere possimus, nec ab aliis patiamur insidias, sed simplicitate et prudentia exhibeamus hominem temperatum: quia prudentia absque bonitate, malitia est: et simplicitas absque ratione, stultitia nominatur. Factus est ergo Ephraim quasi columba seducta, quod Hebraice PHOTHA ('): ab Aquila et Symmachus, *θελγομένη*, vel *ἀπατωμένη* dicitur, id est, lactata, sive decepta: et a Septuaginta insipiens, sive insensata: *ἄνους* enim utrumque exprimere potest. Et pulchre columba seducta, sive insipiens appellatur, quia est columba et sapiens, quae dicit in Psalmis: Quis dabit mihi pennas sicut columbae, et volabo et requiescam (Ps. LIV, 7)? Cujus pennae deargentatae sunt, et posteriora dorsi ejus in virore auri. Ephraim autem columba insipiens, et non habens cor, intantum brutae mentis ostenditur, ut Aegyptum invocans, ad Assyrios perrexerit. Qui enim deprecatus Aegyptiorum auxilium est, ab Assyriis captivus abducitur. Baculus arundineus Aegyptus, cui qui innixus fuerit, statim conteret eum, et fractus atque contritus manum transforat incumbentis. Et ut ostenderet Deus, quod commutantes loca, oculos ejus vitare non possumus, et semper Dei regimur potestate: Cum, inquit, profecti fuerint in Assyrios, etiam ibi extendam rete meum, et si exaltati fuerint ut volucres, inde detraham illos.

Concerning this old age Daniel said to the elder: "O you who are grown old in evil days" (Dan 13:52). Wherefore also in the book of the Shepherd (if it pleases anyone however to receive the reading of that one) the Church first appears to Hermas with a gray head, then as a young girl, and a bride adorned with hair. And although the pride of heretics be humbled, or the contumely, which daily they do to ecclesiastical men, they do not return to the Lord; but in all these things they by no means seek him; because they are heated like an oven, and have not sought him: they have devoured their judges, and their kings likewise have collapsed, nor is there anyone who cries to the Lord. All which things they have suffered, so that they might seek the Lord, whom they would not seek.

(Verses 11, 12.) And Ephraim is become as a seduced dove, not having a heart. They called upon Egypt, they went to the Assyrians: and when they shall go, I will spread my net upon them, I will bring them down as the birds of the heaven, I will strike them according to the hearing of their assembly." LXX: "And Ephraim was as a foolish dove not having a heart. He called upon Egypt, and they went into the Assyrians as they shall go. I will send my net upon them, as the fowls of the heaven I will bring them down, I will correct them in the hearing of their tribulation."

The Lord commanded in the Gospel (Matt 10:16), that we should be simple as doves, and astute as serpents, so that imitating the simplicity of doves, and the astuteness of the serpent, we might neither be able to harm others, nor suffer snares from others, but by simplicity and prudence we might exhibit a tempered man: because prudence without goodness is malice: and simplicity without reason is called folly. Therefore Ephraim was made as a seduced dove, which in Hebrew is PHOTHA: by Aquila and Symmachus it is called *thelcomenē* (θελγομένη), or *apatōmenē* (ἀπατωμένη), that is, allured, or deceived: and by the Septuagint "foolish," or "senseless": for *anous* (ἄνους) can express both. And beautifully he is called a seduced, or foolish dove, because there is also a wise dove, which says in the Psalms: "Who will give me wings like a dove, and I will fly and rest" (Ps 54:7)? Whose wings are silvered, and the hinder parts of her back in the paleness of gold. But Ephraim, a foolish dove, and not having a heart, is shown to be of such a brute mind, that calling upon Egypt, he proceeded to the Assyrians. For he who deprecated the help of the Egyptians, is led away captive by the Assyrians. Egypt is a staff of reed, upon which whoever shall lean, it will immediately crush him, and having been broken and crushed, it pierces the hand of the one leaning upon it. And so that God might show that changing places, we cannot avoid his eyes, and are always ruled by the power of God: When, he says, they shall have gone into the Assyrians, even there I will stretch out my net, and if they shall have been exalted as birds, from there I will bring them down.

Deiraham illos autem non in perditionem, sed ut caedam quasi filios: et caedam non in poenarum magnitudine, sed in timore, ut audientes ventura [Al. vetera] supplicia, solis terroribus emendentur. Quaeritur cur Ephraim non aliis avibus, sed columbae comparatus sit. Aves caeterae pullos suos etiam cum periculo vitae suae protegere festinant, et cum ad nidum suum accipitrem, colubrum, corvum, sive cornicem accedere viderint, huc illucque volitant, et immittunt se morsu, et unguibus lacerant, et doctorem parentis querula voce testantur; sola columba ablatos pullos non dolet, non requirit: et ideo huic recte comparatur Ephraim, quod vastatum per partes populum non sentiat, sed negligens sit salutis suae. Quodque dicit, caedam eos secundum auditionem coelus eorum, hoc significare potest: sicut juncto consilio omnes idola fabricati sunt: ita me irato, omnes pariter vastabuntur.

Magistros contrariorum dogmatum, qui Christum reliquere sapientiam, et de Ecclesia sunt egressi, recte insipientem et excordem columbam possumus dicere, qui terrena desiderantes, Assyriis traditi sunt. Et cum profecti fuerint de Ecclesia, expandit Dominus super eos rete suum, testimoniis Scripturarum, et artificii sapientiae sermone contextum, ut elevantes se contra sapientiam Dei, et instar avis ad excelsa volitantes, ad humilia detrahat, et corripiat eos comminatione, et auditione poenarum, ut correcti non pereant in aeternum.

(Vers 13.) Vae eis, quoniam recesserunt a me: vastabuntur, quia praevaricati sunt in me. Ego [Vulg. Et ego] redemi eos, et ipsi locuti sunt contra me mendacia, et non clamaverunt ad me in corde suo, sed ululabant in cubilibus suis. LXX: Vae eis, quoniam recesserunt a me: manifesti sunt, quoniam impie egerunt in me: ego vero redemi eos: ipsi vero locuti sunt contra me mendacium, et non clamaverunt ad me corda eorum, sed ululabant in cubilibus suis.

Me extendente rete meum, ut eos comprehenderem, et quasi volucrem coeli de superbia deponerem, et caederem in auditu angustiae, illi recesserunt et resilierunt a me, hoc enim significat ἀπεπήδησαν, quod Septuaginta transtulerunt: et propterea vastabuntur, quia praevaricati sunt in me. Pro eo quod nos diximus, vastabuntur, et in Hebraeo scriptum est SOD LAEM (), id est, vastatio eis: Symmachus, interitum: Theodotio, miseriam interpretati sunt.

Moreover, I will bring them down not into perdition, but that I may strike them as sons: and I will strike them not in the magnitude of punishments, but in fear, so that hearing the coming punishments, they may be amended by terrors alone. It is asked why Ephraim was compared not to other birds, but to a dove. Other birds hasten to protect their young even with danger to their own life, and when they see a hawk, a snake, a raven, or a crow approaching their nest, they fly here and there, and cast themselves with biting, and tear with their claws, and testify to the grief of the parent with a complaining voice; the dove alone does not grieve for young taken away, she does not seek them: and therefore Ephraim is rightly compared to this one, because he does not feel the people wasted in parts, but is negligent of his own salvation. And that which he says, "I will strike them according to the hearing of their assembly," can signify this: just as with joined counsel they all fabricated idols: so by my anger, all likewise shall be wasted.

The teachers of contrary dogmas, who have left Christ the wisdom, and have gone out from the Church, we can rightly call a foolish and heartless dove, who desiring earthly things, have been delivered to the Assyrians. And when they have gone out from the Church, the Lord spreads his net over them, woven with the testimonies of the Scriptures and with the skillful speech of wisdom, so that elevating themselves against the wisdom of God, and like a bird flying to the heights, he may draw them down to humble things, and correct them by threatening and by the hearing of punishments, so that having been corrected they may not perish forever.

(Verse 13.) "Woe to them, for they have departed from me: they shall be wasted, because they have transgressed against me. I [Vulg. And I] redeemed them, and they themselves have spoken lies against me, and they have not cried to me in their heart, but they wailed in their beds." LXX: "Woe to them, for they have departed from me: they are manifest, because they have acted impiously against me: I indeed redeemed them: but they have spoken a lie against me, and their hearts have not cried to me, but they wailed in their beds."

When I was stretching out my net, so that I might comprehend them, and like a bird of the heaven might bring them down from pride, and might strike them in the hearing of distress, they departed and leaped back from me, for this is what *apepēdēsan* (ἀπεπήδησαν) signifies, which the Septuagint translated: and therefore "they shall be wasted, because they have transgressed against me." Instead of that which we said, "they shall be wasted," in the Hebrew it is written SOD LAEM, that is, "wastation to them": Symmachus interpreted "destruction": Theodotion, "misery."

Porro in editione Vulgata dupliciter legimus; quidam enim codices habent, *δηλοί εισιν*, hoc est, manifesti sunt: alii *δειλαῖοί εισιν*, hoc est, meticulosi, sive miseri sunt. Vastabuntur igitur et miseri erunt, et semper timentes ac formidantes, quia praevaricati sunt in Deum, adorantes vitulos aureos, et relinquentes eum qui redemit eos de Aegyp̄tia servitute, et eduxit in excelso brachio. Ipsi vero locuti sunt contra Dominum mendacia, dicentes de idolis: Hi sunt dii tui, Israel, qui te eduxerunt de terra Aegyp̄ti (Exod. XXXII), et non clamaverunt ad Dominum in corde suo, sed in idololatriae fornicationibus volutabantur. Sive quia daemonum cultum sequitur libido et luxuria, qui colebant daemones, consequenter instar porcorum in coeno libidinum versabantur. Et pulchre cantica idolis servientium, non carmina in Deum, sed ululatum appellat.

Super haereticis facilis interpretatio est, quod vae habeant sempiternum, quia recesserunt a Deo, et miseri sunt, quia reliquerunt Creatorem suum qui redemit eos sanguine suo: et ipsi loquuntur contra eum mendacia, impia falsitatis dogmata componentes, et non clamant in cordibus suis, sed ululant semper in conciliabulis, quae pulchre cubilia appellat, et ferarum lustra. Istiusmodi non possunt dicere: Lavabo per singulas noctes lectum meum, lacrymis meis stratum meum rigabo (Psal. VI, 7): sed volutantur in sordibus libidinum, vacant stupris, et quidquid loquuntur et putaverint se in laudem Dei dicere, ululatus luporum et baccharum insanientium sonitus est. Raro haereticus diligit castitatem, et quicumque amare pudicitiam se simulant, ut Manichaeus, et Marcion, et Arius, et Tatianus, et instauratores veteris haereseos, venenato ore mella promittunt. Caeterum juxta Apostolum, quae secrete agunt, turpe est dicere (Ephes. V).

(Vers. 14 seq.) Super triticum et vinum ruminabant: recesserunt a me, et ego erudivi et confortavi brachia eorum: et in me cogitaverunt malitiam: reversi sunt, ut essent absque jugo: facti sunt quasi arcus dolosus: cadent in gladio principes eorum, a furore linguae suae: ista subsannatio eorum in terra Aegyp̄ti. LXX: Super tritico et vino dissecabantur; eruditi sunt in me, et ego confortavi brachia eorum, et contra me cogitaverunt mala: conversi sunt in nihilum, facti sunt quasi arcus intentus, cadent in gladio principes eorum propter imperitiam linguae eorum; sic est subsannatio eorum in terra Aegyp̄ti.

Furthermore, in the Vulgate edition we read in a twofold way; for some codices have *dēloi eisin* (δηλοί εἰσιν), that is, "they are manifest": others *deilaioi eisin* (δειλαῖοι εἰσιν), that is, "they are fearful," or "they are miserable." Therefore they shall be wasted and they shall be miserable, and always fearing and dreading, because they have transgressed against God, adoring golden calves, and leaving him who redeemed them from Egyptian servitude, and led them out with a high arm. But they have spoken lies against the Lord, saying concerning idols: "These are your gods, O Israel, who led you out of the land of Egypt" (Exod 32:4), and they have not cried to the Lord in their heart, but were wallowing in the fornications of idolatry. Either because lust and luxury follow the cult of demons, those who were worshipping demons, consequently like pigs were occupied in the filth of lusts. And beautifully he calls the songs of those serving idols not songs to God, but a wailing.

Concerning heretics the interpretation is easy, that they have eternal woe, because they have departed from God, and are miserable, because they have left their Creator who redeemed them with his blood: and they speak lies against him, composing impious dogmas of falsehood, and they do not cry in their hearts, but always wail in their secret assemblies, which he beautifully calls "beds," and "dens of wild beasts." Such as these cannot say: "I will wash my bed every night, I will water my couch with my tears" (Ps 6:7): but they wallow in the filth of lusts, they are vacant for debaucheries, and whatever they speak and think they say in praise of God, is the howling of wolves and the sound of insane Bacchantes. Rarely does a heretic love chastity, and whoever simulates that they love pudicity, as Manichaeus, and Marcion, and Arius, and Tatian, and the restorers of the old heresy, promise honey with a poisonous mouth. For the rest, according to the Apostle, those things which they do in secret, it is a shame to say (Eph 5:12).

(Verse 14 seq.) "They ruminated upon wheat and wine: they have departed from me, and I have instructed and strengthened their arms: and they have thought malice against me: they have returned, that they might be without a yoke: they are become like a deceitful bow: their princes shall fall by the sword, from the fury of their tongue: this is their derision in the land of Egypt." LXX: "They were being cut over wheat and wine; they were instructed in me, and I strengthened their arms, and against me they thought evil things: they were converted into nothing, they are become like a stretched bow, their princes shall fall by the sword because of the unskillfulness of their tongue; thus is their derision in the land of Egypt."

Propter abundantiam, inquit, rerum omnium corruerunt. Quod etiam Ezechiel in Sodomis et Gomorrhis factum esse commemorat (Ezech. XIX), ut nihil aliud nisi cibos et luxuriam ruminarent: pro quo Septuaginta transtulerunt, super frumento et vino dissecabantur, in exemplum prophetarum Baal, qui praesente Elia, concisione membrorum pluvias precabantur (III Reg. XVIII). Simulque ut ostenderet eos jumentorum similes, non dixit, comedebant, sed ruminabant: et ideo recesserunt a Domino qui dicit: ego eos erudivi, ego fortitudinem praebui, et contra me suas erexere cervices; non quod aliquid possint facere et nocere Creatori suo: sed quod solum facere potuerunt, cogitaverunt mala contra me. Et quomodo a principio fuerunt, priusquam vocarem eos per Abraham, et postea per Moysen et Aaron, et erant absque iugo legisque notitia, et cunctis nationibus miscebantur: ita etiam nunc reversi sunt in pristinum statum: ut absque iugo et frenis deferrentur per praecipitia, et mutarentur in arcum dolosum, ut quem Deus contra adversarios intenderat, ipsi contra suum Dominum verterent, et mitterent adversus eum blasphemiarum sagittas. Unde principes eorum, qui infelicem populum deceperunt, cadent gladio propter furorem linguae suae, quod vitulos aureos deos appellare sunt ausi, ut hoc facerent in terra repromissionis, quod in Aegypto didicerant: colentes Apim Aegyptium, et omnia eorum portenta venerantes: ita enim et in solitudine, quando egressi sunt de Aegypto, Dominum subsannaverunt, dicentes: Isti sunt dii tui, Israel (Exod. XVI, 3). Et: Utinam essemus in terra Aegypti, ubi sedebamus super ollas carnum (Exod. XXXII, 4), et caetera.

Super tritico et vino, et falsis mysteriis corporis et sanguinis Christi, qui dicit in Evangelio: Nisi ceciderit granum tritici in terram, et mortuum fuerit, ipsum solum manet (Joan. XII, 24): Et in alio loco: Ego sum vitis vera (Joan. XV, 1): Et: Nisi biberitis sanguinem meum (Ibid., VI, 54). Super hoc ergo tritico et vino haeretici conciduntur, et diversa sibi construunt tabernacula: sive praeciduntur ab Ecclesiae corpore, et legem Dei meditari, et ruminare se simulant. Sed hoc facientes recedunt a Domino qui docuit eos in Ecclesia, et dedit eis fortitudinem, qua contra adversarios dimicarent. Illi vero cogitaverunt malitiam contra Dominum, impiissimas haereses exstruentes, et reversi sunt in statum gentilium, ut essent absque Dei notitia et iugo: sive reversi sunt in nihilum, non quod desierint esse, sed quod ad comparisonem ejus, qui loquitur ad Moysen: Vade, dic populo Israel: Qui est misit me (Exod. III, 14), omnes qui contra Dominum sapiunt, non esse dicantur [Al. dicuntur].

Because of the abundance, he says, of all things they collapsed. Which also Ezekiel commemorates to have been done in Sodom and Gomorrah (Ezek 16:49), so that they ruminated on nothing else but foods and luxury: for which the Septuagint translated, "they were being cut over wheat and wine," after the example of the prophets of Baal, who in the presence of Elijah, deprecated rains with the cutting of their members (3 Kings 18:28). And at the same time so that he might show them like to beasts of burden, he did not say, they were eating, but they were ruminating: and therefore they departed from the Lord who says: I instructed them, I provided strength, and they raised their necks against me; not that they could do anything and harm their Creator: but that which alone they could do, they thought evil things against me. And as they were from the beginning, before I called them through Abraham, and afterwards through Moses and Aaron, and they were without a yoke and the knowledge of the law, and were mixed with all nations: so also now they have returned to their former state: so that without a yoke and reins they were carried through precipices, and were changed into a deceitful bow, so that the bow which God had stretched against adversaries, they themselves turned against their own Lord, and sent against him arrows of blasphemies. Wherefore their princes, who deceived the unhappy people, shall fall by the sword because of the fury of their tongue, because they dared to call golden calves gods, so that they did this in the land of promise, which they had learned in Egypt: worshipping the Egyptian Apis, and venerating all their portents: for so also in the solitude, when they went out from Egypt, they derided the Lord, saying: "These are your gods, O Israel" (Exod 32:4). And: "Would that we were in the land of Egypt, where we sat over the pots of meats" (Exod 16:3), and the rest.

Upon wheat and wine, and the false mysteries of the body and blood of Christ, who says in the Gospel: "Unless a grain of wheat falling into the earth shall die, it remains alone" (John 12:24): And in another place: "I am the true vine" (John 15:1): And: "Unless you shall drink my blood" (John 6:54). Upon this wheat and wine, therefore, heretics are cut, and construct diverse tabernacles for themselves: or they are cut off from the body of the Church, and simulate that they meditate and ruminate on the law of God. But doing this they depart from the Lord who taught them in the Church, and gave them strength, by which they might fight against adversaries. But they thought malice against the Lord, constructing most impious heresies, and they have returned into the state of the Gentiles, so that they might be without the knowledge and yoke of God: or they have returned into nothing, not that they have ceased to be, but that in comparison to him who speaks to Moses: "Go, say to the people of Israel: HE WHO IS has sent me" (Exod 3:14), all who are wise against the Lord are said not to be.

Juxta illud quod in Esther legimus in Septuaginta dumtaxat: Ne tradas sceptrum tuum his qui non sunt (Esther XIV, 11, sec. LXX), haud dubium quin idola significet. Si enim Deus est veritas, quidquid contrarium veritati est, mendacium est, et nihil nominatur. Hoc haereticis convenit, qui instructi de Scripturis sanctis, adversum Dominum Legis et Prophetarum et Evangelii verba vertunt: et sunt quasi arcus dolosus sive perversus. Dolosus arcus atque perversus est, qui percutit dirigentem, et vulnerat dominum suum. Sive facti sunt quasi arcus intentus, parati semper ad pugnam et contentiones, in subversionem audientium. Unde principes eorum, id est haeresiarchae, Domini mucrone feriuntur, propter insaniam linguae suae, qua Dominum blasphemaverunt: hoc idem facientes in falsi nominis Ecclesia, quod faciebant eo tempore quo in Aegypto saeculi morabantur, hoc est, quando gentiles erant. Omnes enim haereticorum et gentilium quaestiones eadem sunt, quia non Scripturarum auctoritatem, sed humanae rationis sensum sequuntur.

(Cap. VIII.---Vers. 1 seq.) In gutture tuo sit tuba, quasi aquila super domum Domini: pro eo quod transgressi sunt foedus meum, et legem meam praevaricati sunt. Me invocabunt [Al. invocabant], Deus meus, cognovimus te Israel. Projecit Israel bonum, inimicus persequetur eum. Ipsi regnaverunt, et non ex me: principes exstiterunt, et non cognovi. Argentum suum et aurum suum fecerunt sibi idola, ut interirent. LXX: In sinu eorum quasi terra sicut aquila super domum Domini: pro eo quod transgressi sunt testamentum meum, et contra legem meam impie egerunt. Me invocaverunt [Al. invocabant], Deus, cognovimus te: quia Israel aversatus est bona: inimicum persecuti sunt, ex semetipsis regnaverunt, et non per me: principes exstiterunt, et non indicaverunt mihi: argentum suum et aurum suum fecerunt sibi idola, ut dispereant.

Hoc quod interpretati sumus, in gutture tuo sit tuba, pro quo in Hebraeo scriptum est, ALECHCHAC SOPHAR (), Aquila et Symmachus et Theodotio similiter transtulerunt. Soli Septuaginta dixerunt: in sinu eorum quasi terra: quod quid significet, incertum est. Quidam enim aestimant sinum dupliciter accipi, et inferiorem partem vestimenti a genitalibus usque ad pedes: et colpum maris, id est, sinum, verbi gratia, Hadriatici, et Ionii, et Propontidis, falsosque magistros, qui blasphemiam Aegypti sunt secuti, omnia in sinu suo libidini servientia et terrena retinere: vel certe in portu et refugio navigationis suae, nihil pretiosarum mercium, sed terrena conquirere. Nos autem sequentes veritatem Hebraicam, coeptae explanationis texamus ordinem.

According to that which we read in Esther in the Septuagint at least: "Do not deliver your scepter to those who are not" (Esther 14:11, according to the LXX), no doubt but that it signifies idols. For if God is truth, whatever is contrary to truth is a lie, and is named nothing. This fits heretics, who having been instructed from the holy Scriptures, turn the words of the Law and the Prophets and the Gospel against the Lord: and they are like a deceitful or perverse bow. A deceitful and perverse bow is one which strikes the one directing it, and wounds its own lord. Or they are become like a stretched bow, always ready for battle and contentions, unto the subversion of those hearing. Wherefore their princes, that is the heresiarchs, are struck by the blade of the Lord, because of the insanity of their tongue, by which they have blasphemed the Lord: doing this same thing in the Church of a false name, which they were doing at that time in which they were dwelling in the Egypt of the world, that is, when they were Gentiles. For all the questions of heretics and Gentiles are the same, because they follow not the authority of the Scriptures, but the sense of human reason.

(Chapter 8.---Verse 1 seq.) "Let there be a trumpet in your throat, like an eagle upon the house of the Lord: because they have transgressed my covenant, and have broken my law." They shall call upon me: My God, we, Israel, have known you. Israel has cast off the good thing, the enemy shall pursue him. They have reigned, and not by me: they have been princes, and I knew it not. Their silver and their gold they have made into idols for themselves, that they might perish." LXX: "In their bosom like earth like an eagle upon the house of the Lord: because they have transgressed my testament, and have acted impiously against my law." They have called upon me: God, we have known you: because Israel has turned away from good things: they have pursued the enemy, they have reigned from themselves, and not through me: they have been princes, and have not indicated to me: their silver and their gold they have made into idols for themselves, that they might perish."

This which we have interpreted, "let there be a trumpet in your throat," for which in the Hebrew it is written, ALECHCHAC SOPHAR, Aquila and Symmachus and Theodotion translated similarly. The Septuagint alone said: "in their bosom like earth": what that signifies is uncertain. For some judge the bosom to be taken in a twofold way, both the lower part of the garment from the genitals to the feet: and the gulf of the sea, that is, the bosom, for example, of the Adriatic, and Ionian, and Propontis, and that false teachers, who followed the blasphemy of Egypt, retain all things in their bosom serving lust and earthly things: or certainly in the port and refuge of their navigation, they seek no precious merchandise, but earthly things. But we, following the Hebrew truth, let us weave the order of the explanation we have begun.

Praecipitur prophetae, et dicitur ad eum: In gutture tuo sit tuba, hoc est, sic exalta vocem tuam, ut tubae similis sit: ut plurimi audiant, quia plurimi peccaverunt. Cumque exaltaveris vocem tuam, hoc dicito cum clamore, quasi aquila super domum Domini, et est sensus: Veniet Nabuchodonosor cum omni exercitu suo tam raptim, tam velociter, ut aquilae imitetur volatum festinantis ad praedam: et veniet non ad alium locum, sed ad Jerusalem, in qua templum Dei situm est, ut eam destruat atque subvertat. De hac aquila et Ezechiel plenius loquitur (Ezech. XVII): magnarum alarum plumarumque et unguium; quae habet ductum intrandi in Libanum, hoc est, in templum Dei. Juxta Zachariam prophetam, in quo scriptum est: Aperi, Libane, portas tuas, et comedat ignis cedros tuas (Zach. XI, 1). Hoc autem, o propheta, quod tibi dico atque praecipio: In gutture tuo sit tuba, ut vocifereris et dicas, quasi aquila super domum Domini, regem venire Chaldaeorum, non aliam ob causam jubeo, nisi quod transgressi sunt foedus meum, et meas caeremonias reliquerunt. Unde tempore necessitatis et angustiae, quando captivitas venerit, me invocabunt et dicent: Deus meus, cognovimus te, Israel; nos qui appellamur Israel, scimus te atque cognoscimus, et nomen Jacob, qui tibi placuit, servamus antiquum, ut dicamur Israel. Quibus respondit Dominus: Quomodo vocamini Israel, cum Israel projecit bonum, id est, Dominum Deum suum, a quo appellatus est Israel? Idcirco quia Israel projecit bonum, inimicus, hoc est, Assyrius persequetur eum, atque comprehendet: qui, me rege deserto, petierunt sibi regem, sicut et gentes reliquae, et fecerunt contra voluntatem Dei [Al. meam]. Denique Samuel ideo eis dura regis exponit imperia, et filios eorum ac filias dicit regibus servituras, ut ad Dominum regem clementissimum convertantur (I Reg. XVIII); sed illi absque voluntate Dei principes exstiterunt. Et non eis suffecit hoc scelus, nisi majori impietate facinus duplicarent, ut argentum suum et aurum quod acceperant ad divitias et ornatum, in idola verterent. Ergo Saul non ex voluntate Dei, sed ex populi errore rex factus est. Et quia radicem pietatis non habuit, statim ut regnare coepit, impietate succensus est. Potest hoc quod dicit: Ipsi regnaverunt, et non ex me: principes exstiterunt, et non cognovi, etiam de Jeroboam accipi filio Nabath, et de caeteris principibus, qui ei in imperio successerunt. Nec statim, quia Deus Salomoni iratus, regnum ejus dividi voluit, idcirco Israel bene suscepit regem. Debuerat enim juxta legis praecepta interrogare Dominum, an vellet hoc fieri. Nam de Salvatore dicitur: quod oporteat quidem tradi Filium hominis, sed vae illi, per quem tradendus sit (Mat. XXVI).

It is commanded to the prophet, and it is said to him: "Let there be a trumpet in your throat," that is, so exalt your voice, that it may be like to a trumpet: that very many may hear, because very many have sinned. And when you shall have exalted your voice, say this with a cry, like an eagle upon the house of the Lord, and the sense is: Nebuchadnezzar will come with all his army so rapidly, so swiftly, that he may imitate the flight of an eagle hastening to prey: and he will come not to another place, but to Jerusalem, in which the temple of God is situated, that he may destroy and subvert it. Concerning this eagle Ezekiel also speaks more fully (Ezek 17): of great wings and feathers and claws; which has the lead of entering into Lebanon, that is, into the temple of God. According to Zechariah the prophet, in whom it is written: "Open, O Lebanon, your gates, and let fire devour your cedars" (Zech 11:1). Moreover, this, O prophet, which I say and command to you: "Let there be a trumpet in your throat," so that you may vociferate and say, like an eagle upon the house of the Lord, that the king of the Chaldeans is coming, I command for no other cause, except that they have transgressed my covenant, and have left my ceremonies. Wherefore in the time of necessity and distress, when the captivity shall come, they will invoke me and say: "My God, we have known you, O Israel"; we who are called Israel, know you and acknowledge you, and we keep the ancient name of Jacob, who pleased you, so that we are called Israel. To whom the Lord responded: How are you called Israel, when Israel has cast off the good thing, that is, the Lord his God, from whom he was called Israel? Therefore because Israel has cast off the good thing, the enemy, that is, the Assyrian, shall pursue him, and shall comprehend him: who, having deserted me as king, sought for themselves a king, like also the rest of the nations, and did contrary to the will of God. Finally Samuel for this reason expounds to them the hard empires of a king, and says that their sons and daughters will serve kings, so that they might be converted to the Lord the most clement king (1 Kings 8); but they were princes without the will of God. And this wickedness did not suffice for them, unless by a greater impiety they doubled the crime, so that their silver and gold which they had received for riches and ornament, they turned into idols. Therefore Saul was made king not from the will of God, but from the error of the people. And because he did not have the root of piety, immediately as he began to reign, he was kindled with impiety. This which we have interpreted, "let there be a trumpet in your throat," for which in the Hebrew it is written, ALECHCHAC SOPHAR, Aquila and Symmachus and Theodotion translated similarly. Nor immediately, because God, angry at Solomon, willed his kingdom to be divided, did Israel therefore well receive a king. For he ought to have interrogated the Lord according to the precepts of the law, whether he willed this to be done. For concerning the Savior it is said: that the Son of man indeed must be delivered, but woe to him through whom he is to be delivered (Matt 26:24).

Diabolum qui ponere cupit supra astra coeli nidum suum, aquilam saepissime legimus: Si exaltatus fueris ut aquila, inde detraham te, dicit Dominus (Abdiae I, 4). Oculum quoque qui irridet patrem, et despicit senectutem matris, effodietur a corvis, et devorabunt eum pulli aquilarum (Prov. XXX): per diabolum ac daemones, clarum visionis suae lumen amittens. Unde in Lege praecipitur, ut non comedamus aquilam (Levit. XI). Haec igitur aquila venit super haereticorum conciliabula, quae quondam fuerant domus Domini: et idcirco venit, quia praevaricati sunt foedus ejus, et legem Dei dereliquerunt: et sine causa invocant eum, et dicunt: Deus meus es, et cognovimus te, nos qui vocamur Israel, cernentes Deum, et vocamur nomine Christiano. Frustra, inquit, haec faciunt, cum ipsi sibi reges constituerint, et contra meam fecerint voluntatem, et principes habeant adversarios meos, quos ego nescio, quia mei notitiam non merentur. Argentum quoque suum, et aurum, et quidquid habere poterant naturaliter, sermones ac sensus verterunt in idola, quae de suo corde finxerunt: et verterunt, non ut interirent; sed quia verterunt, ideo interierunt. Neque enim hac ratione fecerunt, ut perirent; sed quia fecerunt, idcirco perierunt.

(Vers. 5, 6.) Projectus est vitulus tuus, Samaria. Iratus est furor meus in eis: usquequo non poterunt emundari? quia ex Israel et ipse est: artifex fecit illud, et non est Deus: quoniam in araneorum telas erit vitulus Samariae.

LXX: Projice vitulum tuum, Samaria: concitatus est furor meus super eos: usquequo non poterunt emundari in Israel? et hoc artifex fecit, et non est Deus: quia seducens erat vitulus tuus, Samaria.

In eo loco, in quo nos posuimus araneorum telas, in Hebraico scriptum est SABA-BIM (סבב), per IOD litteram penultimam: non ut quidam falso putant, SABABUM (סבב), id est, per VAU, quod Septuaginta et Theodotion, *πλανῶν* interpretati sunt, id est, seducens, atque decipiens: Aquila errantibus, sive conversis: Symmachus, inconstans, vel instabile, id est, *ἀκαταστατῶν*: Quinta editio, *ὑεμβέων*, vagus et fluctuans. Nos ab Hebraeo didicimus SABABIM proprie nominari araneorum fila per aerem volantia, quae dum videntur intereunt, et in atomos atque in nihilum dissolvuntur. Et recte his Samariae vitulus comparatur, quem eo tempore pro pretii magnitudine, quia aureus erat, populus adorabat.

Hoc quod supra dixerat: Argentum suum et aurum suum fecerunt sibi idola, ut interirent, nunc exponit manifestius: Projectus est vitulus tuus, Samaria, iratus est furor meus in eos: vel in vitulos, quia duos fecerant: vel in Samariae habitatores, qui eos adorabant.

The devil who desires to place his nest above the stars of heaven, we very often read as an eagle: "If you shall be exalted as an eagle, from there I will bring you down, says the Lord" (Obad 1:4). Also the eye which mocks the father, and despises the old age of the mother, shall be dug out by ravens, and the young of eagles shall devour it (Prov 30:17): through the devil and demons, losing the clear light of his vision. Wherefore in the Law it is commanded, that we should not eat the eagle (Lev 11:13). This eagle, therefore, comes upon the secret assemblies of heretics, which once had been the house of the Lord: and for this reason it comes, because they have transgressed his covenant, and have left the law of God: and without cause they invoke him, and say: You are my God, and we have known you, we who are called Israel, seeing God, and are called by the Christian name. In vain, he says, they do these things, since they themselves have established kings for themselves, and have done contrary to my will, and have my adversaries as princes, whom I know not, because they do not merit my knowledge. Their silver also, and gold, and whatever they could have naturally, they turned their speeches and senses into idols, which they fashioned from their own heart: and they turned them, not that they might perish; but because they turned them, therefore they perished. For neither did they do it by this reason, so that they might perish; but because they did it, therefore they perished.

(Vers. 5, 6.) "Your calf has been cast off, O Samaria. My fury is kindled against them: how long will they not be able to be cleansed? For from Israel itself it also is: a craftsman made it, and it is not God: because the calf of Samaria shall be for spider webs (*aranearum telas*)."

LXX: "Cast off your calf, O Samaria: my fury is stirred up against them: how long will they not be able to be cleansed in Israel? And this a craftsman made, and it is not God: because your calf was seducing, O Samaria."

In that place where we have put "spider webs," in the Hebrew it is written SABABIM, with the letter Yod as the penultimate; not as some falsely think, SABABUM, that is, with Vav, which the Septuagint and Theodotion interpreted as *planōn*, that is, "seducing" and "deceiving"; Aquila "to the erring" or "to those turned"; Symmachus, "inconstant" or "unstable," that is, *akatastatōn*; the Fifth Edition, *rhembuōn*, "wandering" and "fluctuating." We have learned from the Hebrew that SABABIM is properly named the spider threads flying through the air, which perish while they are seen, and are dissolved into atoms and into nothingness. And rightly is the calf of Samaria compared to these, which at that time the people adored for the greatness of its price, because it was golden.

This which he had said above: "They made idols for themselves of their silver and their gold, so that they might perish," he now explains more clearly: "Your calf has been cast off, O Samaria, my fury is kindled against them": either against the calves, because they had made two; or against the inhabitants of Samaria, who adored them.

Porro quod in Septuaginta legimus: Projice vitulum tuum, Samaria, cohortatur habitatores ejus, non unius urbis, sed omnium decem tribuum, quae appellantur Samaria (alioquin in urbe Samaria vituli non erant, sed in Dan et in Bethel), ut projiciat vitulos super quos iratus est Deus: sive ἀποτρίψεται, id est, defricet: ut quos multo tempore coluerat, paulatim a se defricet et emundet.

Illisque non audientibus, convertitur ad alios, et quasi ad tertiam personam loquitur: Usquequo non poterunt emundari? Quae ista, inquit, insania est, me dante [Al. mediante] locum poenitentiae, illos ad sanitatem nolle converti?

Et quia dixerat: Projice vitulum tuum, Samaria, exponit quis iste sit vitulus: quia ex Israel et ipse est: non ab aliis ait, vitulum gentibus accepistis, ut Baal et Astaroth a Sidoniis, ut Chamos a Moabitibus, ut Moloch ab Ammonitis (IV Reg. XXIII); sed vos ipsi, et rex vester Jeroboam, quod in Aegypto didiceratis, fecistis in Israel. Aut qualis ille est deus, qui manu formatur artificis? Denique ut araneorum fila dissolvuntur in ventum, ita vitulus Samariae redigetur in nihilum.

Projicit Dominus haereticorum vitulos et Samariae, qui se dicunt legis praecepta servare: qui vituli haerent humo, et operantur in terra, non spiritu, nec oculos ad coelum levant; et idcirco iratus est furor Domini super eos, et miratur quae sit tanta perversitas, ut nolint relinquere idola, quae sibi fabricati sunt, et ament [Al. amant] sordes haereticas pro Ecclesiae munditiis. Quos vitulos non accepit Israel, qui Dominum videre se fingit 85 a caeteris gentibus: sed de Scripturis sanctis sibi ipse conflavit intelligentiae pravitatem, et artifex est Dei sui, qui cito peribit et araneorum telas imitabitur, quae levi rumpuntur attactu.

(Vers. 7.) Quia ventum seminabunt, et turbinem metent: culmus stans, non est in eo germen, non faciet farinam: quod et si fecerit, alieni comedent eam. LXX: Quia corrupta vento seminaverunt, et subversio eorum suscipiet ea: manipulus non habens vires ut faciat farinam: quod et si fecerit, alieni comedent eam.

Araneorum telis, Samariae vitulum comparat: idcirco metaphoram servat in reliquis, ut quos araneorum telas dixerat, comparet vento, et turbini, culmisque non stantibus: et si steterint, farinam non habentibus; et si farinam, inquit, fecerint, ab aliis devorabitur. Et quia tam de haereticis quam de his, qui in Samaria fabricati sunt idola, communis est sensus, communiter disputandum est.

Furthermore, that which we read in the Septuagint: "Cast off your calf, O Samaria," he exhorts its inhabitants, not of one city, but of all ten tribes, which are called Samaria (otherwise in the city of Samaria there were no calves, but in Dan and in Bethel), that he might cast off the calves against whom God is angry: or *apotripsētai*, that is, "let him rub off": so that those whom he had worshipped for a long time, he might gradually rub off from himself and cleanse.

And since they do not listen, he turns to others, and speaks as if to a third person: "How long will they not be able to be cleansed?" What madness is this, he says, when I give a place for repentance, that they are unwilling to be converted to health?

And because he had said: "Cast off your calf, O Samaria," he explains what that calf is: "because from Israel itself it also is": he says, you did not receive the calf from other nations, as Baal and Astaroth from the Sidonians, as Chemosh from the Moabites, as Moloch from the Ammonites (4 Kings 23); but you yourselves, and your king Jeroboam, what you had learned in Egypt, you did in Israel. Or what kind of god is that, which is formed by the hand of a craftsman? Finally, as spider threads are dissolved into the wind, so the calf of Samaria shall be reduced to nothingness.

The Lord casts off the calves of the heretics and of Samaria, who say that they keep the precepts of the law: which calves stick to the ground, and work on the earth, not in spirit, nor do they lift their eyes to heaven; and therefore the fury of the Lord is kindled against them, and he marvels what such great perversity is, that they are unwilling to leave the idols which they have manufactured for themselves, and love heretical filth instead of the cleansings of the Church. Which calves Israel, who feigns that he sees the Lord from other nations, did not receive: but from the Holy Scriptures he himself forged for himself the depravity of understanding, and is the craftsman of his own God, who will quickly perish and will imitate spider webs, which are broken by a light touch.

(Vers. 7.) "For they shall sow the wind, and they shall reap a whirlwind: the standing stalk, there is no bud in it, it shall not make meal: which even if it shall make it, strangers shall eat it." LXX: "Because they have sown seeds corrupted by the wind, and their subversion shall receive them: a handful not having strength so that it might make meal: which even if it shall make it, strangers shall eat it."

He compares the calf of Samaria to spider webs: therefore he preserves the metaphor in the rest, so that those whom he had called spider webs, he compares to the wind, and to a whirlwind, and to stalks not standing; and if they should stand, not having meal; and if they should make meal, he says, it shall be devoured by others. And because the sense is common both concerning the heretics and concerning those who have manufactured idols in Samaria, it must be disputed commonly.

Isti ventum seminant, sive quae a vento corrupta sunt semina, quae medullam non habent, quam Graeci ἐντεριώνην vocant, et idcirco vacua seminantes, inania vacuaque recipiunt: immo seminantes in carne, de carne metunt corruptionem, et circumferuntur omni vento doctrinae. Cumque ventum seminauerint, metent turbines et tempestates, et primum quidem culmus, hoc est, stipula non erit ex his seminibus, nec aliquam poterunt speciem segetis habere fecundae.

Quod si raro acciderit, ut Ecclesiastici quid dogmatis simile habere videantur: ipsum germen et spica farinam non faciet. In cuius farinae satis tribus mittit fermentum Evangelica mulier (Matth. XIII): ut et spiritus quo sentimus, et anima qua vivimus, et corpus quo incedimus, in unum sanctum Spiritum redigantur, juxta Apostolum: In ipso vivimus, movemur et sumus (Act. XVII, 18).

Quod si raro acciderit haereticis, ut farinam quoque sementis eorum faciat, de hac farina fiet subcinericius panis, qui non reversatur, et quem alieni comedent. Unde et nunc ait: Quod et si fecerit farinam, alieni comedent eam. 86 Alienos autem illos debemus accipere, de quibus scriptum est: Filii alieni mentiti sunt mihi (Ps. XVII, 46). Et in octavo decimo psalmo: Ab occultis meis munda me, Domine, et ab alienis parce servo tuo. Qui si justo viro non fuerint dominati, tunc immaculatus erit, et mundabitur a delicto maximo.

(Vers. 8.) Devoratus est Israel, nunc factus est in nationibus quasi vas immundum. Septuaginta pro immundo, inutile transtulerunt, caetera similiter.

Immundum vas, sive inutile, Hebraei matulam vocant, qua ad suscipienda et projicienda stercora uti solemus. Huic immunditiae idololatrias et haereticos comparat, qui miscentur gentibus, dum Dei non custodiunt veritatem, et facti vas in honorem, conversi sunt in vasa [Al. vas] contumeliae. Quid enim immundius daemonico spiritu, et haereticorum dogmatibus, quae eos ethnicis miscuerunt?

Talis erat Jechonias idolis mancipatus, de quo per Jeremiam loquitur Deus: Inhonoratus est Jechonias, sicut vas cuius nulla est utilitas (Jer. XXII, 18). Econtrario Paulus qui dicere poterat: An experimentum quaeritis ejus qui in me loquitur Christus (II Cor. XIII)? appellatur vas electionis aureum et argenteum: quia habebat sapientiam, et eloquium, quo Christi Evangelium praedicabat. Quod autem dicit, devoratus est, vel absorptus, hoc significat, quod mixtus idolis and nationibus, proprium Israelis et Christiani nomen amiserit.

These sow the wind, or those seeds which have been corrupted by the wind, which do not have marrow, which the Greeks call **enteriōnē**, and therefore sowing empty things, they receive vain and empty things: nay rather sowing in the flesh, they reap corruption from the flesh, and are carried about by every wind of doctrine. And when they have sown the wind, they shall reap whirlwinds and tempests, and first indeed the stalk, that is, the stubble shall not be from these seeds, nor will they be able to have any appearance of a fruitful crop.

But if it should rarely happen, that they seem to have something similar to Ecclesiastical dogma: the bud itself and the ear shall not make meal. Into three measures of which meal the Evangelical woman sends leaven (**fermentum**) (Matt 13): so that both the spirit by which we feel, and the soul by which we live, and the body by which we walk, might be reduced into one holy Spirit, according to the Apostle: "In him we live, move, and are" (Acts 17:28).

But if it should rarely happen to heretics, that the meal also of their sowing should make anything, from this meal shall be made bread baked under ashes (**subcinericius panis**), which is not turned, and which strangers shall eat. Whence also he now says: "Which even if it shall make meal, strangers shall eat it." 86 But those strangers we ought to accept, of whom it is written: "Stranger children have lied to me" (Ps 17:46). And in the eighteenth Psalm: "From my hidden sins cleanse me, O Lord, and from strangers spare your servant." Who if they shall not have dominated the just man, then he shall be immaculate, and shall be cleansed from the greatest offense.

(Vers. 8.) "Israel is devoured, now he has become among the nations as an unclean vessel (**vas immundum**)." The Septuagint for "unclean" translated "useless," the rest similarly.

An unclean vessel, or useless, the Hebrews call **matula**, which we are accustomed to use for receiving and casting out excrement. To this uncleanness he compares idolaters and heretics, who are mixed with the nations, while they do not keep the truth of God, and having been made a vessel for honor, they are turned into vessels of ignominy. For what is more unclean than a demonic spirit, and the dogmas of heretics, which have mixed them with the ethnics?

Such was Jechonias enslaved to idols, of whom God speaks through Jeremiah: "Jechonias is dishonored, like a vessel of which there is no utility" (Jer 22:28). On the contrary Paul, who was able to say: "Do you seek an experiment of him who speaks in me, Christ?" (2 Cor 13:3) is called a golden and silver vessel of election (**vas electionis**): because he had wisdom, and eloquence, by which he preached the Gospel of Christ. But that which he says, "he is devoured," or "absorbed," this signifies, that being mixed with idols and nations, he has lost the proper name of Israelite and Christian.

(Vers. 9, 10.) Quia ipsi ascenderunt ad Assur, onager solitarius sibi: Ephraim munera dederunt amatoribus, sed et cum mercede conduxerunt nationes: nunc congregabo eos, et quiescent paulisper ab onere regis et principum. LXX: Quia ipsi ascenderunt ad Assyrios, germinavit apud semetipsum Ephraim: munera dilexerunt: idcirco tradentur in gentibus, nunc suscipiam eos, et quiescent parvum, ut ungant reges et principes.

Devoratus est, inquit, Israel, et factus est tamquam vas inutile, sive immundum, de quo non supersit testa, in qua hauriri possit aqua, aut modicum quid igniculi. Et quia factus est vas immundum, ideo ascenderunt ad Assyrios imitantes onagram solitarium: 87 nequaquam ut oves pasti a Domino, sed male abutentes libertate sua, et educti in captivitatem, quos propheta plangit et dicit: Ephraim munera dederunt Assyriis, et conduxerunt mercede amatores suos, de quibus scribit Ezechiel: Omnibus meretricibus dantur mercedes: tu autem dedisti mercedes amatoribus tuis (Ezec. XVI, 33), et econtrario factum est in te. Cumque dederit dona gentibus, et mercede ad auxiliandum sibi conduxerint nationes, congregabuntur ad pugnam, et vincti pariter abducentur. Et quia amant offerre adversariis munera, ideo paulisper beneficium consequentur, ut non solvant stipendia regi et principibus, donec perveniant in Assyrios, ubi nequaquam tributa, et stipendia dabunt ut liberi; sed redigentur in ultimam servitutem.

De haereticis non ambigimus, quin juxta errorem mentis suae euntes ad Assyrios, ascendere se putent, et non descendere. Unde dicitur ad eos per Isaiam: Quid factum est tibi nunc, quia ascendistis omnes in tecta vana (Isa. XXII, 1)? quorum Assyriorum princeps est sensus magnus. Unde in semetipso germinavit Ephraim, praesumptione sui aestimans se crevisse. Sive onager factus est solitarius, ut non Ecclesiae consita, sed diaboli deserta penetraret. Amavit munera pro errore suo, ipse sibi praemia repromittens, sive turpis lucri gratia omnia faciens. Vel certe dedit amatoribus suis daemonibus munera atque mercedes, et cum hoc fecerit, tradetur gentibus. Sicut enim nationes corporalia simulacra venerantur: sic isti idola deos putant, quae de suo corde finxerunt, et ideo reputabuntur in numero nationum.

(Vers. 9, 10.) "For they themselves have gone up to Assur, a wild ass (*onager*) solitary to himself: Ephraim have given gifts to lovers, but also with a reward they have hired the nations: now I will gather them, and they shall rest for a little while from the burden of the king and the princes." LXX: "Because they themselves have gone up to the Assyrians, Ephraim has budded by himself: they have loved gifts: therefore they shall be delivered among the nations, now I will receive them, and they shall rest a little, so that they might anoint kings and princes."

Israel is devoured, he says, and has become as a useless or unclean vessel, of which there remains no shard in which water can be drawn, or some small amount of little fire. And because he has become an unclean vessel, therefore they have gone up to the Assyrians imitating the solitary wild ass (*onager solitarius*): 87 by no means as sheep pastured by the Lord, but evilly abusing their liberty, and led out into captivity, whom the prophet laments and says: "Ephraim have given gifts to the Assyrians, and have hired their lovers with a reward," concerning whom Ezekiel writes: "To all harlots rewards are given: but you have given rewards to your lovers" (Ezek 16:33), and the contrary has been done in you. And since he has given gifts to the nations, and they have hired nations with a reward to help them, they shall be gathered for battle, and bound likewise they shall be led away. And because they love to offer gifts to their adversaries, therefore for a little while they shall obtain a benefit, so that they do not pay stipends to the king and the princes, until they arrive among the Assyrians, where by no means will they give tributes and stipends as free men; but they shall be reduced into the ultimate servitude.

Concerning the heretics we do not doubt, but that going to the Assyrians according to the error of their mind, they think that they ascend, and not descend. Whence it is said to them through Isaiah: "What has happened to you now, because you have all ascended into vain roofs?" (Isa 22:1) whose prince of the Assyrians is a great sense. Whence Ephraim has budded in himself, by the presumption of himself thinking that he has grown. Or he has become a solitary wild ass, so that he might penetrate not the cultivated places of the Church, but the deserts of the devil. He has loved gifts for his error, himself promising rewards to himself, or doing all things for the sake of base gain. Or certainly he gave gifts and rewards to his lovers, the demons, and when he shall have done this, he shall be delivered to the nations. For just as the nations worship corporal idols: so these think that the idols which they have fashioned from their own heart are gods, and therefore they shall be reputed in the number of the nations.

Sin autem, inquit, nunc, et in praesenti saeculo egerint poenitentiam, et susceperim eos, cessabunt parvum super se regem constituere et principes ejus. Ut intelligamus parvum regem diabolum, ad distinctionem magni regis, qui societatem cum Belial habere non potest; sed statim ut receptus fuerit, de corde credentium fugat parvum regem et principes ejus. Juxta Hebraicum autem, congregabuntur in Ecclesia Dei qui fuerant antea dispersi, et mercede sibi conduxerant nationes, et quiescent ab onere regis, 88 super quo Apostolus scissos ab Ecclesia increpat, dicens: Sine nobis regnatis: atque utinam regnetis (I Cor. IV, 8), et a principibus quos habent in synagogis diaboli constitutos.

(Vers. 11.) Quia multiplicavit Ephraim altaria ad peccandum, factae sunt ei arae in delictum. LXX: Quia multiplicavit Ephraim altaria: in peccatum sunt ei altaria dilecta.

Ducti, ait, in captivitatem cessabunt paulisper ab onere regis et principis. Et hoc patientur quia Ephraim princeps eorum multiplicavit altaria, non in quibus immolaret Domino, sed in quibus peccatis peccata conjungeret: quae altaria, id est, arae vertentur ei in delictum, ut quanto plura fuerint, tanto illius scelera multiplicentur. Deinde ut supra dixerat: Quid faciam tibi, Ephraim? quid faciam tibi, Juda? velut ambigens et requirens, quo medicamine sanaret infirmum, et quibus consiliis peccantem retraheret ad salutem.

(Vers. 12.) Scribam ei multiplices leges meas, quae velut alienae reputatae [Vulg. computatae] sunt: hostias offerent [Vulg. afferent], immolabunt carnes, et comedent, et Dominus non suscipiet eas. LXX: Scribam eis multitudinem: legitima ejus in aliena reputata sunt altaria: quia si immolaverint hostias, et comederint carnes, Dominus non suscipiet eas: quas prius dederam per Moysen.

Sed quid prodest ultra alias scribere, cum contempserit eas quas ante suscepit? Annon contemptus Dei est, quando, me jubente, ut unum in Jerusalem esset altare, per omnes montes et colles idola fabricati sunt, quibus irritarent Dominum? Altaria quoque idcirco fecerunt, non ut mihi placerent; sed ut, multis hostiis immolatis, carnes earum comederent, juxta illud quod Dominus loquitur in Evangelio: Amen, amen dico vobis, quaeritis me, non quia vidistis signa; sed quia manducastis de panibus, et saturati estis (Joan. VI, 16).

But if, he says, now, and in the present world they should perform repentance, and I should receive them, they shall cease for a little while to establish a king over themselves and his princes. So that we might understand the little king to be the devil, to the distinction of the great king, who cannot have society with Belial; but immediately as he shall have been received, he puts to flight from the heart of believers the little king and his princes. According to the Hebrew, however, those who had been before dispersed and had hired nations for themselves with a reward shall be gathered in the Church of God, and they shall rest from the burden of the king, 88 over which the Apostle rebukes those cut off from the Church, saying: "You reign without us: and would that you did reign" (1 Cor 4:8), and from the princes whom they have established in the synagogues of the devil.

(Vers. 11.) "Because Ephraim has multiplied altars (*altaria*) for sinning, altars have been made for him into an offense." LXX: "Because Ephraim has multiplied altars: the beloved altars are for him into sin."

Led, he says, into captivity, they shall rest for a little while from the burden of the king and the prince. And they shall suffer this because Ephraim their prince multiplied altars, not in which he might sacrifice to the Lord, but in which he might join sins to sins: which altars, that is, shrines (*arae*), shall be turned for him into an offense, so that as many more as there shall be, so much more his crimes shall be multiplied. Then as he had said above: "What shall I do to you, Ephraim? what shall I do to you, Judah?" as if doubting and seeking by what medicine he might heal the sick one, and by what counsels he might draw back the sinner to health.

(Vers. 12.) "I will write for him my manifold laws, which have been reputed as strange [Vulg. computed]: they shall offer sacrifices (*hostias*), they shall immolate flesh, and eat, and the Lord will not receive them." LXX: "I will write for them a multitude: his legalities have been reputed into strange altars (*altaria*): because if they shall have immolated sacrifices, and eaten flesh, the Lord will not receive them: which I had previously given through Moses."

But what does it profit to write others further, since he has despised those which he previously received? Or is it not contempt of God, when, I commanding that there should be one altar in Jerusalem, they manufactured idols through all the mountains and hills, by which they might irritate the Lord? They also made altars for this reason, not that they might please me; but so that, many sacrifices having been immolated, they might eat their flesh, according to that which the Lord speaks in the Gospel: "Amen, amen, I say to you, you seek me, not because you have seen signs; but because you have eaten of the loaves, and were filled" (John 6:26).

Omne enim studium victimarum in eo habent, ut devorent hostias, non ut per eas placeant Deo: nec suscipiet eas Dominus quas non illi, sed suo ventri immolaverunt et gutturi. Unum autem esse altare in Ecclesia, et unam fidem, et unum baptisma apostolus docet (Ephes. IV), quod haeretici deserentes, multa sibi altaria 89 fabricati sunt, non ad placandum Deum, sed in delictorum multitudinem.

Propterea leges Dei accipere non merentur, cum eas quas acceperant, ante contempserint. Et si quid dixerint de Scripturis, nequaquam divinis verbis, sed ethnicorum sensibus comparandum est. Isti multas immolant hostias et comedunt carnes earum, unam Christi hostiam deserentes: nec comedentes ejus carnem, cujus caro cibus credentium est. Quidquid fecerint, sacrificiorum ordinem ritumque simulantes, sive dederint eleemosynam, sive pudicitiam repromittant, sive humilitatem simulent, fictisque blanditiis simplices quosque decipiant, nihil de hujuscemodi sacrificiis Dominus suscipiet.

(Vers. 13, 14.) Nunc recordabitur iniquitates [Vulg. iniquitatis] eorum, et visitabit peccata eorum: ipsi in [Vulg. ad] Aegyptum convertentur, et oblitus est Israel factoris sui, et aedificavit delubra, et Judas multiplicavit urbes munitas, et mittam ignem in civitate ejus, et devorabit aedes illius. LXX: Nunc recordabitur iniquitates eorum, et ulciscetur injustitias eorum: ipsi in Aegyptum conversi sunt, et oblitus est Israel eum qui fecit illum, et aedificaverunt delubra, et Judas multiplicavit urbes munitas [Al. muratas], et emittam ignem in civitates ejus, et devorabit fundamenta ejus.

Inter ἀνομίαν, id est, iniquitatem, et peccatum, hoc interest, quod iniquitas ante legem, peccatum post legem est, et qui permanent in delictis, iniquitates eorum Dominus recordabitur, quas ante legem commiserant: peccatorum autem non recordabitur, sed faciet ultionem. Ideo autem et veterum iniquitatem recordabitur, et peccata pristina visitabit: quia in Aegyptum sunt reversi, vel auxilia postulantes, vel eosdem colentes deos, in quibus prius erraverant, Ἄπιν et μνεῦιν. Oblitus est enim Israel factoris sui, et aedificavit delubra in excelsis, totos colles et montes, et umbrosas arbores, Baal et Astaroth, et 90 aliis idolis consecrans. Judas quoque intelligens Israelem de Dei amore recessisse, et visitata eorum peccata esse, non est conversus ad Dominum, sed in urbium munitione confisus est, quas Dominus destructurum esse se dicit, et usque ad fundamentum illius voraturum. Illius, haud dubium, quin Judam [Al. Juda] significet: licet quidam fundamenta earum, id est, urbium pro illius legant.

For they have all their study of victims in this, that they might devour the sacrifices (*hostias*), not that through them they might please God: nor will the Lord receive those which they have immolated not to him, but to their own belly and throat (*guttur*). But that there is one altar in the Church, and one faith, and one baptism, the Apostle teaches (Eph 4), which heretics deserting, have manufactured many altars for themselves 89 not for pleasing God, but for a multitude of offenses.

Therefore they do not merit to receive the laws of God, since they have previously despised those which they had received. And if they should say anything from the Scriptures, by no means is it to be compared to divine words, but to the senses of the ethnics. These immolate many sacrifices and eat their flesh, deserting the one sacrifice of Christ (*hostia Christi*): nor eating his flesh, whose flesh is the food of believers. Whatever they shall have done, simulating the order and rite of sacrifices, whether they have given alms, or should promise chastity, or should simulate humility, and with feigned flatteries should deceive any simple ones, the Lord will receive nothing of sacrifices of this kind.

(Vers. 13, 14.) "Now he will remember their iniquities [Vulg. of iniquity], and will visit their sins: they shall be converted into [Vulg. to] Egypt, and Israel has forgotten his maker (*factoris sui*), and has built shrines (*delubra*), and Judah has multiplied fortified cities, and I will send fire into his city, and it shall devour his houses." LXX: "Now he will remember their iniquities, and will avenge their injustices: they themselves have been converted into Egypt, and Israel has forgotten him who made him, and they have built shrines, and Judah has multiplied fortified cities [Al. walled], and I will send fire into his cities, and it shall devour his foundations."

Between *anomian*, that is, iniquity, and sin, there is this difference, that iniquity is before the law, sin is after the law; and those who remain in offenses, the Lord will remember their iniquities, which they had committed before the law: but of sins he will not remember, but will perform vengeance. Therefore also he will remember the iniquity of the ancients, and will visit the former sins: because they have returned into Egypt, either asking for help, or worshipping those same gods in which they had previously erred, Apis and Mnevis. For Israel has forgotten his maker, and has built shrines in the high places (*excelsa*), consecrating all the hills and mountains and shady trees to Baal and Astaroth and 90 other idols. Judah also, understanding that Israel had receded from the love of God, and that their sins had been visited, was not converted to the Lord, but trusted in the fortification of cities, which the Lord says he will destroy, and will devour even to its foundation. "Of him," there is no doubt, but that it signifies Judah: although some read "of them," that is, of the cities instead of "of him."

Secundum autem anagogen iniquitates, id est, ἀνομία et ἀδικίαι vocantur, quas ante baptismum commisimus, et quae nobis in baptismo sunt dimissae: peccata autem quae post baptismum egimus, de quibus et in psalmo scriptum est: Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata (Ps. XXXI). Quae omnia imputabuntur haereticis ut et veteres iniquitates, et nova eis peccata reddantur. Qui enim de Aegypto exierant per confessionem Christi, perfidia in Aegyptum sunt reversi. Oblitus est Israel factoris sui, et Creatore contempto, alium sibi finxit dominum. Judas quoque, id est, vir Ecclesiasticus, in malis operibus, vel in sanctarum Scripturarum interpretatione perversa, aedificavit sibi urbes munitas, non auxilio Dei, sed artifici [Al. artificis] mendacio: quas Dominus igne sui spiritus succensurum esse se dicit, et devoraturum βάρεις ejus, id est, magnas et in modum turrium aedificatas domos: et fundamenta male posita subversurum, ne possint sacrilega contra Deum delubra construere. Quidam urbes a Juda munitas in bonam partem accipiunt, et illud quod huic sensui contrarium videbatur: immittam ignem in civitates ejus, et devorabit aedes illius, ita temperare nituntur, ut postquam venerit quod perfectum est, id quod ex parte est, destruat. Quod juxta LXX interpretes legimus, ÷ et in Assyriis immunda comederunt, in Hebraico non habetur, et idcirco obelo prae-notandum est. Possumus autem 91 dicere, quod desiderantes Aegyptum Israelitae, capti ab Assyriis, ibi immunda comederint, juxta Ezechielem, qui eos in Chaldaea idolothyta comedisse describit (Ezech. IV): et in tantum idolorum polluta sordibus, ut humano stercorei comparentur. Haeretici quoque, quorum principes sunt Assyrii (de quibus crebro diximus), comedunt apud eos immunda, dum illorum sordibus inquinantur.

(Cap. IX.---Vers. 1, 2.) Noli laetari, Israel: noli exsultare sicut populi: quia fornicatus es a Deo tuo: dilexisti mercedem super omnes areas tritici. Area et torcular non pascet eos, et vinum mentietur eis. LXX: Noli gaudere, Israel, et noli laetari sicut populi: quia fornicatus es a Deo tuo: dilexisti munera super omnem aream tritici. Area et torcular non cognovit eos, et vinum mentitum est illis.

According to the anagoge, iniquities, that is, *anomiaï* and *adikiaï* are called those which we committed before baptism, and which were forgiven us in baptism: but sins are those which we have done after baptism, concerning which it is also written in the psalm: "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Ps 31:1). All these things shall be imputed to heretics, so that both old iniquities and new sins might be rendered to them. For those who had gone out from Egypt through the confession of Christ, have returned into Egypt by perfidy. Israel has forgotten his maker, and the Creator being despised, he fashioned another lord for himself. Judah also, that is, the Ecclesiastical man, in evil works, or in the perverse interpretation of the holy Scriptures, built fortified cities for himself, not by the help of God, but by the lie of a craftsman: which cities the Lord says he will kindle by the fire of his spirit, and will devour its *bareis*, that is, large houses built in the manner of towers: and will subvert the evilly placed foundations, so that they might not be able to construct sacrilegious shrines against God. Some accept the cities fortified by Judah in a good part, and that which seemed contrary to this sense: "I will send fire into his cities, and it shall devour his houses," they strive so to temper, that after that which is perfect has come, that which is in part should be destroyed. That which we read according to the LXX interpreters: "and among the Assyrians they ate unclean things," is not held in the Hebrew, and therefore it is to be marked with an obelus. We can 91 say, however, that the Israelites desiring Egypt, being captured by the Assyrians, ate unclean things there, according to Ezekiel, who describes them as having eaten idol-sacrifices (*idolothyta*) in Chaldea (Ezek 4): and so much polluted by the filth of idols, that they are compared to human dung. Heretics also, whose princes are the Assyrians (of whom we have frequently spoken), eat unclean things among them, while they are defiled by their filth.

(Chap. IX.---Vers. 1, 2.) "Rejoice not, O Israel: exult not as the people: for you have gone a-whoring from your God: you have loved a reward upon all the corn-floors of wheat (*areas tritici*)." The floor (*area*) and the wine-press (*torcular*) shall not feed them, and the wine shall deceive them." LXX: "Do not rejoice, O Israel, and do not be glad as the people: for you have gone a-whoring from your God: you have loved gifts upon every floor of wheat." The floor and the wine-press has not known them, and the wine has lied to them."

Qui a Deo recesserunt, cum in profundum venerint peccatorum, et desperaverint salutem suam, universa contemnent (Prov. XVIII). Denique et Israel recedens a lege Dei, et colens idola, ex multis gentibus unam gentem esse se dicit: gaudens et gratulans quod a Dei notitia recesserit, et sit gens mixta cum caeteris, et propterea nunc corripit eos, et dicit: Ne gaudeas, ne laeteris, nec putes te talem esse, ut sunt caeterae nationes. Aliter enim nesciens Deum, aliter punitur recedens a Deo, quia servus qui scit voluntatem domini sui, et non facit eam, vapulabit multum (Luc. XII).

Mercedem fornicationis tuae areas multas et torcularia reputasti, ut rerum omnium abundantia fruereris: ideo area et torcular, triticum vinumque non facient, et mentietur eis torcular, sive negabit vinum suum, quo se inebriandos putabant. Legimus sub Acab rege Israel, et Elia propheta, famem gravissimam fuisse in Samaria: ita ut matres filiorum suorum cadaveribus vescerentur (III Reg. VI). Eo tempore, juxta litteram, area et torcular non pavit eos, et vinum mentitum est eis, et in egestate tabuerunt.

Dicitur et ad haereticos, ne exsultent atque laetentur, et putent se caeterarum similes nationum. Illae enim 92 non crediderunt in Deum; isti vero sub nomine Dei idola colunt, et fornicantur a Deo suo: et plures sibi areas, et torcularia infinita multiplicant, et comedunt triticum, de quo efficitur panis luctus, et bibunt vinum Sodomorum, quod cum aspidum felle calcatur. Et quia sibi plura torcularia, et multas areas praepararunt: idcirco de vera et de una area, et de torculari quod calcavit Dominus Jesus, non vescentur, et non bibent; sed quodcumque se habere putaverint, mendacio depravabitur.

(Vers. 3 et 4.) Non habitabunt in terra Domini. reversus est Ephraim in Aegyptum, et in Assyriis pollutum comedit: Non libabunt Domino vinum, et non placebunt ei sacrificia eorum, quasi panis lugentium, omnes qui comedunt [Vulg. comedent] illum, contaminabuntur, quia panis eorum, animae ipsorum, non intrabunt in domum Domini. LXX: Non habitaverunt in terra Domini, habitavit Ephraim in Aegypto, et in Assyriis immundum comedit: non libaverunt Domino vinum, nec placuerunt ei sacrificia eorum: quasi panis luctus ejus: omnes qui manducaverint ea, contaminabuntur; quia panes animarum eorum non intrabunt in domum Domini. Non solum area, et torcular non pavit eos, et vinum mentitum est in terra Israel, quando per triennium, et menses sex cuncta perierunt, sed et ipsi habitatores recedent de terra Domini, et ducentur in terram alienam, ne habitent in terra sancta quam suis fornicationibus polluerunt.

Those who have receded from God, when they have come into the depth of sins, and have despaired of their salvation, shall despise all things (Prov 18). Finally Israel also, receding from the law of God, and worshipping idols, says that he is one nation out of many nations: rejoicing and congratulating himself because he has receded from the knowledge of God, and is a nation mixed with the rest, and therefore now he rebukes them, and says: Rejoice not, be not glad, nor think yourself to be such as are the rest of the nations. For one who does not know God is punished in one way, and another who recedes from God is punished in another way, because the servant who knows the will of his lord, and does it not, shall be beaten with many stripes (Luke 12).

You have reputed many floors and wine-presses as the reward of your fornication, so that you might enjoy the abundance of all things: therefore the floor and the wine-press shall not make wheat and wine, and the wine-press shall deceive them, or shall deny its wine, with which they thought they would be inebriated. We read that under Ahab king of Israel, and Elijah the prophet, there was a very grave famine in Samaria: so that mothers fed on the corpses of their sons (3 Kings 6). At that time, according to the letter, the floor and the wine-press did not feed them, and the wine lied to them, and they wasted away in poverty.

It is said also to heretics, that they should not exult and be glad, and think themselves similar to the rest of the nations. For those 92 have not believed in God; but these indeed worship idols under the name of God, and go a-whoring from their God: and they multiply many floors for themselves, and infinite wine-presses, and eat wheat, from which is made the bread of mourning (*panis luctus*), and drink the wine of Sodom (*vinum Sodomorum*), which is trodden with the gall of asps. And because they have prepared many wine-presses and many floors for themselves: therefore from the true and from the one floor, and from the wine-press which the Lord Jesus trod, they shall not feed, and shall not drink; but whatever they have thought themselves to have, shall be deprived by a lie.

(Vers. 3 and 4.) "They shall not dwell in the Lord's land: but Ephraim is returned to Egypt, and in Assyria he has eaten what is polluted: They shall not offer wine to the Lord, and their sacrifices shall not please him: like the bread of mourners, all that eat it shall be defiled: for their bread, their souls, shall not enter into the house of the Lord." LXX: "They have not dwelt in the Lord's land; Ephraim has dwelt in Egypt, and in Assyria he has eaten what is unclean: they have not offered wine to the Lord, nor have their sacrifices pleased him: like the bread of his mourning: all that have eaten them shall be defiled; because the breads of their souls shall not enter into the house of the Lord." Not only did the threshing-floor (*area*) and the wine-press (*torcular*) not feed them, and the wine lie in the land of Israel, when for three years and six months all things perished, but also the inhabitants themselves shall recede from the Lord's land, and shall be led into a foreign land, lest they dwell in the holy land which they have polluted with their fornications.

Reversus est, inquit, Ephraim in Aegyptum, et in Assyriis pollutum comedit. De hoc loco quidam supra addiderunt: et in Assyriis pollutum comedit, quod in Hebraico non habetur, de quo jam diximus. Cum autem fuerint in Chaldaea absque templo et absque altari, non libabunt Domino vinum, sed daemonibus, et non placebunt ei, qui libant diis alienis, et qui in captivitate retinentur atque in Assyriis idolothyta comedunt, et quasi panes lugentium sunt. Non est enim licitum de sacrificiis comedere lugentium, et si comederit, immundum fiet quod licite oblatum est. Lugentium 93 coenas Graeci νεκράδειπνα vocant, nos parentalia possumus dicere, ab eo quod parentibus mortuis immolentur. Et non solum qui obtulerit, sed etiam qui comederit de hujuscemodi cibis immundus erit: panis enim eorum, hoc est cibus quem offerunt, non intrabit in domum Domini, quae destructa est, quae Babylonio igne succensa est; sed erit animae eorum. Et est sensus, suae gulae, et suae provident voluptati; caeterum mihi non placent polluta. Non habitabunt in terra domini, qui ab Ecclesia recesserunt, et reversi sunt mente in Aegyptum, et Assyriorum, id est, daemonum comedunt [Al. comederunt] sacrificia: nec libant Domino vinum quo inebriati sunt in luxuriam, et non placent ei nec illa quae offerunt, nec ipsi qui offerunt. Sacrificia haereticorum panis luctus est et lacrymarum: omnia enim quae faciunt vertentur in fletum. Nec audire poterunt: Beati lugentes, quoniam ipsi consolabuntur (Matt. V, 5); sed econtrario audient: Vae ridentibus, quia ipsi lugebunt (Luc. VI, 25). Quidquid offerunt non Deo, sed mortuis offerunt: his videlicet qui sceleratas haereses confinxerunt; et quicumque de eorum comederit victimis, contaminabitur, Caeci in foveam ducentur a caecis. Quidquid fecerint, deliciarum causa faciunt, ut populum decipiant, ut domos devorent viduarum. Panem luctus possumus dicere, verba mortifera, quibus iniquitatem loquuntur contra Dominum: qui panis non ingreditur in domum Dei: haereticorum enim conciliabula, non domus Dei appellantur, sed speluncae latronum.

(Vers 5. et 6.) Quid facietis in die solemni, in die festivitatis Domini? Ecce enim profecti sunt a vastitate: Aegyptus congregabit eos, Memphis sepeliet eos, desiderabile argentum eorum urtica haereditabit, lappa in tabernaculis eorum. LXX: Quid facietis in die conventus, et in die solemnitis 94 Domini? Ideo ecce ibunt de miseria Aegypti, et suscipiet eos Memphis, et sepeliet eos Machmas, argentum eorum interitus possidebit, spinae in tabernaculis eorum.

"Ephraim is returned," he says, "to Egypt, and in Assyria he has eaten what is polluted." In this place some above have added: "and in Assyria he has eaten what is polluted," which is not found in the Hebrew, about which we have already spoken. But when they shall be in Chaldea without a temple and without an altar, they shall not offer wine to the Lord, but to demons, and they who offer to foreign gods, and they who are held in captivity and eat things sacrificed to idols (*idolothyta*) in Assyria, shall not please him, and they are like the breads of mourners. For it is not lawful to eat of the sacrifices of mourners, and if one should eat, that which was lawfully offered shall become unclean. The Greeks call the suppers of mourners *nekrodeipna* (νεκράδειπνα); we can call them *parentalia*, from the fact that they are sacrificed for dead parents. And not only he who has offered, but also he who has eaten of foods of this kind shall be unclean: for their bread, that is, the food which they offer, shall not enter into the house of the Lord, which has been destroyed, which has been burned with Babylonian fire; but it shall be for their soul. And the sense is: they provide for their own throat and for their own pleasure; but polluted things do not please me. They shall not dwell in the Lord's land, who have receded from the Church, and have returned in mind to Egypt, and eat the sacrifices of the Assyrians, that is, of demons: nor do they offer to the Lord the wine with which they have been inebriated in luxury, and neither the things which they offer, nor they themselves who offer, please him. The sacrifices of heretics are the bread of mourning and of tears: for all things that they do shall be turned into weeping. Nor can they hear: "Blessed are they that mourn, for they shall be comforted" (Matt 5); but on the contrary they shall hear: "Woe to you that laugh, for you shall mourn" (Luke 6). Whatever they offer, they offer not to God, but to the dead: to those, namely, who have fashioned wicked heresies; and whoever shall eat of their victims shall be defiled; the blind shall be led into the pit by the blind. Whatever they do, they do for the sake of delights, that they may deceive the people, that they may devour the houses of widows. We can call the bread of mourning the death-bearing words with which they speak iniquity against the Lord: which bread does not enter into the house of God: for the conventicles of heretics are not called houses of God, but dens of thieves.

(Vers 5 and 6.) "What will you do in the solemn day, in the day of the feast of the Lord? For behold they are gone from destruction: Egypt shall gather them together, Memphis shall bury them: nettle shall inherit their desirable silver, the bur (*lappa*) shall be in their tabernacles." LXX: "What will you do in the day of the assembly, and in the day of the solemnity of the Lord? Therefore behold they shall go from the misery of Egypt, and Memphis shall receive them, and Machmas shall bury them: destruction shall possess their silver, thorns in their tabernacles."

Cum venerit, inquit, dies captivitatis et saevissimus hostis ingruerit, quae mea solemnitas est? quam ego placabilem habeo hostiam? quia me de meis hostibus vindicat, et injuriae ponit modum, et flagellat impios filios. Quid igitur facietis in die festivitatis Domini? Respondete. Illisque tacentibus, sibi ipse respondet, immo quae facturi sint, divinis oculis intuetur: Ecce, inquit, miseria et vastitate prementibus, et Assyrio atque Chaldaeo captos ligare cupientibus, ad Aegyptum confugerunt. Ibi Memphis sepeliet eos, quae eo tempore erat metropolis Aegypti, antequam Alexandria, quae prius appellabatur NO (), ab Alexandro Macedone et magnitudinem urbis et nomen acciperet. Quod autem in Septuaginta dicit, sepeliet eos Machmas, in Hebraeo non habetur; sed MAMAD (), quod appellatur desiderabile. Ex quo perspicuum est, falsos eos esse similitudine litterarum DALETH () et CHAPH (); et pro Mamad, quod omnes desiderabile transtulerunt, putasse Machmas Aegypti civitatem esse. Possumus hoc quod dicitur: Ecce enim profecti sunt a vastitate, Aegyptus congregabit eos, Memphis sepeliet eos, et de tribu Juda accipere: quando, interfecto Godolia ab Ismaele, quem Nabuchodonosor terrae praeposuerat, reliquiae populi cum Jeremia propheta ad Aegyptum transfugerunt, et ibi persequentibus postea Chaldaeis, vel captae sunt, vel sepultae (IV Reg. XXV). Desiderabile autem argentum eorum, quod urtica possedit, villas et omnia ornamenta villarum intelligemus, quae pretio emuntur argenti. Quodque sequitur, lappa in tabernaculis eorum, longam significat vastitatem, ut ubi quondam domus eorum erant, ibi lappae et urticae nascentur 95 ac spinae. Dicitur et ad haereticos: Cum dies sollemnis advenerit, quid facturi estis? Pro die sollemni, Aquila interpretatus est, tempus. Ex quo manifestum est, non festum diem sonare, sed tempus retributionis: statim enim sequitur: Venerunt dies ultionis, venerunt dies retributionis tuae. Ecce vastati estis a multis hostibus: Assyrii vos Chaldaei que jugularunt, fugistis ad saeculum, et caeteris estis nationibus comparati: ibi vos Memphis sepeliet, quod interpretatur ex ore; et est sensus: juxta vestras blasphemias recipietis, et quod locuti estis, in suppliciis sentietis: desiderabilia, hoc est, dogmata quae vobis artifice composueratis eloquio, quod interpretatur argentum, possidebit urtica, quae vos aeterno ardore consumet: et erit lappa vel spina in tabernaculis vestris, spinae quippe orientur in manibus eorum, qui inebriati sunt calice Babylonio (Jer. LI). Et in Evangelio legimus, turpes cogitationes et curas hujus mundi, et inhaerentia vitia, spinas appellari, quae surgentia in herbis frumenta suffocent (Matth. XV).

"When the day of captivity shall come," he says, "and the most cruel enemy shall rush in, what is my solemnity? what placable host have I? because it vindicates me from my enemies, and puts a limit to injury, and scourges the impious sons." What therefore will you do in the day of the feast of the Lord? Answer. And while they are silent, he himself answers for himself, or rather he beholds with divine eyes what they are about to do: "Behold," he says, "while misery and destruction press upon them, and the Assyrian and the Chaldean desire to bind the captives, they have fled to Egypt." There Memphis shall bury them, which at that time was the metropolis of Egypt, before Alexandria, which was previously called NO, received both its size as a city and its name from Alexander the Macedonian. But what it says in the Septuagint, "Machmas shall bury them," is not found in the Hebrew; but *MAMAD*, which is called "desirable." From which it is clear that they were deceived by the similarity of the letters *DALETH* and *CHAPH*^{*}; and for *Mamad*^{*}, which all have translated "desirable," they thought *Machmas*^{*} was a city of Egypt. We can take this which is said: "For behold they are gone from destruction, Egypt shall gather them together, Memphis shall bury them," also concerning the tribe of Judah: when, after Gedaliah was slain by Ishmael, whom Nebuchadnezzar had set over the land, the remnants of the people with Jeremiah the prophet fled to Egypt, and there, the Chaldeans afterwards pursuing, were either captured or buried (4 Kings 25). Moreover, their desirable silver, which the nettle possessed, we shall understand as the villas and all the ornaments of the villas, which are bought at the price of silver. And what follows, "the bur in their tabernacles," signifies a long destruction, so that where once their houses were, there burs and nettles and thorns may grow. It is said also to heretics: When the solemn day shall have come, what are you going to do? For "solemn day," Aquila translated "time." From which it is manifest that it does not sound like a feast day, but the time of retribution: for immediately follows: "The days of vengeance are come, the days of your retribution are come." Behold you have been laid waste by many enemies: the Assyrians and the Chaldeans have cut your throats, you have fled to the world, and you have been compared to the rest of the nations: there Memphis shall bury you, which is interpreted "from the mouth"; and the sense is: according to your blasphemies you shall receive, and what you have spoken, you shall feel in punishments: the desirable things, that is, the dogmas which you had composed for yourselves with artful eloquence, which is interpreted silver, the nettle shall possess, which shall consume you with eternal heat: and there shall be the bur or thorn in your tabernacles, for thorns shall indeed arise in the hands of those who have been inebriated with the Babylonian cup (Jer 51). And in the Gospel we read that base thoughts and the cares of this world, and inherent vices, are called thorns, which choke the wheat rising in the herbs (Matt 15).

(Vers. 7.) Venerunt dies visitationis, venerunt dies retributionis: scitote, Israel, stultum prophetam, insanum virum spirituales propter multitudinem iniquitatis tuae, et multitudinem amentiae. LXX: Venerunt dies ultionis, venerunt dies retributionis tuae, et affligetur Israel sicut propheta insaniens, homo qui habebat spiritum, propter multitudinem iniquitatum tuarum, multiplicata est amentia tua.

Et in hoc loco error est solitus: ubi enim nos interpretati sumus, scitote, Israel, hoc est, Israelitae, et in Hebraeo legitur JADAU, Septuaginta transtulerunt et affligetur: JOD litteram VAU putantes, et pro DALETH legentes RES: quorum alterum scientiam, alterum afflictionem, vel malitiam sonat.

Venerunt igitur dies visitationis, de quibus supra (Vers. 5) dixerat: Quid facietis in die solemni, et in die festivitatis Domini? Venerunt dies retributionis. O Israel, nunc tua verba cognosce, qui prophetam tibi vera dicentem, et prophetantem Spiritu sancto, stultum et insanum vocabas, juxta illud quod in Ramoth Galaad principes locuti sunt ad Jehu: Quid venit ad te iste vesanus (IV Reg. IX, 11)? Igitur propter multitudinem iniquitatum tuarum, quibus in scelere diu debacchatus es, non prophetam meum, sed te insanum esse cognosce, qui ad hoc laborasti, ut mea verba calcares.

Pro amentia, Aquila vertit enkōtēsīn, quam nos vel iracundiam, vel memoriam doloris, in Latino possumus dicere. Diem ultionis et retributionis, quidam interpretantur diem iudicii, quando affligetur Israel, qui nunc Deum se videre jactat, et non sancto Spiritu regitur, sed daemoniaco in partes varias circumfertur, nesciens quid loquatur: dicens Dei Filium creaturam, sanctum Spiritum Deum negans. Et rursum alium Deum bonum, alium mundi asserens creatorem: quorum vesania multiplex est, quia et iniquitates fuere quamplurimae.

Quem nos stultum prophetam diximus, septuaginta pseudopropheta interpretati sunt. Et ne eadem saepe repetentes, videamur lectoris prudentiae diffidere, breviter admonemus, quidquid de Israel et de Ephraim in hoc propheta dicitur, ad haereticos esse referendum, qui vere insanientes, contra Deum loquuntur mendacia.

(Vers. 8. et 9.). Speculator Ephraim cum Deo meo: propheta laqueus ruinae super omnes vias ejus: insania in domo Dei ejus, profunde peccaverunt: sicut in diebus Gabaa, recordabitur iniquitates eorum, et visitabit peccata eorum. LXX: Speculator Ephraim cum Deo propheta: laqueus tortuosus super omnes vias ejus, insaniam in domo Dei confinxerunt: corrupti sunt secundum dies collis: recordabitur iniquitates eorum, ulciscetur super peccata eorum.

(Verse 7.) "The days of visitation are come, the days of retribution are come: know ye, Israel, that the prophet is a fool, the spiritual man is mad, for the multitude of thy iniquity, and the multitude of thy madness." The LXX: "The days of vengeance are come, the days of thy retribution are come, and Israel shall be afflicted like a mad prophet, a man who had the spirit, for the multitude of thy iniquities, thy madness has been multiplied."

In this place also there is a common error: for where we have interpreted, "know ye, Israel," that is, Israelites, and in the Hebrew it is read JADAU, the Septuagint translated "and he shall be afflicted": thinking the letter JOD to be VAU, and for DALETH reading RES: one of which sounds like knowledge, the other like affliction, or malice.

Therefore the days of visitation are come, concerning which he had said above (Verse 5): "What will you do in the solemn day, and in the day of the feast of the Lord? The days of retribution are come." O Israel, now recognize thy words, who calledst the prophet speaking true things to thee, and prophesying by the Holy Spirit, a fool and mad, according to that which the princes in Ramoth Gilead spoke to Jehu: "Why did this madman come to thee?" (4 Kings 9:11). Therefore, for the multitude of thy iniquities, in which thou hast long played the bacchant in crime, know that it is not my prophet, but thou thyself who art mad, who hast labored for this, that thou mightest trample upon my words.

For "madness," Aquila translates *enkōtēsīn*, which we in Latin can call either "wrath" (*iracundiam*) or "memory of pain" (*memoriam doloris*). Some interpret the day of vengeance and retribution as the day of judgment, when Israel shall be afflicted, which now boasts that it sees God, and is not ruled by the Holy Spirit, but is carried about in various directions by a demonic spirit, not knowing what it speaks: saying that the Son of God is a creature, denying the Holy Spirit is God. And again asserting another good God, another the creator of the world: whose madness is manifold, because their iniquities also were very many.

He whom we called a fool prophet, the Septuagint interpreted as a false prophet. And lest by repeating the same things often, we should seem to distrust the reader's prudence, we briefly admonish that whatever is said concerning Israel and concerning Ephraim in this prophet, is to be referred to the heretics, who truly mad, speak lies against God.

(Vers. 8. and 9.) "The watchman of Ephraim was with my God: the prophet is a snare of ruin upon all his ways: madness in the house of his God, they have sinned deeply: as in the days of Gibeah, he will remember their iniquities, and will visit their sins." LXX: "The watchman of Ephraim was with God a prophet: a tortuous snare upon all his ways, they have fashioned madness in the house of God: they are corrupted according to the days of the hill: he will remember their iniquities, he will take vengeance upon their sins."

Idcirco Deus principes dedit, ut populum corripere delinquentem, et ad rectum iter retraherent: unde et ad Ezechiel loquitur: Speculatorem te dedi domui Israel (Ezech. V, 17). Ergo Jeroboam quasi speculator datus in populo est, et quasi propheta cum Deo meo, hoc est, cum Deo, qui haec Osee loquitur. At ille juxta id quod supra scriptum est: Laqueus facti estis speculationi, et rete expansum super Thabor, et victimas declinastis in profundum, etiam nunc populi Israel laqueus appellatur, eo quod omnes in laqueo ejus corruant, maxime cum insaniam in domo Dei posuerit, sive confinxerit, id est, in Bethel vitulum aureum 97 fecerit, hoc enim interpretatur domus Dei: et tam profunde in scelere peccaverit, sicque in impietatis barathrum sit demersus, ut vincat scelus, quod quondam gestum est in Gabaa, quando uxorem levitae revertentis de Bethlehem illicito necavere concubitu (Judic. XIX). Possumus dies Gabaa et illud tempus accipere, quando pro Deo elegerunt sibi regem de urbe Gabaa, id est, Saul. Et multo nunc eos dicit majora peccasse, eligendo Jeroboam et adorando idola, quam eo tempore, quo elegerunt Saul: hic enim schismati etiam idololatria copulata est: ibi vero Dei cultus permansit in populo. Ideo recordabitur iniquitates eorum, qui nunc per patientiam putatur oblitus, et visitabit [Al. visitat] peccata eorum, et vulnera, quae longo tempore computruerunt. Veteres scrutans historias, invenire non possum scidisse Ecclesiam, et de domo Domini populus seduxisse, praeter eos qui sacerdotes a Deo positi fuerant et prophetae, id est, speculatores. Isti ergo vertuntur in laqueum tortuosum, in omnibus locis ponentes scandalum, ut quicumque per vias illorum ingressus fuerit, corruat, et in Christo stare non possit, variisque abducatur erroribus, et semitis tortuosis ad praecipitia deferatur. Hi sunt speculatores Ephraim, qui insaniam in domo Domini confinxerunt, hoc est, in Ecclesia, sive in Scripturis sanctis, perverse eas interpretantes, vel certe in unoquoque credentium, qui domus Dei rectissime nominatur. Propterea corrupti sunt, et interierunt juxta dies collis, quando iniquitatem in excelsos locuti sunt, et ascenderunt in tecta vana. Recordabitur Deus iniquitatis eorum, per quam inique gesserunt in proximum, educentes eum de Ecclesia, et visitabit peccata eorum, quibus in suas animas peccaverunt. Hoc est quod in psalmo legimus: Juxta semitam scandalum posuerunt mihi (Ps. CXXXIX, 6). Nisi enim quis Dei viderit semitam, id est, Christi nomen audierit, non ingreditur per eum. Idcirco et haeretici sub nomine Christi juxta semitam ponunt laqueos, ut qui in Christo calcare se credit, de quo legimus, quod ipse sit via, calcet et in eorum laqueis, qui insaniam in domo Dei confinxerunt.

Therefore God gave princes, that they might rebuke the delinquent people, and draw them back to the right path: whence also he speaks to Ezekiel: "I have given you as a watchman to the house of Israel" (Ezek 5, 17). Therefore Jeroboam was given as a watchman among the people, and as a prophet with my God, that is, with the God who speaks these things to Hosea. But he, according to that which is written above: "You have been made a snare to the watchtower, and a net spread out upon Tabor, and you have turned the victims into the depth," is even now called a snare of the people of Israel, for the reason that all fall into his snare, especially since he has placed, or fashioned, madness in the house of God, that is, has made a golden calf in Bethel, for this is interpreted as the house of God: and has sinned so deeply in crime, and has been so submerged in the pit of impiety, that he surpasses the crime which was once committed in Gibeah, when they killed the wife of the Levite returning from Bethlehem with illicit intercourse (Judges 19). We can take the days of Gibeah also as that time when they chose for themselves a king from the city of Gibeah, that is, Saul, instead of God. And he says that they have now sinned much greater things, by choosing Jeroboam and worshipping idols, than at that time in which they chose Saul: for here also idolatry was joined to the schism; but there the worship of God remained among the people. Therefore he will remember their iniquities, he who is now thought to have forgotten through patience, and he will visit their sins and wounds, which have been rotten for a long time. Searching ancient histories, I cannot find that anyone has split the Church, and seduced the people from the house of the Lord, except those who had been placed by God as priests and prophets, that is, watchmen. These therefore are turned into a tortuous snare, placing a scandal in all places, so that whoever shall have entered through their ways, may fall, and cannot stand in Christ, and may be led away by various errors, and be brought to precipices by tortuous paths. These are the watchmen of Ephraim, who have fashioned madness in the house of the Lord, that is, in the Church, or in the Holy Scriptures, interpreting them perversely, or certainly in each one of the believers, who is most rightly named the house of God. Therefore they are corrupted, and have perished according to the days of the hill, when they have spoken iniquity against the high places, and have ascended into vain roofs. God will remember their iniquity, through which they have acted iniquitously against their neighbor, leading him out of the Church, and he will visit their sins, with which they have sinned against their own souls. This is what we read in the psalm: "They have set a scandal for me beside the path" (Ps 139, 6). For unless someone has seen the path of God, that is, has heard the name of Christ, he shall not enter through it. Therefore also heretics, under the name of Christ, place snares beside the path, so that he who believes himself to tread in Christ, of whom we read that he himself is the way, may tread also in the snares of those who have fashioned madness in the house of God.

(Vers. 10, 11.) Quasi uvas in deserto inveni Israel, 98 quasi prima poma ficulneae in cacumine ejus, vidi patres eorum, ipsi autem intraverunt ad Beelphegor, et alienati sunt in confusionem, et facti sunt abominabiles, sicut ea quae dilexerunt. LXX: Sicut uvam in deserto inveni Israel, et sicut ficum in arbore ficus temporanea vidi patres eorum, ipsi autem ingressi sunt Beelphegor, et abalienati sunt in confusionem, et facti sunt abominabiles sicut dilecti. Pro quo in aliis exemplaribus legimus: et facti sunt dilecti, quasi abominabiles, quod magis congruit veritati. Cum omnis orbis esset desertus, et Dei notitiam non haberet, inveni, ait, populum Israel quasi uvam in solitudine, et quomodo eum invenerit, dicit: Sicut prima poma ficulneae, in cacumine ejus vidi patres eorum. Ergo in Abraham, in Isaac, et Jacob inventus est populus. Et nota proprietatem, parentes videntur, populus invenitur et in utroque vinea est, et ficulnea, sub quibus requiescere dicitur qui confidit in Domino. Ipsi autem educti de Aegypto, fornicati sunt cum Madianitis (Num. XXV), et ingressi sunt [Al. egressi] ad Beelphegor idolum Moabitarum, quem nos Priapum possumus appellare. Denique interpretatur Beelphegor, idolum tentiginis, habens in ore, id est, in summitate, pellem; ut turpitudinem membri virilis ostenderet. Et quia intraverunt ad Beelphegor, idcirco abalienati sunt a Deo, confusioni suae, id est, idolo mancipati, ut propter quod recesserant a Deo, illud colerent, secundum quod scriptum est: A quo enim quis superatur, hujus et servus est (II Petr. II, 19), et sicut gulae servientes, habent ventrem Deum (Philip. III): ita qui libidini deserviunt, habet Deum Beelphegor. Et facti sunt, inquit, abominabiles, sicut ea quae dilexerunt, juxta illud quod scriptum est in Psalmis: Similes illis fiant qui faciunt ea, et omnes qui confidunt in eis (Ps. CXXXIV, 18), ut non solum idololatrae, sed idola nuncupentur. Dicente autem Domino in passione sua: Torcular calcavi solus, et de gentibus non est vir mecum (Isa. LXIII, 3). Et in psalmo: Salvum me fac, Domine, quoniam defecit sanctus (Ps. II, 1). Cum omnis mundus teneretur in peccato, et gentes ignorarent Deum, et Israel repulisset quem ante cognoverat, primum in apostolis, et in apostolicis viris, invenit Dominus Israel 99 populum Christianum, et sensu videntem Deum: et dulcissimis eorum satiatus est fructibus, uva et ficu, quae si in deserto inveniantur, et necdum maturo tempore, ob raritatem majoris sunt gratiae. Ipsi autem, hoc est, Israel, qui sibi Christianum nomen assumunt (neque enim de patribus intelligendum est), intraverunt ad idolum Beelphegor, quod habet in ore pellem.

(Vers. 10, 11.) "I found Israel like grapes in the desert, I saw their fathers like the first fruits of the fig tree in the top thereof: but they went in to Baal-peor, and alienated themselves to confusion, and became abominable, as those things were which they loved." LXX: "I found Israel like a grape in the desert, and I saw their fathers like a fig in a timely fig tree: but they went in to Baal-peor, and were alienated to confusion, and became abominable like the beloved." For which in other copies we read: "and they became beloved, like the abominable," which more agrees with the truth. "When all the world was desert," he says, "and had no knowledge of God, I found the people of Israel like a grape in solitude," and how he found them, he says: "Like the first fruits of the fig tree, in the top thereof I saw their fathers." Therefore in Abraham, in Isaac, and in Jacob the people were found. And note the property: the parents are seen, the people are found; and in both there is a vine and a fig tree, under which he is said to rest who trusts in the Lord. But they themselves, led out of Egypt, went a-whoring with the Midianites (Num 25), and entered in to Baal-peor, the idol of the Moabites, whom we can call Priapus. Finally Baal-peor is interpreted "the idol of lust (*tengtiginis*) having a skin in the mouth," that is, in the summit, so that it might show the baseness of the virile member. And because they entered in to Baal-peor, therefore they were alienated from God, mancipated to their confusion, that is, to the idol, so that for the sake of that which they had receded from God, they might worship it, according to that which is written: "For by whom a man is overcome, of the same also is he the slave" (2 Pet 2, 19), and as those serving the throat have the belly for their God (Phil 3): so they who serve lust have Baal-peor for their God. "And they became," he says, "abominable, as those things were which they loved," according to that which is written in the Psalms: "Let them that make them become like unto them, and all such as trust in them" (Ps 134, 18), so that they may be called not only idolaters, but idols. But the Lord saying in his passion: "I have trodden the wine-press alone, and of the gentiles there is not a man with me" (Isa 63, 3). And in the psalm: "Help me, O Lord, for the holy man has failed" (Ps 11, 1). When all the world was held in sin, and the nations were ignorant of God, and Israel had rejected him whom it had known before, first in the apostles, and in apostolic men, the Lord found Israel, the Christian people, and seeing God with the mind: and he was satiated with their sweetest fruits, the grape and the fig, which if they are found in the desert, and not yet in the mature time, are of greater grace on account of their rarity. But they themselves, that is, Israel, who assume the Christian name for themselves (for it is not to be understood of the fathers), entered in to the idol Baal-peor, which has a skin in the mouth.

Quidquid enim loquitur haereticus, mortiferum est, et a vivente Dei sermone sejunctum. Sive intraverunt ad libidinem: difficile est enim haereticum reperire, qui diligat castitatem, non quod eam praeferre desistat in labiis, sed quod non servet in conscientia, aliud loquens, et aliud faciens; unde et abalienati sunt a Deo, et habent gloriam in confusionem suam, et facti sunt abominabiles, qui prius diligebantur in patribus. Si autem voluerimus legere, facti sunt abominabiles, sicut dilecti, quod tamen in Hebraico non habetur: dicemus ita factos esse gentiles, qui sunt abominabiles, quomodo et haereticos qui prius diligebantur in patribus, hoc est, ut et hi, et illi pariter abominabiles sint et culpa rei.

(Vers. 12.) Ephraim quasi avis avolavit: gloria eorum a partu, et ab utero, et a conceptu: quod et si enutrierint filios suos, absque liberis eos faciam in hominibus. Sed et vae eis cum recessero ab eis. Ephraim, ut vidi, Tyrus erat fundata in pulchritudine: et Ephraim educet ad interfectorem filios suos. LXX: Ephraim quasi avis avolavit: gloria eorum in partu, et in parturitionibus et conceptu: quia etiam si enutrierint filios suos, sine filiis erunt in hominibus: quia et vae eis est: caro mea ex eis. Ephraim, sicut vidi, in captionem prae-buit filios suos: et Ephraim, ut educeret ad interfectionem filios suos. Multum in hoc loco inter se discordant interpretes. In eo enim loco, in quo nos diximus, vae eis cum recessero ab eis, Septuaginta et Theodotion transtulerunt, vae eis, caro mea ex eis: quaerensque causam cur sit tanta varietas, hanc mihi videor reperisse: Caro mea, lingua Hebraea dicitur BASARI (): rursum si dicamus, recessio mea, sive, declinatio mea, dicitur BASORI (). Septuaginta igitur et Theodotion pro eo, quod est recessio mea, et declinatio mea, verterunt, caro mea. Rursum ubi nos posuimus: Ephraim, ut vidi, Tyrus erat, Septuaginta interpretati sunt, thēran (θήραν), id est, venationem, sive capturam: Aquila et Symmachus et Theodotion, petram durissimam, id est, silicem, quae lingua Hebraica appellatur SUR (); quod si legamus SOR, Tyrus dicitur. Putantes autem Septuaginta interpretes ob litterarum similitudinem RES et DALETH, non esse RES, sed DALETH, legerunt SUD, id est, venationem, sive capturam, unde et BETHSAIDA () domus dicitur venatorum. Diversitatem interpretum diximus: revertamur ad sensum.

For whatever a heretic speaks is death-bearing, and separated from the living word of God. Or they entered in to lust: for it is difficult to find a heretic who loves chastity, not that he ceases to prefer it with his lips, but that he does not keep it in his conscience, speaking one thing and doing another; whence also they were alienated from God, and have glory in their confusion, and became abominable, who before were loved in the fathers. But if we should wish to read, "they became abominable, like the beloved," which however is not found in the Hebrew: we shall say that the Gentiles were made così, who are abominable, as also the heretics who before were loved in the fathers, that is, so that both these and those together may be abominable and guilty of fault.

(Verse 12.) "Ephraim has flown away like a bird: their glory from the birth, and from the womb, and from the conception: because even if they bring up their children, I will make them without children among men." But also woe to them when I depart from them. Ephraim, as I saw, was Tyre founded in beauty: and Ephraim shall bring out his children to the slayer." The LXX: "Ephraim has flown away like a bird: their glory in the birth, and in the birth-pangs and conception: because even if they bring up their children, they shall be without children among men: because even woe is to them: my flesh is from them. Ephraim, as I saw, gave up his children for a capture: and Ephraim, that he might lead out his children to slaughter." The interpreters differ greatly among themselves in this place. For in that place where we said, "woe to them when I depart from them," the Seventy and Theodotion translated, "woe to them, my flesh is from them": and seeking the cause why there is such great variety, I seem to have found this: "My flesh," in the Hebrew language, is called *BASARI* (); again if we say, "my departure," or, "my turning aside," it is called *BASORI* (). Therefore the Seventy and Theodotion, instead of that which is "my departure" and "my turning aside," translated "my flesh." Again, where we placed: "Ephraim, as I saw, was Tyre," the Seventy interpreted *thēran* (θήραν), that is, "hunting" or "capture": Aquila and Symmachus and Theodotion, "a very hard rock," that is, flint, which in the Hebrew language is called *SUR* (); which if we read *SOR*, it is called "Tyre." But the Seventy interpreters, thinking on account of the similarity of the letters *RESH* and *DALETH*, that it was not *RESH* but *DALETH*, read *SUD*, that is, "hunting" or "capture," whence also Bethsaida () is called "the house of hunters." We have mentioned the diversity of the interpreters: let us return to the sense.

Ephraim, id est, decem tribus, quasi avis avolavit in captivitatem, et de suo recessit loco. Avem autem appellavit, ut velocem in Babylonem transitum demonstraret. Sin autem legerimus, quasi avis avolavit gloria eorum, hoc dicimus, quod Dei ab eis recesserit et avolaverit auxilium. Quodque sequitur, a partu, et ab utero, et a conceptu, dupliciter intelligi potest, ut gloria quae avolavit ab Ephraim, etiam a partu, et ab utero, et a conceptu eorum recedat, hoc est, deserat filios eorum, et posteros derelinquat. Aut certe dicimus, omnem gloriam Israel habuit in multitudine, et in eo se majorem arbitratus est Juda fratre suo, quia ipse decem tribubus, ille duabus praefuit. Unde Dominus loquitur, quod etiam si enutrierint filios, et liberorum multitudinem congregaverint, tradentur neci: et nunc eis verum incumbat vae, cum ab eis recesserit Deus. Et consequenter exponit, qualis quondam fuerit Ephraim, qui tunc desertus est: tam pulcher, inquit, erat, et sic Dei vallabatur auxilio, ut Tyrus quae mari cingitur, vel certe, ut scopulus durissimus, qui fixus in terra, omnes contemnit procellas, et de turbinibus ventisque non curat. Ipse autem, id est, Ephraim, sive Tyrus, quae erat fundata in maris pulchritudine [Al. plenitudine], educet ad captivitatem filios suos. Multi hoc capitulum ad Azaelis tempora referunt, qui obsedit Samariam, et longo tempore afflixit fame, ut levius arbitrarentur obsessi gladio perire, quam inedia (IV Reg. VI, VII, et VIII).

Nos autem dicamus juxta tropologiam, Ephraim, id est, haereticos, quasi avem de Ecclesia recessisse, et omnem habere gloriam in partu, et in utero, et in conceptu, si multos genuerint filios, quos Dominus comminatur, etiamsi enutriti fuerint, et puniendos, non ab alio quolibet, sed ab ipso Domino, quoniam filios fornicationis generarint, et verum illis sit vae, cum Deus recesserit ab eis. Simulque replicat qualis fuerit Ephraim: quando, inquit, in Ecclesia erat, ita saeculi hujus tentationibus, quasi Tyrus maris flactibus tundebatur, et tamen nihil adversi poterat sustinere, quia habebat fundamentum Christi, super quo aedificata domus, everti non potest (Matth. VII). Nunc autem filios suos educit ad interfectorem: hoc est, ad diabolum. Et pulchre dixit, educit, id est, de Ecclesia facit exire foras.

Ephraim, that is, the ten tribes, has flown away like a bird into captivity, and has departed from its place. But he called it a "bird" to demonstrate the swift passage into Babylon. But if we read, "their glory has flown away like a bird," we say this, that the help of God has departed and flown away from them. And what follows, "from the birth, and from the womb, and from the conception," can be understood in two ways: so that the glory which flew away from Ephraim may also depart from their birth, and from the womb, and from the conception, that is, it may desert their children and leave behind their descendants. Or certainly we say, that Israel had all glory in multitude, and in this it judged itself greater than its brother Judah, because it itself presided over ten tribes, and the other over two. Whence the Lord speaks, that even if they bring up children, and gather a multitude of offspring, they shall be delivered to death: and now a true woe lies upon them, when God has departed from them. And consequently he explains what sort of thing Ephraim once was, who then was deserted: he was so beautiful, he says, and was so fortified by the help of God, as Tyre which is surrounded by the sea, or certainly as a very hard cliff, which fixed in the earth, despises all storms, and does not care about whirlwinds and winds. But he himself, that is, Ephraim or Tyre, which was founded in the beauty [al. fullness] of the sea, shall lead out his children to captivity. Many refer this chapter to the times of Hazael, who besieged Samaria and afflicted it for a long time with famine, so that the besieged thought it easier to perish by the sword than by hunger (2 Kings 6, 7, and 8).

But let us speak according to tropology: Ephraim, that is, the heretics, have departed from the Church like a bird, and have all glory in the birth, and in the womb, and in the conception, if they should beget many children, whom the Lord threatens—even if they have been brought up—to be punished, not by any other but by the Lord Himself, since they have begotten children of fornication; and let there be a true woe for them, when God has departed from them. And at the same time he repeats what sort of thing Ephraim was: when, he says, he was in the Church, he was so buffeted by the temptations of this world, as Tyre by the waves of the sea, and yet he could sustain nothing of adversity, because he had the foundation of Christ, upon which the house being built cannot be overturned (Matt. 7). But now he leads out his children to the slayer: that is, to the devil. And he said beautifully, "he leads out," that is, he makes them go out of the Church.

Possumus filios Ephraim, cogitationes pessimas dicere, et contraria dogmata veritati, quae interficit Dominus spiritu oris sui, et eos tales liberos habere non patitur, et aeterno interitui derelinquit. Quod autem in Septuaginta legimus, Caro mea ex eis: Ephraim, quomodo vidi, in venationem prae-buit filios suos, ita intelligimus: Si Christus caput est corporis, id est, Ecclesiae, omnes nos Christi et Ecclesiae membra sumus. Qui ergo de Ecclesia recesserit, Christi corpus lacerat: igitur et Ephraim caro fuit et membrum Domini Salvatoris. Sed in venationem prae-buit filios suos, in venationem autem eorum, de quibus scriptum est: Anima nostra sicut passer erepta est de laqueo venantium (Psal. CXXIII, 7). Et eduxit de Ecclesia liberos suos, ad occisionem, sive ad vulnerandum: ut vulnerentur ab his qui mittunt ardentes sagittas, ut percutiant pariter et exurant.

(Vers. 14.) Da eis, Domine: quid dabis eis? da eis vulvam sine filiis [Vulg. liberis], et ubera arentia LXX similiter. Si his quae Deus pro benedictione donavit, male abutamur, et in contrarium quam ab eo data sunt convertantur, expedit ut auferantur a nobis. Denique lingua data est ad laudandum Dominum Deum, et quae bona sunt eloquenda: Si quis ea abutatur in blasphemiam, contra hunc Psalmista Dominum deprecatur: Muta fiant labia dolosa, quae loquuntur adversus justum iniquitatem in superbia et in abusione (Ps. XXX, 19). Et in alio loco: Disperdat Dominus universa labia dolosa, et linguam magniloquam (Psal. XI, 4). Quia igitur Ephraim gloriabatur in utero, et in conceptu, et in partu, et in populorum multitudine, Propheta Dominum deprecatur et dicit: Da eis, Domine. Sibi-que ipse respondit: Quid dabis eis? et statim infert: Da eis vulvam sterilem, et ubera arentia, ne habeant causas superbiae, ut in quo sibi gloriari solent, in eo confundantur. Quod et de magistris contrariorum dogmatum intelligi posse, perspicuum est, qui in populorum multitudine gloriantur, et in iis liberis quos nutrierint in interitum, ut educerent eos de Ecclesia et inducerent ad interfectorem. Tot enim diabolus jugulat, quot haeretici in errore genuerint filios. De istiusmodi anima dicitur: Beata sterilis immaculata, quae non cognovit cubile in peccato (Sap. III, 12). Beatus est enim vir Ecclesiasticus, qui comparatione haeretici in errore filios non procreavit. Et in alio loco legimus. Melius est filios non habere cum virtute. Ex iniquo enim concubitu semen peribit (Sap. IV et III, sec. LXX): et cum longi fuerint temporis, reputabuntur in nihilum et ignobilis in novissimis erit senectus eorum: fecunda enim impiorum multitudo ad nihilum est utilis; neque enim aestimare debemus, quod vulvam sterilem, et ubera arentia corporaliter deprecatus sit.

We can call the children of Ephraim very bad thoughts, and dogmas contrary to the truth, which the Lord kills by the breath of His mouth, and does not allow them to have such children, and leaves them to eternal destruction. But what we read in the Seventy, "My flesh is from them: Ephraim, as I saw, gave up his children for a capture," we understand thus: If Christ is the head of the body, that is, the Church, we all are members of Christ and of the Church. He therefore who has departed from the Church, tears the body of Christ: therefore Ephraim also was the flesh and a member of the Lord Savior. But he gave up his children for a capture, but for the capture of those of whom it is written: "Our soul has been snatched like a sparrow from the snare of the hunters" (Psalm 124:7). And he led out his children from the Church to slaughter, or to be wounded: so that they may be wounded by those who send burning arrows, so that they may strike and burn together.

(Verse 14.) "Give them, O Lord: what will You give them? give them a womb without children [Vulg. without offspring], and dry breasts." The LXX similarly. If we should evilly abuse those things which God has given for a blessing, and they should be turned into the contrary of what they were given by Him, it is expedient that they be taken away from us. Finally, the tongue was given for praising the Lord God, and for speaking those things which are good: if anyone should abuse it for blasphemy, the Psalmist prays against this man to the Lord: "Let the deceitful lips be made mute, which speak iniquity against the just man in pride and in abuse" (Psalm 31:19). And in another place: "May the Lord destroy all deceitful lips, and the tongue that speaks great things" (Psalm 12:4). Therefore because Ephraim was boasting in the womb, and in conception, and in birth, and in the multitude of peoples, the Prophet prays to the Lord and says: "Give them, O Lord." And he answered himself: "What will You give them?" and immediately he adds: "Give them a sterile womb, and dry breasts," lest they have causes for pride, so that in that in which they are accustomed to boast, in that they may be confounded. Which it is clear can also be understood of the teachers of contrary dogmas, who boast in the multitude of peoples, and in those children whom they have nourished for destruction, so that they might lead them out of the Church and lead them in to the slayer. For the devil jugulates as many as the heretics have begotten as children in error. Of such a soul it is said: "Blessed is the sterile immaculate one, who has not known the bed in sin" (Wisdom 3:13). For the Ecclesiastical man is blessed, who in comparison with the heretic has not procreated children in error. And in another place we read: "It is better not to have children with virtue. For from an iniquitous couch the seed shall perish" (Wisdom 4 and 3, according to LXX): and when they shall be of long time, they shall be reputed as nothing, and their old age shall be ignoble in the last times: for the fruitful multitude of the impious is useful for nothing; for we ought not to judge that he prayed for a sterile womb and dry breasts corporally.

(Vers. 15.) Omnes nequitiae eorum in Galgal: quia ibi exosos habui eos. LXX similiter. In Galgal Saul unctus in regem est, Samuele iram Dei populo nuntiante (I Reg. X). Ibi, inquit, exosos habui eos, et sibi regem hominem postulantes, a meo imperio recesserunt. Sive quia Galgala idololatriae locus est, ubi omnia scelera commiserunt. Verum quia Galgala interpretatur revelatio, aut kylismoι (κυλισμοι), id est, volutabra, omnes malitias haereticorum dicit eo tempore revelandas, cum eis dederit Deus vulvam sterilem et ubera arentia, et viderint ignominiam suam. Et qui se jactabant per superbiam, quod ad excelsa conscenderint, devolventur in terram, sive ad inferos pertrahentur. Vere haeretici odio Dei digni sunt, qui loquuntur contra Dominum mendacium, de quibus dicit in consequentibus:

Propter malitiam adinventionum eorum de domo mea ejiciam eos. Non addam ut diligam eos: omnes principes eorum recedentes, sive inobedientes. Quod et Septuaginta similiter. Et de haereticis quidem non est dubium, quin de domo Dei ejecti sint, et non addat ut diligat eos, quamdiu in errore permanserint, omnesque principes eorum recedentes a Deo sunt, sive inobedientes, ut Valentinus, Marcion, et caeteri. Possumus principes haereticorum daemones dicere, qui vere a Deo recesserunt, et appellantur principes, juxta quod Dominus loquitur in Evangelio: Veniet princeps hujus mundi, et inveniet in me nihil (Joan. XIV, 30). Et Apostolus adversus potestates, principatus et rectores tenebrarum istarum pugnare nos dicit (Ephes. VI). Quaeritur autem juxta historiam, quomodo de domo sua ejecerit eos, id est, decem tribus, cum in domo Dei non fuerint? Sed domum Dei, vel terram sanctam appellabimus, in quam introducti sunt, vel falsum nomen Israelis, vel quod ad eos quasi ad populum Dei mittebantur prophetae. Quod autem non addat, ut diligat eos, et omnes reges Israel a Deo fuerint recedentes, perspicuum est: usque hodie enim permanent in captivitate. Alii hoc quod scriptum est, de domo mea ejiciam eos, ad regnum Juda referri arbitrantur, quod et ipsi ducendi sint in captivitatem. But how could it be adapted to them, non addat ut diligam eos, cum postea Jerosolymam sint reducti: et omnes principes eorum sint recedentes, cum legerimus David, Asa, Josaphat, Ezechiam, et Josiam reges fuisse justos? Unde ad Christi tempora transeundum est, quod in adventu ejus ejecti sint de domo Dei, et nequaquam salventur ut Israel, sed ut populus Christianus. Unde et Dominus fecit sibi flagellum de funiculis, et ejecit eos de templo: quia domum Patris ejus fecerant domum negotiationis (Joan. II).

(Verse 15.) "All their wickednesses are in Gilgal: because there I held them hated." The LXX similarly. In Gilgal Saul was anointed as king, while Samuel announced the wrath of God to the people (1 Kings 10). "There," he says, "I held them hated," and as they asked for a man as king for themselves, they departed from my empire. Or because Gilgal is a place of idolatry, where they committed all crimes. But because Gilgal is interpreted as "revelation," or *kylismoι* (κυλισμοι), that is, "wallowings," he says that all the malices of the heretics are to be revealed at that time, when God shall give them a sterile womb and dry breasts, and they shall see their ignominy. And those who were boasting through pride, that they had ascended to the high places, shall be rolled down to the earth, or dragged down to the lower regions. Truly the heretics are worthy of the hatred of God, who speak a lie against the Lord, of whom he says in what follows:

"On account of the malice of their inventions, I will cast them out of My house. I will not add to love them: all their princes are receding, or disobedient." Which the Seventy similarly [translated]. And concerning the heretics indeed there is no doubt but that they have been cast out of the house of God, and that He does not add to love them as long as they shall remain in error, and all their princes are receding from God, or disobedient, such as Valentinus, Marcion, and the rest. We can call the princes of the heretics demons, who truly have receded from God, and are called "princes," according to what the Lord speaks in the Gospel: "The prince of this world shall come, and shall find nothing in Me" (John 14:30). And the Apostle says that we fight against powers, principalities, and rulers of these darknesses (Ephesians 6). But it is asked according to history, how He has cast them out of His house, that is, the ten tribes, since they were not in the house of God? But we shall call the house of God either the holy land into which they were introduced, or the false name of Israel, or because the prophets were sent to them as if to the people of God. Moreover, that He does not add to love them, and that all the kings of Israel were receding from God, is clear: for even until today they remain in captivity. Others judge that this which is written, "I will cast them out of My house," refers to the kingdom of Judah, because they also were to be led into captivity. But how could it be adapted to them, "I will not add to love them," since afterwards they were brought back to Jerusalem: and "all their princes are receding," since we read that David, Asa, Jehoshaphat, Hezekiah, and Josiah were just kings? Whence one must pass over to the times of Christ, because at His advent they were cast out of the house of God, and are by no means saved as Israel, but as the Christian people. Whence also the Lord made for Himself a scourge of cords, and cast them out of the temple: because they had made the house of His Father a house of merchandise (John 2).

(Vers. 16 et 17.) Percussus est Ephraim: radix eorum exsiccata est: fructum nequaquam faciunt: quod et si genuerint, interficiam amantissima uteri eorum. Abjiciet eos Deus meus, quia non audierunt eum: et erunt vagi in nationibus. LXX: Doluit Ephraim radices suas: arefactus est, fructum nequaquam affert: quia et si genuerint, interficiam desiderabilia uteri eorum. Repellet eos Deus, quia non audierunt eum: et erunt vagi in nationibus. Metaphoram sumit ab arbore, cujus si radices aruerint, fructum afferre non poterit, et si paululum fecerit, statim in ipso flore siccabitur. Dicit autem de Ephraim, cujus radix aruit, quia Deum, in quo fundatus erat, perdidit, sive patres suos Abraham, Isaac, et Jacob, in quibus radicem miserat, habere non meruit: et propterea fructum justitiae non facit; quod et si fecerit, Interficiam, inquit, amantissima uteri ejus, juxta id quod supra dixerat: Si enutrierint filios suos, absque liberis eos faciam in hominibus: unde et abjecit eos Deus, et fecit ire captivos. Et erunt vagi in nationibus. Possumus hoc ipsum et de omnibus Judaeis dicere quorum quia principes a Deo recesserunt, commoventes populum, ut eum ad mortem expeterent: propterea ejecit eos de domo sua, et non addet, ut ultra diligit eos. Percussit radicem eorum et exsiccavit, et fructum ultra non faciunt: quod et si fecerint, et visi fuerint Scripturam sanctam, Legemque meditari, et quasi amantissimos filios aliquid scientiae atque doctrinae de suo corde protulerint, adversante Domino, succidentur. Abjecit enim eos Deus omnium prophetarum, quia non audierunt eum: et vagi erunt in nationibus, non habentes altare, non sedem, non civitatem propriam. Unde et David loquitur in psalmo: Ne occidas eos, ne quando obliviscantur populi mei: disperge illos in virtute tua (Psal. LVIII, 12). Et in alio loco: Secundum multitudinem impietatum eorum expelle eos, quoniam irritaverunt te, Domine (Psal. V, 12). De hac arbore etiam in Evangelio legimus: Jam securis ad radices arborum posita est. Omnis arbor quae non facit fructum bonum, excidetur et in ignem mittetur (Matt. III, 10). Haereticos fructus facere non posse virtutum, quia Dominum perdiderunt, super quo [Al. quod] juxta Apostolum radicati esse debuerant et fundati (Ephes. III), nemo dubitet: quod et si fecerint, et aliquos uteri sui fecunditate generarint, Domino adversante, morientur. Sive quia fructus eorum sunt universa quae fingunt, et de suo corde generant, arefient et peribunt: et erit cunctis perspicuum, siccam radicem fruges afferre non posse. Isti abjicientur, immo abjecti sunt a Deo: quia non audierunt eum dicentem: Ne transferas terminos quos posuerunt patres tui (Deut. XIX, 14).

(Verses 16 and 17.) "Ephraim is struck: their root is dried up: they shall by no means bear fruit: because even if they should beget, I will kill the most beloved [offspring] of their womb. My God will cast them away, because they did not hear Him: and they shall be wanderers among the nations." The LXX: "Ephraim has grieved his roots: he is dried up, he by no means brings forth fruit: because even if they should beget, I will kill the desirable [offspring] of their womb. God will repel them, because they did not hear Him: and they shall be wanderers among the nations." He takes a metaphor from a tree, whose roots if they have become parched, it will not be able to bring forth fruit, and if it should produce a little, it will immediately be dried up in the very flower. But he says this of Ephraim, whose root dried up because he lost God in whom he was founded, or he did not deserve to have his fathers Abraham, Isaac, and Jacob, in whom he had sent out his root: and therefore he does not produce the fruit of justice; because even if he should produce it, "I will kill," He says, "the most beloved of his womb," according to that which He had said above: "If they should bring up their children, I will make them without offspring among men": whence also God cast them away, and made them go as captives. And "they shall be wanderers among the nations." We can say this very thing also of all the Jews, whose princes because they receded from God, inciting the people so that they might seek Him for death: therefore He cast them out of His house, and will not add to love them further. He struck their root and dried it up, and they shall not bear fruit further: because even if they should do so, and should seem to meditate on the Holy Scripture and the Law, and should bring forth from their heart something of knowledge and doctrine as most beloved children, it shall be cut down, the Lord opposing it. For the God of all the prophets cast them away, because they did not hear Him: and they shall be wanderers among the nations, not having an altar, nor a seat, nor their own city. Whence also David speaks in a psalm: "Do not kill them, lest at any time my people should forget: scatter them in Your power" (Psalm 59:11). And in another place: "According to the multitude of their impieties expel them, because they have provoked You, O Lord" (Psalm 5:10). Concerning this tree we also read in the Gospel: "Now the axe is placed at the root of the trees. Every tree that does not make good fruit shall be cut down and cast into the fire" (Matthew 3:10). Let no one doubt that the heretics are unable to bear the fruits of virtues, because they have lost the Lord, upon whom [al. which] according to the Apostle they ought to have been rooted and founded (Ephesians 3): because even if they should do so, and should beget some by the fecundity of their womb, the Lord opposing it, they shall die. Or because their fruits are all the things which they fashion and beget from their heart, they shall become parched and perish: and it shall be clear to all, that a dry root cannot bring forth fruits. These shall be cast away, rather they have been cast away by God: because they did not hear Him saying: "Do not transfer the boundaries which your fathers placed" (Deuteronomy 19:14).

Et idcirco vagi erunt in nationibus, nunc ad has, non ad illas sententias transeuntes: dum non eis placet, quod semel repperint, sed semper vetera mutant novis, et ethnicorum imitantur errores.

(Cap. X.--Vers. 1.) Vitis frondosa Israel: fructus adaequatus est ei: secundum multitudinem fructus sui multiplicavit altaria: juxta ubertatem terrae suae exuberavit simulacris. LXX: Vitis frondosa Israel: fructus abundans in ea: secundum multitudinem fructuum suorum multiplicavit altaria: juxta bona terrae eorum aedificabunt titulos. Pro vite frondosa, Aquila interpretatus est, enydron (ἐνυδρον), quam nos aquosam, vel exoinon, possumus dicere, eo quod vini perdat saporem: Symmachus ulomanousan (ὕλομανοῦσαν), quae tota in frondibus creverit. Vites quae putatae a vinitore non fuerint, in flagella frondesque luxuriant, et humorem quem debuerant in vina mutare, vana frondium et foliorum ambitione disperdunt: istiusmodi vitis damnosa est agricolis. Talis fuit Israel, crescens in multitudine populorum, et non reddens fructus agricolae Deo debitos. Dicamus et aliter: Vitis frondosa sive juxta Septuaginta euklēmatousa (Ἰμᾶ½Ἰῖ»Ἰῖ¼Ἰ±Ἰ,,ἸζᾶἸῖ±), id est, bonas habens propagines, et flagella fructifera, multos botros attulit, et uvarum fecunditas, ramorum magnitudinem coaequavit: sed haec quae prius talis erat antequam offenderet Deum, postea abundantiam fructuum vertit in offensae multitudinem: ut quanto plures haberet populos, tanto plura aedificaret altaria, et abundantiam terrae numero vinceret idolorum. Pro simulacris, Septuaginta verterunt stēlas (ἸῖἸ,,ᾶ½μἸ»Ἰ±Ἰ), quas nos statuas, vel titulos appellamus, qui proprie daemonum sunt, aut hominum mortuorum.

Ita et haeretici dum essent in Ecclesia plantati, et crescerent in domo Dei, vocabantur vinea Sorec, et afferebant uberrimos fructus: postea vero quanto plures facti sunt, tanto sibi multiplicaverunt altaria, ut pro uno altari quod verum est, plures erroris sui aras exstruerent, et juxta ubertatem terrae suae exuberaverunt simulacris. Haereticorum terra fecunda est, qui a Deo acumen sensus et ingenii percipientes, ut bona naturae in Dei cultum verterent, fecerunt sibi ex his idola. Nullus enim potest haeresim struere, nisi qui ardentis ingenii est, et habet dona naturae; quae a Deo artifice sunt creata. Talis fuit Valentinus, talis Marcion, quos doctissimos legimus. Talis Bardesanes, cujus etiam philosophi admirantur ingenium. Isti ergo terrae suae bona verterunt in titulos mortuorum, quia omnis doctrina eorum non ad viventes refertur, sed ad mortuos, tam eos quos colunt, quam illos quos decipiunt.

And therefore they shall be wanderers among the nations, now passing over to these, now to those opinions: while what they have once found does not please them, but they always change old things for new ones, and imitate the errors of the ethnics [pagans].

(Chapter 10.---Verse 1.) "Israel is a leafy vine: fruit is matched to it: according to the multitude of its fruit it has multiplied altars: according to the richness of its land it has abounded with idols." The LXX: "Israel is a leafy vine: fruit is abundant in it: according to the multitude of its fruits it has multiplied altars: according to the good things of their land they shall build pillars." For "leafy vine," Aquila interpreted *enydron* (ἐνυδρον), which we can call "watery," or *exoinon*, because it loses the flavor of wine: Symmachus [interpreted] *ulomanousan* (ὕλομανοῦσαν), which has grown entirely in foliage. Vines which have not been pruned by the vinedresser luxuriate in shoots and foliage, and the moisture which they ought to have changed into wine, they waste in the vain ambition of foliage and leaves: a vine of this sort is damaging to the farmers. Such was Israel, growing in the multitude of peoples, and not rendering to God the farmer the fruits due. Let us speak also in another way: A leafy vine, or according to the Seventy *euklēmatousa* (εὐκληματοῦσα), that is, having good branches and fruitful shoots, brought many clusters, and the fecundity of the grapes equaled the size of the branches: but this [vine] which was such before it offended God, afterwards turned the abundance of fruits into a multitude of offense: so that by how many more peoples it had, by so many more altars it built, and it surpassed the abundance of the land by the number of idols. For "idols," the Seventy translated *stēlas* (στήλας), which we call "statues" or "pillars," which properly belong to demons or to dead men.

Thus also the heretics, while they were planted in the Church and grew in the house of God, were called the vine of Sorek, and brought forth most abundant fruits: but afterwards by how many more they were made, by so many have they multiplied altars for themselves, so that instead of one altar which is true, they would build many altars of their error, and according to the richness of their land they abounded with idols. The land of the heretics is fecund, who perceiving the sharpness of sense and of genius from God, so that they might turn the good things of nature into the worship of God, made idols for themselves from these. For no one can build a heresy, except he who is of a burning genius and has the gifts of nature, which were created by God the artificer. Such was Valentinus, such was Marcion, whom we read were most learned. Such was Bardesanes, whose genius even the philosophers admire. These therefore turned the good things of their land into pillars of the dead, because all their doctrine is not referred to the living, but to the dead, as much those whom they worship as those whom they deceive.

(Vers. 2.) Divisum est cor eorum: nunc interibunt: ipse confringet simulacra eorum: depopulabitur aras eorum. LXX: Diviserunt corda sua: nunc peribunt: ipse suffodiet altaria eorum: affligentur tituli eorum. Tradunt Hebraei hujusmodi fabulam, suspicionem suam Scripturarum auctoritate confirmantes: Quamdiu et reges et populi pariter vitulos aureos adorabant, et habebant in impietate consensum, non venit captivitas. Extremus rex decem tribuum fuit Osee, de quo scriptum est (IV Reg. XVII), quod fecerit quidem malum Osee in conspectu Domini, sed non sicut reges Israel, qui fuerunt ante eum, cujus nono anno Salmanasar, rex Assyriorum, cepit populum Israel, et eduxit eos in Assyrios, et habitare fecit juxta flumen Gozan in civitatibus Medorum. Quaeritur ergo quare sub pessimis regibus capti non fuerint, sed sub eo qui coeperat ex parte aliqua ad meliora converti? Ad quod haec inferunt: excusabat se primum populus, et dicebat, Regum paremus imperiis, nec possumus eorum resistere tyrannidi: colimus vitulos quos adorare compellimur. In diebus autem Osee ab eodem rege praeceptum est, ne tanto studio vituli colerentur, sed qui vellet iret in Jerusalem, et in Templo sacrificaret Deo; huic, aiunt, sententiae populus contradixit. Et hoc est, quod nunc dicit: divisum est cor eorum, hoc est, regis et populi, et nulla excusatione remanente, nunc interibunt, et tradentur aeternae captivitati; statim enim ut populus dissensit a rege, venit interitus. Quodque sequitur: ipse confringet simulacra eorum, de Deo dicit: arasque depopulabitur, non quia Deus ipse propria hoc fecerit manu, sed quod per hostes voluntas ejus expleta sit.

Haereticorum inter se corda divisa, et contrariis repugnare sentiis, etiam ipsi non negant, dum diversa sentiunt. Unde disperduntur, et confringet, sive suffodiet Dominus simulacra, vel altaria eorum, quae de suo corde finxerunt, et vastabit titulos, quibus singuli suis appellantur nominibus, et vocaverunt nomina sua super terras suas, ut nequaquam Christi Ecclesiae, sed illius vel illius esse dicantur.

(Vers. 3 et 4.) Quia nunc dicent, non est rex nobis: non enim timemus Dominum, et rex quid faciet nobis? Loquimini verba visionis inutilis, et ferietis foedus, et germinabit quasi amaritudo iudicium super sulcos agri. LXX: Propterea nunc dicent, non est rex nobis, quia non timuimus Dominum, rex autem quid faciet nobis? Loquens verba, occasiones mendaces: disponet testamentum, orietur sicut gramen iudicium super desertum agri. Postquam confregerit Deus simulacra Israel, et depopulatus fuerit aras, vel statuas eorum, et extrema captivitas venerit, dicent: Non est rex nobis.

(Verse 2.) "Their heart is divided: now they shall perish: He Himself shall break their idols: He shall lay waste their altars." The LXX: "They have divided their hearts: now they shall perish: He Himself shall dig down their altars: their pillars shall be afflicted." The Hebrews hand down a story of this sort, confirming their suspicion by the authority of the Scriptures: As long as both the kings and the peoples alike were worshipping the golden calves, and had a consensus in impiety, captivity did not come. The last king of the ten tribes was Hoshea, of whom it is written (2 Kings 17), that Hoshea indeed did evil in the sight of the Lord, but not as the kings of Israel who were before him; in whose ninth year Shalmaneser, king of the Assyrians, took the people of Israel, and led them out into the Assyrians, and made them dwell beside the river Gozan in the cities of the Medes. It is asked therefore why under the worst kings they were not captured, but under him who had begun in some part to be converted to better things? To which they bring in these things: at first the people excused themselves and said: "We obey the commands of the kings, nor can we resist their tyranny: we worship the calves which we are compelled to adore." But in the days of Hoshea it was commanded by the same king, that the calves should not be worshiped with such great zeal, but whoever wished should go to Jerusalem and sacrifice to God in the Temple; the people, they say, contradicted this opinion. And this is what he now says: "their heart is divided," that is, of the king and of the people, and no excuse remaining, now they shall perish, and be delivered to eternal captivity; for immediately as the people dissented from the king, destruction came. And what follows: "He Himself shall break their idols," he says of God: "and He shall lay waste the altars," not because God Himself did this with His own hand, but because His will was fulfilled through the enemies.

The heretics themselves do not deny that their hearts are divided among themselves, and that they fight against contrary opinions, while they feel diverse things. Whence they shall be destroyed, and the Lord shall break or dig down their idols, or their altars, which they have fashioned from their own heart, and He shall lay waste the pillars, by which individuals are called by their own names, and they have called their names over their lands, so that they may by no means be said to be of the Church of Christ, but of this one or that one.

(Verses 3 and 4.) "Because now they shall say: We have no king: for we do not fear the Lord, and what will a king do for us? Speak words of a useless vision, and you shall strike a covenant, and judgment shall bud like bitterness over the furrows of the field." The LXX: "Therefore now they shall say: We have no king, because we did not fear the Lord; but what will a king do for us? Speaking words, lying occasions: he shall arrange a testament, judgment shall arise like grass over the desert of the field." After God shall have broken the idols of Israel, and shall have laid waste their altars or statues, and the last captivity shall have come, they shall say: "We have no king."

Et ne in longum tempus putent sententiam protelari, addidit: Nunc dicent, quando vastabuntur, quando sentient Osee regem ultimum a se esse sublatum: ideo rex ablatum a nobis est, quia non timuimus Dominum verum regem: homo enim rex prodesse quid poterat? Dicite quid vultis, errores veteres suspirate, pollicemini vobis prospera, quae vertentur in contraria, foedus ferietis, nequaquam cum Deo, sed cum mendacio. Et post foedus, quod Septuaginta interpretati sunt, testamentum, germinabit vobis, non seges fecunda frumenti, non saltem jumentorum cibus, hordeum, non legumina varia, non vites quae fructus suos in musta desudant, non poma arbores germinabunt, quae humorem terrae in varios mutant saporis; sed orietur vobis amaritudo, immo amaritudinis iudicium, sive agrostis (ἀγρός, ἰσχυρὸν ἔρπον, ἰσχυρὸν), quam Latine in gramen vertimus. Est enim genus herbae calamo simile, quae per singula genicula fruticem sursum et radicem mittit deorsum, rursusque ipsi frutices et virgulta alterius herbae seminaria sunt, atque ita in brevi tempore si non imis radicibus effodiatur, totos agros veprium similes facit. Denique etiam si sicca ejus aliqua pars, dummodo geniculum habeat, super cultam terram ceciderit, omnia replet gramine. Haec diximus juxta LXX interpretes, caeterum in Hebraico ROS (רֹס) scriptum habet, quod in amaritudinem vertitur, hoc est, amaritudinis iudicium, de quo et Dominus loquitur in Evangelio: In iudicium ego in mundum istum veni (Joan. IX, 39): et de aliis scriptum est, quod recipiant amplius iudicium (Marc. XII).

Discipuli quoque contrariorum dogmatum, cum eorum fuerint contrita mendacia, et arae lucique subversi, sero dicent: Non habemus reges qui nobis prius imperaverant, quibus decipientibus, Dominum non timuimus; quid enim nobis profuit illos sequi, quorum in necessitate non sentimus auxilium? Haec loquentur quaerentes aliquam excusationem, ut non per se, sed per doctores pessimos errasse videantur. Unde et LXX verba eorum, excusationes falsas transtulerunt, quas propheta devitat, dicens: Ne declines cor meum in verba malitiae, ad excusandas excusationes in peccatis (Ps. CXL, 4). Libenter vitiis nostris applaudimus, et superati voluptatibus, obtendimus carnis infirmitatem, aut dura majorum imperia: unde verba et visiones haereticorum inutiles erunt. Et ferient foedus, nequaquam cum Deo, sed cum amaritudine, quae cum dies iudicii advenerit, germinabit super sulcos agri eorum, ut qui seminaverunt in gaudio, metant in lacrymis: qui riserunt, fleant: qui habuerunt consolationem, lugeant.

And lest they think the sentence is protracted for a long time, he added: "Now they shall say," when they shall be laid waste, when they shall feel that Hoshea the last king has been taken away from them: "therefore a king has been taken away from us, because we did not fear the Lord the true king: for what could a man as king be of use?" Say what you wish, sigh for old errors, promise yourselves prosperous things, which shall be turned into the contrary; you shall strike a covenant, by no means with God, but with a lie. And after the "covenant," which the Seventy interpreted "testament," there shall bud for you, not a fecund crop of wheat, not even the food of beasts, barley, not various legumes, not vines which sweat out their fruits into must, not fruit-bearing trees shall bud forth, which change the moisture of the earth into various flavors; but there shall arise for you bitterness, rather the judgment of bitterness, or *agrostis* (ἄγρωστις), which we translate into Latin as "grass" (*gramen*). For it is a genus of herb similar to a reed, which through individual joints sends out a shrub upward and a root downward, and again those very shrubs and twigs are the nurseries of another herb, and thus in a short time, if it is not dug up with the deepest roots, it makes entire fields similar to briars. Finally, even if some dry part of it, provided it has a joint, should fall upon cultivated earth, it fills everything with grass. We have said these things according to the LXX interpreters, otherwise in the Hebrew it has written *ROS* (רֹס), which is turned into bitterness, that is, the judgment of bitterness, of which also the Lord speaks in the Gospel: "For judgment I have come into this world" (John 9:39): and of others it is written, that they "receive more judgment" (Mark 12).

The disciples also of contrary dogmas, when their lies shall have been crushed, and their altars and groves overturned, shall say too late: "We do not have kings who previously commanded us, by whose deceptions we did not fear the Lord; for what did it profit us to follow those whose help we do not feel in necessity?" They shall speak these things seeking some excuse, so that they may seem to have erred not through themselves, but through the worst teachers. Whence also the LXX translated their words "false excuses," which the prophet avoids, saying: "Do not decline my heart into words of malice, to excuse excuses in sins" (Psalm 141:4). We willingly applaud our vices, and overcome by pleasures, we pretend the infirmity of the flesh, or the hard commands of our superiors: whence the words and visions of the heretics shall be useless. And they shall strike a covenant, by no means with God, but with bitterness, which when the day of judgment shall have arrived, shall bud over the furrows of their field, so that those who have sown in joy, may reap in tears: those who laughed, may weep: those who had consolation, may mourn.

LIBER TERTIUS.

109-110 Non ignoro, Pammachi, difficillimum me duodecim Prophetarum opus [Al. opusculum] cudere, certe interpretatum Latinis, et quod magis temeritatem nostram possit arguere, quam scientiam prodere. Sed quia tibi hortanti, immo imperanti, negare nihil possumus, et pro offerentium viribus in gazophylacium Dei, multorum divitias duo mulieris pauperis aera superarunt (Luc. XXI): quidquid possumus, primum Deo, deinde tibi, qui Dei es, solvimus: illiusque semper versiculi recordamur: Pollio et ipse facit nova carmina. Cumque apertum fautorem pro jure amicitiae esse te gaudeam, tacitum eruditionis tuae iudicium pertimesco: magisque te laudantem, quam adversarios detrahentes metuo. Illis enim aemulatio detrahit fidem, et non tam iudices quam accusatores vocandi sunt. Tu autem qui [Al. quod] diligis, nequaquam personarum, sed rerum promissam sententiam: quamquam et amor recipiat errorem, pulchrumque sit illud Θεοφράστου, quod Tullius magis ad sensum, quam ad verbum interpretatus est, τυφλὸν τὸ φιλοῦν περὶ τὸ φιλούμενον, id est, amantium caeca iudicia sunt. Attamen in istam partem peto magis ut labaris, non odio, sed amore. Tertium in Osee prophetam dictamus librum, et ad vaccas Bethaven usque pervenimus: nobisque interpretationis vela pandentibus, tu debes propheticum illud dicere: A quatuor ventis coeli veni, spiritus, ut celeri cursu varios insidiantium scopulos transeuntes, merces Dominicas, ex omni parte saeviente naufragio, ad portus tutissimos perferamus.

(Vers. 5 et 6.) Vaccas Bethaven coluerunt habitatores Samariae, quia luxit super eum populus ejus: et aeditui ejus super eum exsultaverunt in gloria ejus, quia migravit ab eo. Siquidem et ipse in Assur delatus est, munus regi ultori, confusio Ephraim capiet: confundetur Israel in [Al. a] voluntate sua. LXX: Apud vitulum domus ὧν morabuntur qui habitant in Samaria: quia luxit populus ejus super eum. Et sicut irritaverunt illum, gaudebunt super gloria ejus: quia translata est ab eo, et ipsum in Assyrios ligantes, tulerunt munera regi Jarib in domo. Ephraim suscipiet confusio-nem: confundetur Israel in consilio suo.

BOOK THREE.

109-110 I am not unaware, Pammachius, that I am forging a most difficult work [Al. opusculum] on the twelve Prophets, certainly interpreted for the Latins, and what could more argue our temerity than betray the knowledge. But because we can deny nothing to you who exhort, nay rather command, and according to the strength of those offering into the treasury of God, the two small coins of the poor woman surpassed the riches of many (Luke 21): whatever we can, we pay first to God, then to you, who are of God: and we always remember that verse: "Pollio himself also makes new poems." And while I rejoice that you are an open supporter by right of friendship, I dread the silent judgment of your erudition: and I fear you praising more than adversaries disparaging. For emulation detracts faith from those, and they are to be called not so much judges as accusers. You however who [Al. because] love, bring forth a sentence by no means of persons, but of things: although love also may receive error, and beautiful is that of Theophrastus, which Tully interpreted more according to the sense than according to the word, *typhlòn tò philoûn perì tò philoúmenon*, that is, the judgments of lovers are blind. Yet in that part I ask rather that you slip, not from hatred, but from love. We are dictating the third book on the prophet Hosea, and we have arrived even to the cows of Bethaven: and as we open the sails of interpretation, you ought to say that prophetic word: "Come, spirit, from the four winds of heaven," so that passing by a swift course the various rocks of those lying in wait, we may carry through the Lord's merchandise, with shipwreck raging on every side, to the safest ports.

(Verses 5 and 6.) "The inhabitants of Samaria worshipped the cows of Bethaven, because its people mourned over it: and its temple-servants exulted over it in its glory, because it migrated from it." Indeed it also was carried into Assur, a gift to the avenging king; confusion shall seize Ephraim: Israel shall be confounded in [Al. from] its own will. The LXX: "By the calf of the house of On shall they dwell who inhabit Samaria: because its people mourned over it." And as they provoked him, they shall rejoice over its glory: because it was transferred from him, and binding it for the Assyrians, they carried gifts to king Jarib in the house. Ephraim shall receive confusion: Israel shall be confounded in its own counsel.

Quae sit Bethaven, pro qua LXX transtulerunt, domum Ὠν, et qui sit rex Jarib, qui interpretatur ultor, supra plenius disputavimus. In Bethaven igitur, id est, Bethel, vaccas aureas coluerunt habitatores Samariae, quas cum irrisione non vitulos sexus masculini, sed vaccas, id est, feminas appellavit: ut videlicet Israel non solum deos vitulos, sed deas vaccas coleret. Et ut ostenderet vaccas Bethaven, unum in Bethel vitulum sentiendum, non intulit, luxit super eis populus, sed, super eo, id est, vitulo aureo. Si autem luxit populus, quare aeditui ejus super eo exsultaverunt? Tradunt Hebraei vitulos aureos a sacerdotibus 111 furto esse sublato, et pro his aeneos et deauratos repositos. Cum igitur lugeret populus tempore necessitatis et angustiae, etiam vitulos aureos inter munera caetera Assyriis regibus et maxime regi Sennacherib ab Israel rege esse directos, exsultabant aeditui, quod fraus eorum nequaquam posset argui vel deprehendi. Et hoc est quod ait, aeditui ejus, id est, vituli, super eo exsultaverunt in gloria populi, hoc est, in vitulo, quem habebant pro gloria; quia migrasset ab eo, id est, a populo, et translatus esset ad Assyrios. Et ut sciamus, inquirunt, hoc esse quod dicitur, perspicue sequens versus ostendit: Siquidem ipse in Assur delatus est, munus regi ultori. Statimque sequitur: Confusio Ephraim capiet, et confundetur Israel in voluntate sua, sive, in consilio suo. Deprehensa enim fraus deauratorum vitulorum regi Israel litteris indicatur, et unde se placere aestimaverant, inde vel maxime confunduntur, et offendunt eos quibus munera miserant, aestimantes [Al. aestimantium] non furto sacerdotum, sed fraude regum atque consilio hoc esse perfectum. Legimus in Regum volumine, regem Israel Manahen regi Assyriorum Phul mille argenti talenta misisse, ut esset manus ejus cum eo, id est, ut ei praeberet auxilium, inter quae nonnulli arbitrantur etiam vitulos aureos esse directos. Pro Jarib in praesenti loco Symmachus interpretatus est ὑπερμάχοντι, id est praesuli et defensori.

Juxta spiritalem intelligentiam laborandum est, quomodo omnia haereticis coaptemus. Vacca Bethaven, sive, domus Ὠν, quod interpretatur labor, coluerunt haeretici, qui se in custodia mandatorum Dei, hoc est, Samaria habitare jactabant, dieque judicii quando germinabit quasi amaritudo judicium super sulcos agri, lugebit populus super eum, hoc est super vitulum, et super dogma perversum, quod putabat Deum.

What Bethaven is, for which the LXX translated "the house of On," and who king Jarib is, who is interpreted as "avenger," we have discussed more fully above. In Bethaven therefore, that is, Bethel, the inhabitants of Samaria worshipped the golden cows, which with mockery he called not calves of the masculine sex, but cows, that is, females: so that evidently Israel would worship not only gods as calves, but goddesses as cows. And to show that by the "cows of Bethaven," one calf in Bethel is to be understood, he did not bring in, "its people mourned over them," but, "over it," that is, over the golden calf. But if the people mourned, why did its temple-servants exult over it? The Hebrews hand down that the golden calves were taken away by the priests 111 by theft, and bronze and gilded ones were replaced for these. When therefore the people mourned in the time of necessity and anguish, and also the golden calves were directed by the king of Israel among other gifts to the Assyrian kings and especially to king Sennacherib, the temple-servants exulted, because their fraud could by no means be argued or detected. And this is what he says, "its temple-servants," that is, of the calf, "exulted over it in the glory of the people," that is, in the calf, which they had for glory; because it had migrated from it, that is, from the people, and had been transferred to the Assyrians. And that we may know, they say, that this is what is said, the following verse clearly shows: "Indeed it also was carried into Assur, a gift to the avenging king." And immediately follows: "Confusion shall seize Ephraim, and Israel shall be confounded in its own will," or, "in its own counsel." For the detected fraud of the gilded calves is indicated by letters to the king of Israel, and whence they had estimated themselves to please, from there they are even especially confounded, and they offend those to whom they had sent gifts, who estimated [Al. it being estimated] that this was accomplished not by the theft of the priests, but by the fraud and counsel of the kings. We read in the book of Kings, that Manahem the king of Israel sent to Phul the king of the Assyrians a thousand talents of silver, so that his hand might be with him, that is, that he might provide help to him, among which some think even the golden calves were directed. For Jarib in the present place Symmachus translated *hypermáchonti*, that is, "to the protector" and "defender."

According to the spiritual intelligence one must labor how we may adapt all things to heretics. The heretics worshipped the cows of Bethaven, or, of the house of On, which is interpreted "labor," who boasted that they dwelt in the custody of the commands of God, that is, Samaria, and on the day of judgment when judgment shall bud like bitterness over the furrows of the field, the people shall mourn over it, that is over the calf, and over the perverse dogma, which it thought was God.

Sed et aeditui, non dixit, exsultaverunt, sed exsultaverunt, ad praeteritum tempus referens super gloria sua, qua quondam gloriosa confixerant, eo quod migrasset populus a Deo, sive quod ipsa gloria Dei migrasset a populo, a quo fuerat derelicta. Quidquid autem loquuntur haeretici, et pulchro sermone componunt, 112 mittunt munera regi suo diabolo, ad illum cuncta referentes, unde confusio eos capiet in aeternum, et confundentur in voluntatibus suis. Quidam et supra et in praesenti loco in commentariis suis scriptum reliquit, regem Jarib, id est, ultorem, Christum intelligendum. Quod nobis omnino displicet. Impium enim est quod juxta historiam intelligitur de rege Assyrio, juxta tropologiam ad Christum referri.

(Vers. 7 et 8.) Transire fecit Samaria regem suum quasi spumam super faciem aquae, et disperdentur excelsa idoli, peccatum Israel. LXX: Projecit Samaria regem suum sicut cremum super faciem aquae, et auferentur arae ὦν, peccata Israel. Pro spuma, quam LXX et Theodotio φρύγανον, id est, cremum, transtulerunt aridas, scilicet herbas siccaeque virgulta, quae camino et incendio praeparantur, Symmachus posuit ἐπίζεμα, volens ostendere ferventis ollae superiores aquas, et in spumam bullasque assurgentes, quas Graeci πομφόλυγας vocant. Sicut igitur spuma, quae super aquam est, cito dissolvitur: sic regnum decem tribuum velociter finietur, et peribunt excelsa, id est, BAMOTH (), de quibus scriptum est: Verumtamen adhuc populus immolabat et adolebat in excelsis (III Reg. XXII, 44). Ipsa autem excelsa ὦν sunt, sive AVEN (), id est, idoli, quod interpretatur inutile, quod idolum et inutile peccatum est Israel. Dissipato autem idolo et excelsis ejus.

(Vers. 9.) Lappa et tribulus ascendet super aras eorum, et dicent montibus, operite nos, et collibus, cadite super nos. LXX: Spinae et tribuli ascendent super altaria eorum, et dicent montibus, operite nos, et collibus, cadite super nos. Signum ultimae solitudinis, ut ne parietes quidem et extrema aedificiorum vestigia relinquantur. Eo tempore, dicent montibus, operite nos, et collibus, cadite super nos. Quod Dominus in ultimo tempore captivitatis Judaicae dicit esse complendum. Quidquid ergo nunc contra decem tribus, sive contra omnem dicitur Israel, sciamus τυπικῶς etiam ad totum populum posse transferri, ut quando Romani ceperint Jerusalem, et subverterint templum, sive cum judicii dies venerit, ut alii suspicantur, 113 dicant magno horrore metuentes, montibus, operite nos, et collibus, cadite super nos, mori magis optantes quam cernere quae afferunt mortem.

But also the temple-servants, he did not say, "shall exult," but "exulted," referring to a past time over their own glory, which they had formerly gloriously fashioned, because the people had migrated from God, or because the very glory of God had migrated from the people, by whom it had been forsaken. Whatever however the heretics speak, and compose with beautiful speech, 112 they send gifts to their king the devil, referring all things to him, whence confusion shall seize them forever, and they shall be confounded in their own wills. A certain one both above and in the present place in his commentaries left written, that king Jarib, that is, the avenger, is to be understood as Christ. Which altogether displeases us. For it is impious that what according to history is understood concerning the Assyrian king, according to tropology should be referred to Christ.

(Verses 7 and 8.) "Samaria made its king to pass away like foam over the face of the water, and the high places of the idol, the sin of Israel, shall be destroyed." The LXX: "Samaria cast forth its king like dry brushwood over the face of the water, and the altars of On, the sins of Israel, shall be taken away." For "foam," which the LXX and Theodotion translated *phryganon*, that is, "dry brushwood," namely dry herbs and dry twigs, which are prepared for the furnace and fire, Symmachus placed *epizema*, wanting to show the upper waters of a boiling pot, and those rising into foam and bubbles, which the Greeks call *pompholygas*. Just as therefore the foam, which is upon the water, is quickly dissolved: so the kingdom of the ten tribes shall be swiftly finished, and the high places, that is, BAMOTH, shall perish, concerning which it is written: "But yet the people sacrificed and burnt incense in the high places" (1 Kings 22:43). Moreover, the high places themselves are of On, or AVEN, that is, of the idol, which is interpreted "useless," which idol and useless thing is the sin of Israel. Moreover, when the idol and its high places are scattered.

(Verse 9.) "The bur and the thistle shall ascend over their altars, and they shall say to the mountains: cover us; and to the hills: fall upon us." The LXX: "Thorns and thistles shall ascend over their altars, and they shall say to the mountains: cover us; and to the hills: fall upon us." A sign of the last solitude, so that not even the walls and the last traces of the buildings are left. At that time, "they shall say to the mountains: cover us, and to the hills: fall upon us." Which the Lord says is to be fulfilled in the last time of the Judaic captivity. Whatever therefore is now said against the ten tribes, or against all Israel, let us know that it can also be transferred typically to the whole people, so that when the Romans shall have taken Jerusalem, and shall have overturned the temple, or when the day of judgment shall have come, as others suspect, 113 they shall say with great horror, fearing, to the mountains: "cover us," and to the hills: "fall upon us," desiring rather to die than to behold what things bring death.

Sed et spiritalis nequitiae Samaria, quae se a populo Dei diviserat, fecit regem suum transire velociter, sermonem videlicet haereticorum, atque doctrinam quasi spumam, sive cremum super faciem aquae, quorum aliud dum videtur, repente dissolvitur, aliud facile est tollere de aquarum summitatibus, et in ignem mittere. Tales sunt haeretici spumantibus verbis tumentes, et arsura praecepta Christi baptismati ac sermonibus illius commiscentes. Quae omnia pertransibunt, et verba magnifica in quibus laboraverunt, quod interpretatur *ὠν*, illico dispergentur, in quibus peccavit Israel: tantaque erit solitudo doctrinae pessimae, ut spinas et tribuli ascendant super aras eorum. Spinās et tribulos ibi nasci, ubi agrorum nulla cultura est, omnibus patet. Istaе spinas sunt, quae suffocant sementem, et crescere non sinunt quae nascuntur in manu temulenti, quas pro uva fecit Israel. Dominus enim exspectavit ut faceret uvas, et fecit spinas, sive labruscam habentem uvae similitudinem, et amaro gustu vescentium ora torquentem. Ideo cum iudicii tempus advenerit, et fuerint cuncta subversa, dicent montibus, quos prius excelsos putabant, et magistris quondam suis, operite nos: collibusque, cadite super nos. Sed quia in montibus posuit, operite nos: et in collibus, cadite, sacratius aliquid explanandum est. Montibus, id est, sanctis qui veram habent et non fictam altitudinem, dicent: operite nos. Beati enim quorum opertae sunt iniquitates (Psal. XXXI). Et collibus qui non habent altitudinem naturalem, quos dudum putabant habere aliquid summitatis, loquentur: cadite super nos: montes enim operient, et colles cadent: haec autem fient prae pavore et incredibili formidine, per quam et montes et colles humiliabuntur.

(Vers. 9, 10.) Ex diebus Gabaa peccavit Israel: ibi steterunt. Non comprehendet eos in Gabaa praelium super filios iniquitatis: Juxta desiderium meum corripiam eos: congregabuntur super eos populi, cum corripientur 114 super duas iniquitates suas. LXX: Ex quo colles sunt, peccavit Israel: ibi steterunt: non comprehendit eos in colle bellum super filios iniquitatis: venit ut corripere[et] eos: et congregabuntur super illos populi, quando correpti fuerint in duabus iniquitatibus suis. Ex eo die quo uxorem Levitae turpiter atque crudeliter interfecit Benjamin in urbe Gabaa, peccavit mihi omnis Israel (Judic. XIX): non quia ultus est injuriam, et scelus sanguine vindicavit; sed quia dolore maritali prosilivit ad pugnam, et sacrilegium in Deum suum noluit vindicare: eo quod in domo Michae ephod et theraphim quae pro idolis adorabantur, neglexerint.

But also the Samaria of spiritual wickedness, which had divided itself from the people of God, made its king to pass away swiftly, namely the word and doctrine of the heretics like foam, or dry brushwood over the face of the water, of which one while it is seen, is suddenly dissolved, the other is easy to take from the tops of the waters, and to cast into the fire. Such are the heretics swelling with foaming words, and mixing the soon-to-be-burnt precepts of Christ with His baptism and words. All which things shall pass away, and the magnificent words in which they labored, which is interpreted On, shall instantly be scattered, in which Israel sinned: and so great shall be the solitude of the worst doctrine, that thorns and thistles shall ascend over their altars. That thorns and thistles are born there, where there is no culture of the fields, is manifest to all. These are the thorns, which choke the seed, and do not allow those things to grow which are born in the hand of a drunkard, which Israel made instead of the grape. For the Lord expected that it would make grapes, and it made thorns, or wild grapes having the likeness of a grape, and twisting the mouths of those eating with a bitter taste. Therefore when the time of judgment shall have arrived, and all things shall have been overturned, they shall say to the mountains, which they formerly thought high, and to their former teachers: "cover us"; and to the hills: "fall upon us." But because in the mountains he placed, "cover us," and in the hills, "fall," something more sacred is to be explained. To the mountains, that is, to the saints who have true and not feigned height, they shall say: "cover us." For "blessed are they whose iniquities are covered" (Psalm 32:1). And to the hills which do not have natural height, whom they lately thought to have some summit, they shall speak: "fall upon us": for the mountains shall cover, and the hills shall fall: moreover these things shall happen for fear and incredible dread, through which both mountains and hills shall be humbled.

(Verses 9, 10.) "From the days of Gibeah Israel has sinned: there they stood. The battle in Gibeah against the children of iniquity shall not overtake them: According to my desire I will chastise them: peoples shall be gathered over them, when they shall be chastised 114 over their two iniquities." The LXX: "From when the hills are, Israel has sinned: there they stood: the war in the hill against the children of iniquity did not overtake them: he came to chastise [Al. to corrupt] them: and peoples shall be gathered over them, when they shall have been chastised in their two iniquities." From that day on which Benjamin shamefully and cruelly killed the wife of the Levite in the city of Gibeah, all Israel has sinned to me (Judges 19): not because it avenged the injury, and vindicated the crime with blood; but because it leaped forth to battle by marital grief, and would not vindicate the sacrilege against its God: because they neglected the ephod and teraphim in the house of Micah which were adored as idols.

Hic igitur stetit Israel: ibi suum repressit gradum, ne ultra ambularet in viis Domini: idcirco non eos comprehendet propter Gabaa praelium, sive captivitas, sicut ipsi putant; ibi enim bene fecerunt ut persequerentur filios iniquitatis; sed corripiam, inquit, eos atque erudiam tota animi mei voluntate, et congregabo adversus illos populorum multitudinem, quia duas fecerunt iniquitates, vindicando hominem, et Dei sui injuriam negligendo. Sive duas iniquitates: quia primum peccaverunt in idolis Michae, secundo in vitulis Jeroboam: vel certe duas vitulos Samariae in Dan et Bethel, possumus duas iniquitates appellare, de quibus et Jeremias loquitur: Duo pessima fecit populus meus: dereliquerunt fontem aquae vivae, et foderunt sibi lacus contritos, qui non possunt aquas continere (Jerem. II, 13). Hae duae iniquitates contra duo Decalogi erupere praecepta, in quibus dicitur: Ego Dominus Deus tuus: non erunt tibi dii alii absque me (Exod. X, 2, 3).

Septuaginta Gabaa, colles interpretati sunt: A diebus ergo collium peccavit Israel: quando montes Ecclesiae dereliquit, et ad colles, sive clivos descendit haereticos: doctiorem se putans quam Ecclesia est, et sublimius aliquid reperisse: ibi steterunt, hoc est, in errore perseveraverunt. Quodque sequitur: Non comprehendet eos in colle praelium, quidam sic interpretati sunt: quia genuerunt filios iniquitatis, et de Ecclesia recedentes, coeperunt esse in collibus, cum persecutio advenerit, non eos comprehendet praelium, diabolo suos impugnare nolente. Alii ita: Quoniam ex diebus collium peccavit Israel, et ibi stetit et ultra ambulare non potuit: nonne oportet eum in collibus a praelio comprehendi? Nonne debent pugnare adversus eum viri Ecclesiastici, ut illos destruant super filios iniquitatis? qui si fuerint comprehensi et superati, ultra generare non poterunt. Simulque Dominus pollicetur, quod corripiat eos atque erudiat, ut cum superati fuerint magistri, congregentur adversus eos discipuli sui, quos ante deceperant, et videant correptionem propter duas iniquitates, quia et Ecclesiam fontem Domini reliquerunt, et foderunt sibi lacus contritos, speluncas scilicet haereticorum, qui non possunt aquas, id est, doctrinam Salvatoris et sacramentum baptismi continere.

Here therefore Israel stood: there it repressed its step, lest it should walk further in the ways of the Lord: therefore the battle, or captivity, shall not overtake them on account of Gibeah, as they themselves think; for there they did well that they should pursue the children of iniquity; but I will chastise, he says, and instruct them with the whole will of my mind, and I will gather against them a multitude of peoples, because they have committed two iniquities, by vindicating a man, and neglecting the injury of their God. Or two iniquities: because first they sinned in the idols of Micah, second in the calves of Jeroboam: or certainly the two calves of Samaria in Dan and Bethel, we can call two iniquities, of which also Jeremiah speaks: "My people have done two worst things: they have forsaken the fountain of living water, and have dug for themselves broken cisterns, which cannot contain waters" (Jeremiah 2:13). These two iniquities erupted against two precepts of the Decalogue, in which it is said: "I am the Lord thy God: there shall not be other gods to thee beside me" (Exodus 20:2, 3).

The Seventy interpreted Gabaa as "hills": From the days therefore of the hills Israel has sinned: when it left the mountains of the Church, and descended to the heretical hills, or slopes: thinking itself more learned than the Church is, and to have found something more sublime: "there they stood," that is, they persevered in error. And what follows: "The battle in the hill shall not overtake them," some have so interpreted: because they begot children of iniquity, and receding from the Church, they began to be in the hills, when the persecution shall have arrived, the battle shall not overtake them, the devil 115 being unwilling to impugn his own. Others thus: Since from the days of the hills Israel has sinned, and there it stood and could not walk further: must it not be overtaken by battle in the hills? Must not Ecclesiastical men fight against it, that they may destroy them over the children of iniquity? who if they shall have been overtaken and overcome, shall be able to beget no further. And at the same time the Lord promises, that He chastises them and instructs them, so that when the teachers shall have been overcome, their disciples, whom they had previously deceived, may be gathered against them, and see the chastisement on account of the two iniquities, because they both left the Church the fountain of the Lord, and dug for themselves broken cisterns, the dens namely of heretics, who cannot contain the waters, that is, the doctrine of the Savior and the sacrament of baptism.

(Vers. 11.) Ephraim vitula docta diligere tritutam: et ego transivi super pulchritudinem colli ejus, et ascendam super Ephraim: arabit Judas: confringet sibi sulcos Jacob. LXX: Ephraim vitula (sive vacca: etenim quod Hebraice dicitur EGLA (), id est, μόσχος et δάμαλις, utrumque significat), Ephraim ergo vitula edocta diligere contentionem: ego autem veniam super pulchritudinem colli ejus: superponam Ephraim, et reticebo Judam: roborabitur sibi Jacob. Locus iste, immo omnia quae hoc capitulum sequuntur, magnis obscuritatibus involuta sunt. Unde et nos qui explanare conamur, et prudens simul lector attendat, ut si non veritatem, quod difficillimum est, saltem suspicionem verisimilium investigare valeamus. Hanc habet consuetudinem sermo divinus, ut per tropologiam et metaphoram historiae exprimat veritatem. Igitur Ephraim similis est vaccae vel vitulae, quae a juventute sua didicit aream terere, et ferreos orbes super acervos segetum trahere, ut paleae a tritico separentur: et non solum didicit, verum nimia consuetudine coepit amare, quod docta est. Et ego, inquit, transivi super pulchritudinem colli ejus. Quia ergo Ephraim vacca vel vitula 116 diligit aream terere, ego, inquit, transivi super pulchritudinem colli ejus, et tumentes cervicum toros jugo imposito edomui. Quid memorem Legis jugum? ipse ascendi super eam, et me ita laborante, Judas, hoc est, duae tribus coeperunt arva scindere vomere, et in sulcos terram reclinare. Portante autem jugum Ephraim, et arante Juda, confregit sibi sulcos Jacob. Hic Jacob ad distinctionem Israel et Judae, duodecim tribus intelligamus: quod coeperint aratris [Al. rastris] glebas frangere, terramque comminuere: ut emollita recipiat sementem, et fecunda post modicum seges pullulet.

Pro tritura, vel area, contentionem Septuaginta transtulerunt, et est sensus: Quia Ephraim non vult Legis recipere jugum, ego transibo et ascendam super pulchritudinem colli ejus: ut diseat contentiosa vacca atque lasciviens laborare, quod non vult. Judas autem arabit sponte sua: quia habet templum, et moratur in lege, ut tota certatim duodecim tribus arva praeparent ad serendum. Quodque sequitur juxta eosdem Septuaginta; Superponam Ephraim: et reticebo Judam, roborabitur sibi Jacob, hic esse sensus potest: Ephraim qui contentiosus est et non vult Legis onera portare, imponam captivitatem. Judam autem parumper relinquam, et nihil loquar de eo: quicumque autem tam de Ephraim, quam de Juda mea praecepta servaverit, roborabitur sibi et vocabitur Jacob.

(Verse 11.) "Ephraim is a heifer taught to love threshing: and I passed over the beauty of its neck, and I will mount over Ephraim: Judah shall plow: Jacob shall break for himself the furrows." The LXX: "Ephraim is a heifer (or cow: for what in Hebrew is called EGLA, that is, *móschos* and *dámalis*, signifies both), Ephraim therefore is a heifer taught to love contention: but I will come upon the beauty of its neck: I will put someone upon Ephraim, and I will keep Judah silent: Jacob shall be strengthened for himself." This place, nay all things which follow this chapter, are involved in great obscurities. Whence both we who attempt to explain, and the prudent reader should attend at the same time, so that if not the truth, which is most difficult, at least we may be able to investigate the suspicion of the likely things. Divine speech has this custom, that through tropology and metaphor it expresses the truth of history. Therefore Ephraim is similar to a cow or heifer, which from its youth has learned to tread the floor, and to draw iron wheels over the heaps of crops, so that the chaff may be separated from the wheat: and it not only learned, but by excessive custom it began to love what it was taught. And I, he says, passed over the beauty of its neck. Because therefore Ephraim the cow or heifer 116 loves to tread the floor, "I," he says, "passed over the beauty of its neck," and I tamed the swelling muscles of the necks with a yoke imposed. Why should I mention the yoke of the Law? I myself mounted over it, and while I was thus laboring, Judah, that is, the two tribes began to cut the fields with the plowshare, and to recline the earth into furrows. Moreover, with Ephraim bearing the yoke, and Judah plowing, Jacob broke for himself the furrows. Here by Jacob, for the distinction of Israel and Judah, let us understand the twelve tribes: that they began to break the clods with plows [Al. rakes], and to crumble the earth: so that being softened it may receive the seed, and after a little while a fecund crop may sprout.

For "threshing," or "floor," the Seventy translated "contention," and the sense is: Because Ephraim does not wish to receive the yoke of the Law, I will pass over and mount over the beauty of its neck: so that the contentious and wanton cow may learn to labor, which it does not wish. Moreover, Judah shall plow of his own accord: because he has the temple, and stays in the law, so that the whole twelve tribes together may emulously prepare the fields for sowing. And what follows according to the same Seventy; "I will put someone upon Ephraim: and I will keep Judah silent, Jacob shall be strengthened for himself," this can be the sense: Upon Ephraim who is contentious and does not wish to bear the burdens of the Law, I will impose captivity. Moreover, I will leave Judah for a little while, and I will speak nothing concerning him: but whoever shall have kept my precepts from Ephraim as well as from Judah, shall be strengthened for himself and shall be called Jacob.

Secundum ἀναγωγήν hoc dici potest, quod Ephraim qui eruditus fuit in lege Dei, ut tereret aream Scripturarum, et meditaretur in ea die ac nocte, coepit diligere contentionem et jugum Legis abjicere, et contendere contra Ecclesiasticos in subversionem audientium. Unde Dominus elevatam cervicem et sibi sublimia promittentem, vel jugo premet, vel ipse transiens calcabit pedibus suis, et ascendet super eum, ut sciat se habere Dominum. Sive: Retinebo, inquit, Judam. Non enim sani indigent medico, sed qui male habent (Luc. V). Jacob vero qui interpretatur supplantator, et quotidie supplantat vitia atque peccata, et accipit primitiva fratris sui, et haeres paternae possessionis est, et dormit in Bethel, quod interpretatur domus Dei, sulcos glebasque confringet, ut molli sinu jactatam sementem terra suscipiat, et faciat centum modios hordei, sive, ut habetur in Hebraeo, centuplum. Neque enim credendum est quod patriarcha Isaac hordeo studuerit, et non frumento. Usque hodie vir Ecclesiasticus Jacob glebas historiae et litterae duritiam confringet in partes, et spiritualiter dividit, ut possint fruges reddere spirituales. Quod quidem et Dominum fecisse legimus, ut quinque Legis panes, quos integros populus comedere non poterat, in frusta concerperet: ut per apostolorum manus vescendos credentibus daret (Luc IX). Quod autem dicit juxta Septuaginta, roborabitur sibi Jacob, ostendit sibi omnem laborantem laborare, ut fructus capiat sempiternos.

(Vers. 12.) Seminate vobis in justitia, metite in ore misericordiae. Innovate vobis novale: tempus autem requirendi Dominum, cum venerit qui docebit vos justitiam. LXX: Seminate vobis in justitia, vindemiate fructum vitae: illuminate vobis lumen scientiae, quoniam est tempus: quaerite Dominum, donec veniant fruges justitiae vobis.

Servat ab agricolis semel coeptam translationem. Dixerat Ephraim vitulam edoctam trituram areae amare ac diligere, et se ascendisse super collum ejus, et arasse Judam, et confregisse sulcos, sive glebas Jacob. Nunc praecipit ut seminent sibi per poenitentiam, et seminent in justitia, id est, in Lege, metantque in misericordia, id est, in gratia Evangelii. Ibi enim: Oculum pro oculo, dentem pro dente (Exod. XXI): hic legimus: Qui te percusserit in dexteram maxillam, praebe ei et alteram (Matt. V, 39). Cumque seminaveritis in justitia, et messueritis in misericordia, innovate vobis laeta novalia.

According to the anagoge this can be said, that Ephraim who was instructed in the law of God, so that he might tread the floor of the Scriptures, and meditate in it day and night, began to love contention and to cast off the yoke of the Law, and to contend against the Ecclesiastical men for the subversion of the hearers. Whence the Lord will either press with a yoke the elevated neck promising sublime things to itself, or He Himself passing over will trample it with His feet, and will mount over him, so that he may know that he has a Lord. Or: "I will retain," he says, "Judah. For the healthy do not need a physician, but those who are ill" (Luke 5). But Jacob who is interpreted "supplanter," and daily supplants vices and sins, and receives the birthright of his brother, and is heir of the paternal 117 possession, and sleeps in Bethel, which is interpreted "house of God," shall break the furrows and clods, so that the earth may receive the cast seed in its soft bosom, and may make a hundred measures of barley, or, as it is had in the Hebrew, a hundredfold. For it is not to be believed that the patriarch Isaac applied himself to barley, and not to wheat. Until today the Ecclesiastical man Jacob breaks the clods of history and the hardness of the letter into parts, and spiritually divides them, so that they may be able to return spiritual fruits. Which indeed we read that the Lord also did, so that he might pluck into fragments the five loaves of the Law, which the whole people could not eat whole: so that he might give them to be eaten through the hands of the apostles to those believing (Luke 9). Moreover, that he says according to the Seventy, "Jacob shall be strengthened for himself," shows that everyone laboring labors for himself, so that he may receive everlasting fruits.

(Verse 12.) Sow for yourselves in justice, reap in the mouth of mercy. Renew for yourselves the fallow land: for it is the time to seek the Lord, until he comes who will teach you justice. LXX: Sow for yourselves in justice, vintage the fruit of life: illuminate for yourselves the light of knowledge, since it is the time: seek the Lord, until the fruits of justice come to you.

He preserves the translation once begun from the farmers. He had said that Ephraim, the heifer taught to tread the threshing floor, loves and cherishes it, and that he had mounted upon its neck, and that Judah had plowed, and that Jacob had broken the furrows, or the clods. Now he commands that they sow for themselves through repentance, and sow in justice, that is, in the Law, and reap in mercy, that is, in the grace of the Gospel. For there: "An eye for an eye, a tooth for a tooth" (Exod. 21): here we read: "He who strikes you on the right cheek, offer him the other also" (Matt. 5:39). And when you have sown in justice, and reaped in mercy, renew for yourselves joyful fallow lands.

Redditque causas cur seminent, cur metant, cur innovent laeta novalia. Tempus, inquit, requirendi Dominum est, cum venerit, Christus atque Salvator, qui docebit vos justitiam, quam nunc speratis in Lege: Finis enim Legis Christus est ad justitiam omni operanti bonum (Rom. X).

Pro eo quod nos diximus, metite in ore misericordiae, Septuaginta transtulerunt, vindemiate fructum vitae: magisque semini convenit messio, quam vindemia: fructus autem vitae ipse est, qui et lignum vitae. Et 118 pro eo quod nos posuimus, innovate vobis novale, illi verterunt, illuminate vobis lumen scientiae, ut ex operibus atque mandatis Legis notitiam habere mereamur, juxta illud quod in quodam libro legimus: Desiderasti sapientiam: serva mandata, et Dominus dabit eam tibi (Eccli. I, 33). Qui enim mandata in opera verterit, seminat in justitia, et metet ex ea fructus vitae. Unde et alibi legimus: Mandatum Domini lucidum illuminans oculos (Psal. XVIII, 9). Et Isaias ad Dominum dicit: Lux praecepta tua super terram. Et in alio loco: A mandatis tuis intellexi (Psal. CXVIII).

(Vers. 13.) Arastis impietatem, iniquitatem messuistis: comedistis frugem mendacii. LXX: Quid reticetis impietates, et iniquitates ejus vindemiastis: comedistis fructum mendacem.

Cogor contra voluntatem meam saepius de Hebraeae linguae proprietatibus disputare: neque enim rhetorum more sententias repetimus, verba construimus, et audientes vel legentes in laudes nostras declamationibus suscitamus: sed quae obscura sunt, maxime alienae linguae hominibus explanare nitimur. Supra ubi nos interpretati sumus, arabit Judas, in Hebraico legitur JEROS per JOD primam litteram, quam Septuaginta VAU putantes, interpretati sunt, et tacebo. Nunc quoque in Hebraeo scriptum est ARASTHEM, quod nos vertimus, arastis: pro quo Septuaginta transtulerunt, quid reticetis: simili errore quo supra, silentium pro aratione interpretantes.

Est autem sensus iste dictorum: Super collum vitulae Ephraim contentiosae amantisque trituram ego transivi, et ego ascendi, ut, arante Juda, et confregit sulcos, Jacob tereret aream, et solis ferret calorem. Monuique eos ut seminarent in justitia, et meterent in misericordia, et facerent sibi novalia: tempusque requirendi Dominum illud esse cognoscerent, quo venturus est qui docebit nos justitiam.

And he renders the causes why they should sow, why they should reap, why they should renew joyful fallow lands. The time, he says, for seeking the Lord is when he comes, Christ and the Savior, who will teach you justice, which you now hope for in the Law: "For the end of the Law is Christ for justice to every one that works good" (Rom. 10).

Instead of what we said, "reap in the mouth of mercy," the Seventy translated, "vintage the fruit of life": and reaping is more suitable to seed than vintaging: but the fruit of life is he himself, who is also the tree of life. And 118 instead of what we placed, "renew for yourselves the fallow land," they translated, "illuminate for yourselves the light of knowledge," so that from the works and commands of the Law we may deserve to have knowledge, according to that which we read in a certain book: "You have desired wisdom: keep the commandments, and the Lord will give it to you" (Ecclus. 1:33). For he who turns the commandments into works, sows in justice, and shall reap from it the fruits of life. Whence also we read elsewhere: "The commandment of the Lord is clear, enlightening the eyes" (Psalm 18:9). And Isaiah says to the Lord: "Thy precepts are light upon the earth." And in another place: "From thy commandments I have understood" (Psalm 118).

(Verse 13.) "You have plowed impiety, you have reaped iniquity: you have eaten the fruit of a lie." The LXX: "Why do you keep silent about his impieties, and have vintaged his iniquities: you have eaten a lying fruit."

I am compelled against my will to dispute more often concerning the properties of the Hebrew language: for we do not repeat sentences in the manner of rhetoricians, construct words, and rouse the hearers or readers into our praises by declamations: but we strive to explain those things which are obscure, especially to men of a foreign language. Above, where we translated, "Judah shall plow," in the Hebrew it is read JEROS with the first letter JOD, which the Septuagint, thinking it to be VAU, interpreted as "and I will be silent." Now also in the Hebrew it is written ARASTHEM, which we have translated, "you have plowed": for which the Septuagint translated, "why do you keep silent": by a similar error as above, interpreting "silence" for "plowing."

But the sense of the words is this: Over the neck of the heifer Ephraim, contentious and loving threshing, I have passed, and I have mounted, so that, Judah plowing and breaking the furrows, Jacob might tread the threshing floor, and alone might bear the heat. And I admonished them that they should sow in justice, and reap in mercy, and make for themselves fallow lands (*novalia*): and they should know that the time for seeking the Lord is that in which he who shall teach us justice is about to come.

Me haec jubente, et volente de laetis novalibus fructus justitiae ac misericordiae accipere, araverunt impietatem, qua egerunt impie contra Dominum, relinquentes Creatorem, et colentes idola, et messuerunt iniquitatem, de malo semine malas fruges recipientes, de quibus fecerunt non solum panem subcinericium, sed fraudulentum atque mendacem, qui vana spe deciperet comedentem.

Istiusmodi sunt haeretici, qui arant sermone composito, et protegunt vel tacent impietatem: ne impietas esse videatur, sed credatur pietas. Unde quia dixerunt in corde suo, non est Deus (Psal. XIII), corrupti sunt et abominabiles facti sunt, et messuerunt, sive vindemiaverunt iniquitates. Quomodo enim radix omnium malorum est avaritia (I Tim. VI): sic peccatorum scelerumque cunctorum radix est impietas, quam qui araverit, sive seminaverit, metet iniquitates. Qui igitur araverunt impietatem, et messuerunt iniquitates, comederunt fructum mendacii: omnia quae falsa sunt deceptis populis praedicantes, ut non quaerant panem verum, qui de coelo descendit: sed panem mendacii, qui suffocat et interficit devorantes.

(Vers. 14 et 15.) Quia confisus es in viis tuis: in multitudine fortium tuorum consurget tumultus in populo tuo, et omnes munitiones tuae vastabuntur: sicut vastatus est Salmana a domo ejus, qui vindicavit [Vulgat. judicavit] Baal in die praelii, matre super filios allisa, sic fecit vobis Bethel a facie malitiae nequitiarum vestrarum. LXX: Quia sperasti in curribus tuis, in multitudine fortitudinis tuae, consurget perditio in populo tuo, et omnia murata tua abibunt; sicut principes Salmana de domo Jerobaal in diebus belli, matrem super filios alliserunt, sic faciam vobis, domus Israel, a facie malitiarum vestrarum.

Ideo comedistis frugem mendacii, et in cunctis quae proposuistis, spes vos vana decepit; quia confisus es, o Ephraim, in viis idololatriae tuae: hae sunt enim viae tuae, et in multitudine fortium tuorum, non in Deo habens spem, sed in exercitus robore. Itaque consurget tumultus in populo tuo, quod Hebraice dicitur, SAON, id est, sonitus et fremitus ululantis exercitus, quibus clamantibus, omnes munitiones tuae vastabuntur, et ea quae munita arbitrabaris et tuta, patebunt hostibus, et sic vastabuntur, quomodo vastatus est atque contritus Salmana princeps Madianitarum, qui interfectus est a domo Jerobaal (Judic. VIII). Haud dubium quin Gedeonem significet, qui ex eo quod destruxit fanum Baal, lucumque succidit, et ille se vindicare non potuit, cognomentum Jerobaal sortitus est, id est, ulciscatur se Baal; ut quomodo Salmana interfecit filios coram matribus suis, ipsis quoque matribus deinceps interfectis: sic et filii tui, o Ephraim, te praesente interficiantur, qui et ipse trucidandus es.

While I was commanding these things, and wishing to receive the fruits of justice and mercy from the joyful fallow lands, they plowed impiety, by which they acted impiously against the Lord, forsaking the Creator, and worshipping idols, and they reaped iniquity, receiving from a bad seed bad fruits, from which they made not only bread baked under ashes (*subcinericio panem*), but fraudulent and lying bread, which would deceive the one eating with a vain hope.

Of such a kind are the heretics, who plow with a composed speech, and protect or keep silent about impiety: lest it should seem to be impiety, but may be believed to be piety. Whence because "they said in their heart, there is no God" (Ps. 13:1), they are corrupted and become abominable, and they reaped, or vintaged, iniquities. For as the root of all evils is avarice (1 Tim. 6): so the root of all sins and crimes is impiety, which he who shall have plowed or sown, shall reap iniquities. Therefore those who have plowed impiety, and reaped iniquities, have eaten the fruit of a lie: preaching all things that are false to deceived peoples, so that they may not seek the true bread, which came down from heaven: but the bread of a lie, which suffocates and kills those who devour it.

(Verses 14 and 15.) "Because thou hast trusted in thy ways: in the multitude of thy strong ones a tumult shall arise in thy people, and all thy fortresses shall be laid waste: as Salmana was laid waste by his house, who avenged [Vulg. judged] Baal in the day of battle, the mother being dashed upon the children, so Bethel has done to you because of the face of the malice of your wickednesses." The LXX: "Because thou hast hoped in thy chariots, in the multitude of thy strength, destruction shall arise in thy people, and all thy walled places shall depart; as the princes Salmana from the house of Jerobaal in the days of war, dashed the mother upon the children, so will I do to you, house of Israel, because of the face of your malices."

Therefore you have eaten the fruit of a lie, and in all things that you proposed, a vain hope deceived you; because thou hast trusted, O Ephraim, in the ways of thy idolatry: for these are thy ways, and in the multitude of thy strong ones, not having hope in God, but in the strength of the army. And so a tumult shall arise in thy people, which in Hebrew is called SAON, that is, the sound and roaring of a howling army, at whose shouting, all thy fortresses shall be laid waste, and those things which thou didst think fortified and safe, shall be open to the enemies, and shall be so laid waste, as Salmana the prince of the Midianites was laid waste and crushed, who was slain by the house of Jerobaal (Judges 8). There is no doubt but that it signifies Gideon, who from the fact that he destroyed the shrine of Baal, and cut down the grove, and he [Baal] could not avenge himself, obtained the surname Jerobaal, that is, "let Baal avenge himself"; so that as Salmana slew the children before their mothers, the mothers themselves being afterwards slain: so also thy children, O Ephraim, shall be slain in thy presence, who art also thyself to be slaughtered.

Quaerimus, ubi scriptum sit, quod Salmana matrem super filiis occiderit: legimus in Iudicum libro loquente Gedeone ad principem Madian: Quomodo absque liberis fecit gladius tuus multas matres, ita sine filiis erit inter mulieres mater tua (Iudic. VIII).

Sicut igitur vastatus est Salmana ab Jerobaal, quem male quidam arbitrantur Jeroboam filium Nabath, qui decem tribubus praefuit, et vastatus est, ut in Hebraeo continetur, ab ARBEL, id ipsum significante, quod et Jerobaal, sed breviori disertiorique sermone: sic fecit vobis, o Israel, a facie malitiarum vestrarum Bethel, in qua vitulum aureum posuistis, et estis venerati Aegyptios deos. Pro Bethel, quod interpretatur domus Dei, LXX transtulerunt domus Israel, quod in Hebraeo penitus non habetur.

Evasimus utcumque de confragosis locis: nunc in altum vela tendentes, allegoriae pelagus transeamus. Quia confisus es, o Ephraim, in viis, sive, in curribus tuis, de quibus scriptum est: Hi in curribus et hi in equis: nos autem in nomine Domini Dei nostri magnificabimur (Psal. XIX, 8): et confisus es in multitudine fortium tuorum, quos tibi falsa scientia roborasti: ideo consurget tumultus et sonitus in populo tuo. Quidquid enim loquuntur haeretici, non habent vocem sententias explicantem, sed tumultum clamoremque et sonitum. Et omnes munitiones tuae, sive quae murata sunt, vastabuntur (non enim testimoniis Scripturarum, sed arte dialectica, et argumentis philosophorum munita sunt atque constructa) sicut vastatus est quondam Salmana a Gedeone, matre super filiis interfecta. Cujus historiae et octogesimus secundus psalmus meminit: ubi inter caeteros duces Madian etiam Salmana fuisse commemorat, dicens: Fac eis, Domine, haud dubium quin eos significet qui contra Dominum inierunt pactum sive testamentum, sicut Madian et Sisarae (Ps. LXXXII, 10, 13). Et post reliqua: Pone, inquit, principes eorum sicut Oreb et Zeb, et Sebee, et Salmana, omnes principes eorum qui dixerant: haereditate possidemus sanctuarium Dei. Et in hoc eodem psalmo duces haeticorum describuntur, qui altare Dei sibi vindicare conati sunt. Quodque sequitur: Sicut fecit vobis, Bethel, a facie malitiae nequitiarum vestrarum, proprie haeticorum principibus coaptatur, quod eis fecerit Bethel quam ipsi vocant Bethel, hoc est, domum Dei, et falsam Ecclesiam; ut sit sensus: Sic vobis faciet Ecclesia vestra quam vocatis domum Dei: caeterum ex quo a vobis tenetur, appellanda est Bethaven, id est, domus idoli, propter multitudinem malitiarum vestrarum.

We ask, where it is written, that Salmana killed the mother upon the children: we read in the book of Judges Gideon speaking to the prince of Midian: "As thy sword has made many mothers without children, so shall thy mother be without children among women" (Judges 8).

As therefore Salmana was laid waste by Jerobaal, whom some wrongly think to be Jeroboam the son of Nebat, who presided over the ten tribes, and was laid waste, as is contained in the Hebrew, by ARBEL, signifying that same thing as Jerobaal, but in a shorter and more eloquent speech: so Bethel has done to you, O Israel, because of the face of your malices, in which you placed the golden calf, and have worshiped Egyptian gods. Instead of Bethel, which is interpreted "house of God," the LXX translated "house of Israel," which is not found at all in the Hebrew.

We have escaped as it were from rugged places: now stretching our sails into the deep, let us cross the sea of allegory. "Because thou hast trusted," O Ephraim, "in thy ways," or, "in thy chariots," concerning which it is written: "These in chariots and these in horses: but we shall be magnified in the name of the Lord our God" (Ps. 19:8): and thou hast trusted in the multitude of thy strong ones, whom thou hast strengthened for thyself with false knowledge: therefore a tumult and sound shall arise in thy people. For whatever heretics speak, they do not have a voice explaining sentences, but tumult and clamor and sound. "And all thy fortresses," or those things which are walled, "shall be laid waste" (for they are not fortified and constructed by the testimonies of the Scriptures, but by dialectic art, and the arguments of philosophers) "as once Salmana was laid waste" by Gideon, the mother being killed upon the children. Of which history also the eighty-second Psalm makes mention: where among the other leaders of Midian it commemorates that Salmana was also there, saying: "Do to them, Lord," no doubt signifying those who entered into a pact or testament against the Lord, as of Midian and Sisera (Ps. 82:10, 13). And after the rest: "Make," he says, "their princes like Oreb and Zeeb, and Zebah, and Salmana, all their princes who said: we possess the sanctuary of God by inheritance." And in this same psalm the leaders of the heretics are described, who tried to avenge the altar of God for themselves. And that which follows: "As Bethel has done to you, because of the face of the malice of your wickednesses," is properly adapted to the princes of the heretics, because Bethel did to them what they themselves call Bethel, that is, the "house of God," and the false Church; so that the sense may be: So shall your Church do to you, which you call the house of God: otherwise from the time it is held by you, it is to be called Bethaven, that is, "house of the idol," because of the multitude of your malices.

(Cap. XI.---Vers. 1 et 2.) Sicut mane transiit, pertransit rex Israel: quia puer Israel, et dilexi eum, et ex Aegypto vocavi filium meum: vocaverunt eos: sic abierunt a facie eorum: Baalim immolabant, et simulacris sacrificabant. LXX: Mane projecti sunt, projectus est rex Israel, quia parvulus Israel, et ego dilexi eum, et ex Aegypto vocavi filios suos. Sicut vocavi eos, ita abierunt a facie mea ipsi: Baalim immolabant, et sculptilibus adolebant.

Diversis figuris eundem explicat sensum. Qui supra dixerat: Transire fecit Samaria regem suum quasi spumam super faciem aquae; eo quod spuma et bullae in aquarum summitatibus natantes celeriter dissolvantur: nunc eandem rem sub alia ponit similitudine. Sicut enim ortus aurorae et diluculum et principium diei, quod appellatur mane, inter noctis solisque viciniam transit celeriter; ita ut finiatur nox et clarescat dies: sic rex Israel, id est, decem tribuum velociter transiet.

Exponitque beneficia quae in ipsum contulerit Deus. Dum, inquit, esset puer et parvulus, et captus in Aegypto teneretur, intantum eum dilexi, ut mitterem servum meum Moysen, et ex Aegypto vocarem filium meum, de quo dixi in alio loco: Filius primogenitus meus Israel (Exod. IV). Et quia Israel singulariter quidem dicitur, sed pluraliter intelligitur: quomodo et populus et Ephraim et Judas: siquidem in numero singulari multus est numerus, qui hoc numero continetur, veteris recordatur historiae, quod vocaverit quidem eos per Moysen et Aaron, qui vocaverunt eos, ut egrederentur de Aegypto: ipsi vero vocati ab eis recesserunt a facie eorum, vertentes ei terga, et mentis duritiam gestu corporis indicantes. Nec eis suffecit vocantes contemnere, nisi immolarent Baal et sculptilibus suis, sive simulacris adolerent incensum. Adorasse eos Baal primum sub Achab rege Israel legimus, qui Sidonii regis filiam Jezabel duxit uxorem, et Babylonium ac Phoenicis idolum transtulit in Samariam. Ergo distantia peccata temporibus, uno sermone conjungit: quomodo primum vocati sint de Aegypto et appellati filii, deinde in solitudine recesserint a Deo, Beelphegor magis colentes, quam Deum, et postea in terra sancta Baalim et Astaroth, et caeteris idolis servierint. Et transire haereticos instar diluculi, et regem eorum diabolum, vel haeresiarcham intelligimus, quos in infantia (quando crediderunt in Ecclesia, et erant parvuli, et Christi nomine censebantur) dilexit eos Deus, et vocavit illos de tribulatione et tenebris Aegypti. Vocavit autem per apostolos et doctores Ecclesiae. Cumque a meis, inquit, ducibus sint vocati, recesserunt a facie eorum, et adoraverunt Beelphegor, hoc est, suis vitiis et libidini servierunt, et postea immolabant Baalim et simulacris, quae sibi confinxerant.

(Chapter 11.---Verses 1 and 2.) "As the morning passes away, so passes the king of Israel: because Israel was a child, and I loved him, and out of Egypt I called my son: they called them: so they went away from their face: they sacrificed to Baalim, and offered sacrifice to idols." The LXX: "In the morning they were cast away, cast away was the king of Israel, because Israel was a little child, and I loved him, and out of Egypt I called his sons. As I called them, so they went away from my face: they sacrificed to Baalim, and burnt incense to graven things."

He explains the same sense with various figures. He who had said above: "Samaria has made her king to pass away as froth upon the face of the water"; for the reason that froth and bubbles swimming on the summits of the waters are quickly dissolved: now he puts the same thing under another similitude. For just as the rising of the aurora and the dawn and the beginning of the day, which is called "morning," passes quickly between the vicinity of the night and the sun; so that the night is finished and the day becomes bright: so the king of Israel, that is, of the ten tribes, shall pass quickly.

And he sets forth the benefits which God conferred upon him. While, he says, he was a child (puer) and a little one, and was held captive in Egypt, I loved him so much, that I sent my servant Moses, and called my son out of Egypt, concerning whom I said in another place: "Israel is my firstborn son" (Exod. 4:22). And because Israel is indeed said singularly, but is understood plurally: as also the "people" and "Ephraim" and "Judah": since in the singular number there is a great number, which is contained in this number, he recalls the ancient history, that he called them indeed through Moses and Aaron, who called them, that they might go out of Egypt: but they, having been called by them, withdrew from their face, turning their backs to him, and indicating the hardness of their mind by the gesture of the body. Nor was it enough for them to despise those calling them, unless they immolated to Baal and burnt incense to their graven things, or idols. We read that they first adored Baal under Ahab king of Israel, who took to wife Jezebel the daughter of the Sidonian king, and transferred the Babylonian and Phoenician idol into Samaria. Therefore he joins sins distant in times in one speech: how they were first called out of Egypt and called sons, then in the solitude they withdrew from God, worshiping Beelphegor rather than God, and afterwards in the holy land served Baalim and Astaroth, and the rest of the idols. And we understand that the heretics pass like the dawn, and their king the devil, or the heresiarch, whom in their infancy (when they believed in the Church, and were little ones, and were reckoned by the name of Christ) God loved them, and called them from the tribulation and darkness of Egypt. Moreover, he called them through the apostles and doctors of the Church. And when they were called by my leaders, he says, they withdrew from their face, and adored Beelphegor, that is, they served their own vices and lust, and afterwards immolated to Baalim and to idols, which they had fashioned for themselves.

Singuli enim haereticorum habent deos suos, et quodcumque simulaverint, quasi sculptile colunt atque conflatile. Pro eo quod nos diximus: Ex Aegypto vocavi filium meum (Matth. II), Septuaginta transtulerunt: Ex Aegypto vocavi filios ejus, quod in Hebraico non habetur: nullique dubium est, Matthaeum de hoc loco sumpsisse testimonium juxta Hebraicam veritatem. Ergo qui detrahunt nostrae translationi, dent Scripturam, de qua Evangelista hoc testimonium sumpserit, et interpretatus sit in Domino Salvatore, quando de Aegypto reductus est in terram Israel. Et cum invenire non quiverint, desinant rugare frontem, adducere supercilium, crispare nares, digitis concrepare. Hunc locum in septimo volumine Julianus Augustus quod adversum nos, id est, Christianos evomuit, calumniatur, et dicit: quod de Israel scriptum est, Matthaeus evangelista ad Christum transtulit, ut simplicitati eorum, qui de gentibus crediderant, illuderet. Cui nos breviter respondebimus: Primum Matthaeum Evangelium Hebraeis litteris edidisse, quod non poterant legere nisi hi qui ex Hebraeis erant. Ergo non propterea fecit, ut illuderet ethnicis. Sin autem Hebraeis illudere voluit, aut stultus, aut imperitus fuit: stultus, si apertum finxit mendacium: imperitus, si non intellexit, de quo haec dicerentur. Stultitiam ipsum volumen excusat, quod prudenter ordinateque compositum est: imperitum non possumus dicere, quem ex aliis testimoniis Scripturarum scientiam Legis habuisse cognoscimus. Superest ut illud dicamus quod ea quae *typikōs* praecedunt in aliis, juxta veritatem et adimpletionem referantur ad Christum: quod Apostolum in duobus montibus Sina et Sion, et in Sara et Agar fecisse cognovimus. Neque enim non est Sina mons, et non est Sion: non fuit Sara, et non fuit Agar; quia haec apostolus Paulus ad duo retulit Testamenta (Gal. IV). Sic igitur hoc quod scriptum est: Parvulus Israel, et dilexi eum, et ex Aegypto vocavi filium meum, dicitur quidem de populo Israel, qui vocatur ex Aegypto, qui diligitur, qui eo tempore post errorem idololatriae quasi infans et parvulus est vocatus: sed perfecte refertur ad Christum. Nam et Isaac in typo Christi fuit quod futurae mortis ligna sibi ipse portaverit (Genes. XXII): et Jacob quia Liam dolentem oculos, et Rachel pulchram habuerit uxorem (Gen. XXIX). In Lia quae major erat, caecitatem intelligimus Synagogae, in Rachel pulchritudinem Ecclesiae: et tamen qui ex parte typi fuerunt Domini Salvatoris, non omnia quae fecisse narrantur, in typo ejus fecisse credendi sunt. Typus enim partem indicat: quod si totum praecedat in typo, jam non est typus, sed historiae veritas appellanda est. Haec breviter ut in Commentariis diximus: nunc ad reliqua recurramus.

For each of the heretics has his own gods, and whatever they have simulated, they worship as a graven thing and a molten image. Instead of what we said: "Out of Egypt I called my son" (Matt. 2:15), the LXX translated: "Out of Egypt I called his sons," which is not found in the Hebrew: and no one doubts that Matthew took the testimony from this place according to the Hebrew truth. Therefore those who detract from our translation, let them give the Scripture from which the Evangelist took this testimony, and interpreted it in the Lord the Savior, when he was brought back from Egypt into the land of Israel. And when they are unable to find it, let them cease to wrinkle the forehead, to draw up the eyebrow, to curl the nostrils, to snap the fingers. Julianus Augustus, in the seventh volume which he vomited against us, that is, the Christians, calumniates this place, and says: that what was written concerning Israel, the evangelist Matthew transferred to Christ, that he might mock the simplicity of those who had believed from the Gentiles. To whom we shall briefly respond: First, that Matthew published the Gospel in Hebrew letters, which no one could read except those who were of the Hebrews. Therefore he did not do it for the purpose of mocking the ethnics. But if he wished to mock the Hebrews, he was either a fool or unskilled: a fool, if he fashioned an open lie: unskilled, if he did not understand of whom these things were said. The volume itself excuses the foolishness, which is composed prudently and orderly: we cannot call him unskilled, whom we know from other testimonies of the Scriptures to have had the knowledge of the Law. It remains for us to say that those things which precede typically (*typikōs*) in others, according to the truth and fulfillment are referred to Christ: which we have known the Apostle to have done in the two mountains Sinai and Sion, and in Sarah and Hagar. For it is not that Sinai is not a mountain, and Sion is not: Sarah was not, and Hagar was not; because the apostle Paul referred these to the two Testaments (Gal. 4). So therefore this which is written: "Israel was a child, and I loved him, and out of Egypt I called my son," is said indeed of the people of Israel, who is called out of Egypt, who is loved, who at that time after the error of idolatry was called as if an infant and a little one: but it is perfectly referred to Christ. For Isaac also was in a type of Christ in that he himself carried the wood of his future death (Gen. 22): and Jacob because he had Leah, sore of eyes, and Rachel the beautiful wife (Gen. 29). In Leah, who was the elder, we understand the blindness of the Synagogue, in Rachel the beauty of the Church: and yet those who were in part types of the Lord the Savior, are not to be believed to have done all things which they are narrated to have done in a type of him. For a type indicates a part: because if the whole should precede in a type, it is no longer a type, but is to be called the truth of history. These things briefly as we have said in the Commentaries: now let us return to the rest.

(Vers. 3, 4.) Et ego quasi nutritius Ephraim, portabam eos in brachiis meis, et nescierunt quod curarem eos. In funiculis Adam traham eos, in vinculis charitatis. Et ero eis quasi exaltans jugum super maxillas eorum, et declinavi ad eum ut vesceretur. LXX: Et ego colligavi [Al. collocavi] Ephraim, suscepi eum super brachium meum; et non cognoverunt ut sanarem illos in corruptione hominum: extendi eos in vinculis charitatis meae. Et ero illis, quasi dans alapas homo super maxillas ejus: et respiciam ad eum praevalens ei.

Multum inter se Hebraicum et Septuaginta interpretum editio dissonant. Tentemus igitur juxta Hebraeos historiam; juxta LXX, anagōgēn texere. Qui supra dixerat: puer Israel et dilexi eum, et ex Aegypto vocavi filium meum; et postea intulit quod perpetraverit nefas, Baalim immolabant, et simulacris sacrificabant, nunc narrat quo Israel amore dilexerit, secundum illud quod in Deuteronomio legitur: Portavit te Dominus Deus tuus, ut solet homo gestare parvulum filium suum, in omni via, per quam ambulasti, donec venires ad locum istum (Deut. I, 31). Et in alio loco: Expandit alas suas et assumpsit eum, atque portavit in humeris suis (Ibid. XXXII, 11). Ego, inquit, qui pater eram, nutritius factus sum, et parvulum meum in ulnis meis ipse portabam, ne laederetur in solitudine, et ne vel aestu vel tenebris terreretur, in die nubes eram, in nocte ignis columna (Exod. XIII): ut quos protexeram, meo illustrarem et sanarem lumine, cumque peccassent, et fecissent sibi vituli caput, dedi locum poenitentiae, et ignoraverunt quod curarem eos, et vulnus idololatriae quadraginta annorum spatio obducerem, et pristinae redderem sanitati. Curavi autem eos propter funiculos et vincula charitatis, quibus mihi Abraham, Isaac, et Jacob astrinxeram. Pro Adam enim Aquila et Symmachus et Septuaginta et Theodotio, homines transtulerunt: ut dicerent, in funiculis hominum traham eos, in vinculis charitatis. Quodque sequitur: Ero eis quasi exaltans jugum, pro quo interpretatus est Symmachus: et putaverunt quod imponerem jugum super maxillam eorum, dupliciter accipitur: aut abstuli ab eis jugum cunctarum per circuitum nationum: aut Legem meam quasi gravissimum jugi pondus arbitrati sunt. Et dedi eis escam manna in deserto (Exod. XVI), quo vescerentur, hoc est enim, quod ait, declinavi ad eum, ut vesceretur: pro quo interpretatus est Symmachus, et declinavi ad eum cibos. Non quod Deus ad eum declinaverit, sed quod cibum mannae ad eum fecerit declinare.

(Verses 3 and 4.) "And I was like a foster-father to Ephraim, I carried them in my arms, and they knew not that I healed them." In the cords of Adam I will draw them, in the bonds of charity. And I will be to them as one raising the yoke over their jaws, and I turned to him that he might eat. The LXX: "And I bound [Al. placed] Ephraim, I received him upon my arm; and they did not know that I might heal them in the corruption of men: I extended them in the bonds of my charity. And I will be to them, as a man giving slaps (alapas) over his jaws: and I will look to him prevailing over him."

The Hebrew and the edition of the Septuagint translators differ much among themselves. Let us try, therefore, to weave the history according to the Hebrews; and according to the LXX, an anagoge (anagōgēn). He who said above: "Israel was a child and I loved him, and out of Egypt I called my son"; and afterwards added that he perpetrated wickedness, "they sacrificed to Baalim, and offered sacrifice to idols," now relates with what love he cherished Israel, according to that which is read in Deuteronomy: "The Lord thy God carried thee, as a man is wont to carry his little son, in all the way by which thou hast walked, until thou camest to this place" (Deut. 1:31). And in another place: "He expanded his wings and assumed him, and carried him on his shoulders" (Ibid. 32:11). I, he says, who was father, was made a foster-father (nutritius), and I myself carried my little one in my arms, lest he should be hurt in the solitude, and lest he should be terrified either by the heat or by the darkness; in the day I was a cloud, in the night a pillar of fire (Exod. 13): so that those whom I had protected, I might illustrate and heal with my light; and when they had sinned, and made for themselves the head of a calf, I gave a place of repentance, and they were ignorant that I healed them, and during the space of forty years I covered over the wound of idolatry, and restored them to their former health. Moreover, I healed them on account of the cords and bonds of charity, with which I had bound Abraham, Isaac, and Jacob to me. For instead of "Adam," Aquila and Symmachus and the Septuagint and Theodotion translated "men": so that they would say, "in the cords of men I will draw them, in the bonds of charity." And that which follows: "I will be to them as one raising the yoke," for which Symmachus interpreted: "and they thought that I would impose a yoke upon their jaw," is taken in two ways: either I took away from them the yoke of all the nations round about: or they thought my Law was like a very heavy weight of a yoke. And I gave them the food of manna in the desert (Exod. 16), by which they might be fed; for this is what he says, "I turned to him, that he might eat": for which Symmachus interpreted, "and I turned to him foods." Not that God turned to him, but that he made the food of manna turn to him.

Aliter: Intantum dilexi eos, et tam clemens pastor fui, ut morbidam ovem humeris meis ipse portarem (Luc. XV): ipsi vero ignoraverunt quod mea illos passione curarem: et qui amator sum omnium hominum, traherem eos ad credendum in vinculis charitatis, juxta illud quod in Evangelio scriptum est: Nemo venit ad me, nisi Pater qui misit me traxerit eum (Joan. VI, 44). Et arbitrati sunt jugum meum leve, esse gravissimum: et declinavi ad eos deserens regna coelorum, ut cum eis vescerer, assumpta forma hominis, sive dedi eis esum Corporis mei: ipse et cibus et conviva.

Transeamus ad intelligentiam spiritualem, juxta Septuaginta duntaxat interpretes: ne si utrumque et secundum historiam, et secundum anagōgē voluerimus exponere, tendamus libri magnitudinem. Illis immolantibus Baalim quae de suo corde finxerunt, et me vocante, fugientibus a facie mea (ita enim in Septuaginta continetur), ego clementissimus Dominus ligabam pedes Ephraim, ne a me longius fugerent: hoc enim significat synepodisa. Ligabam autem testimoniis Scripturarum, et disputatione magistrorum Ecclesiae, ut ligatos per patientiam suis brachiis contineret, non intelligentes quod patientia Dei salutis eorum esset occasio. Unde in corruptione hominum, videlicet magistrorum, qui eos deceperant contractos perfidiae frigore, extendi calorem fidei, et quasi repugnantes vinculis meae dilectionis astrinxi. Et quia non sua sponte currebant, sed vincti funibus trahebantur, paululum maxillas eorum alapis verberavi, non puniens; sed corrigens et emendans. Judex lacerat carnes, torquet funiculis, flagellis atque ignibus cruciat. Qui autem pater est, lascivientem filium palma percutit manus [Al. manu]. Et pulchre non dixit, ero eos alapis verberans, sed quasi homo maxillas manu percutiens. Percutit autem Deus filios aberrantes comminatione poenarum, Evangelica lectione, et testimoniis prophetarum. Cumque sic percusserit in maxilla, ut haereticorum panem atque doctrinam excutiat de ore polluto: tunc respicit ad eum, dicente sibi filio verberato: Respice in me, et miserere mei (Psal. LXXXV, 16). Et iterum: Respice et exaudi me, Domine Deus meus (Psal. XII, 4). Cumque eo respexerit, praevalere, sive proderit eis, id est, superabit adversarios, et de fugitivis servos faciet. Sive dabit eis verum et dulcem cibum, qui prius haereticorum mendacia et cibos amarissimos devorabant.

Otherwise: I loved them so much, and was so merciful a shepherd, that I myself carried the diseased sheep on my shoulders (Luke 15): but they were ignorant that I healed them by my passion: and I who am the lover of all men, would draw them to believe in the bonds of charity, according to that which is written in the Gospel: "No one comes to me, unless the Father who sent me draw him" (John 6:44). And they thought my light yoke was very heavy: and I turned to them deserting the kingdoms of the heavens, that I might eat with them, having assumed the form of man, or I gave to them the eating of my Body: being himself both the food and the guest.

Let us pass to the spiritual understanding, according to the Septuagint translators at least: lest if we should wish to expose both according to the history and according to the anagoge, we should stretch the magnitude of the book. While they were sacrificing to Baalim which they had fashioned from their own heart, and I was calling, they were fleeing from my face (for so it is contained in the Septuagint), I the most merciful Lord was binding the feet of Ephraim, lest they should flee further from me: for this is what synepodisa signifies. Moreover, I was binding them with the testimonies of the Scriptures, and with the disputation of the teachers of the Church, so that he might contain those bound through patience in his arms, they not understanding that the patience of God was the occasion of their salvation. Whence in the corruption of men, namely of the teachers, who had deceived them contracted with the cold of perfidy, I extended the heat of faith, and bound them as it were repugnant with the bonds of my love. And because they were not running of their own accord, but were being drawn bound by ropes, I struck their jaws a little with slaps (*alapas*), not punishing, but correcting and mending. A judge lacerates the flesh, tortures with cords, scourges with whips and fires. He who is a father, however, strikes the wanton son with the palm of the hand. And beautifully he did not say, I will be striking them with slaps, but as a man striking the jaws with the hand. Moreover, God strikes the wandering sons with the threat of punishments, with the Evangelical reading, and with the testimonies of the prophets. And when he has thus struck in the jaw, so that he may shake out the bread and doctrine of heretics from the polluted mouth: then he looks to him, the beaten son saying to him: "Look upon me, and have mercy on me" (Ps. 85:16). And again: "Look and hear me, O Lord my God" (Ps. 12:4). And when he has looked to him, he will prevail, or it will profit them, that is, he will overcome the adversaries, and from fugitives he will make servants. Or he will give to them the true and sweet food, who previously were devouring the lies and very bitter foods of heretics.

(Vers. 5, 6 et 7.) Non revertetur in terram Aegypti, et Assur ipse [Vulg. addit est] rex ejus, quoniam noluerunt converti. Coepit gladius in civitatibus ejus, et consumet electos ejus: et comedet capita eorum, et populus meus pendebit ad reditum meum. Jugum autem imponetur eis simul, quod non auferetur. LXX: Habitabit Ephraim in Aegypto, et Assur ipse rex ejus: quia noluit converti. Et infirmatus est gladius in civitatibus ejus, et requievit 127 in manibus illius, et comedent de cogitationibus suis: et populus ejus suspensus est ex incolatu suo, et Deus super pretiosa ejus irascetur, et non exaltabit eum.

Quando dicit: non revertetur in terram Aegypti, ostendit quod reverti cupiat, sed ire non possit. Reverti autem cupiebat Israel ab Aegyptiis auxilium efflagitans; sed possessus est ab Assyrio, qui cepit eum, et dominatus est illius jure victoris, et hoc passus est, quia converti noluit, nec agere poenitentiam. Vel certe dicamus, quod reversus sit in terram Aegypti, quando Aegyptios in terra sancta adoravit deos, vel illo sensu accipiendum, quo supra dictum est: Aegyptum invocabant, ad Assyrios abierunt.

Coepit itaque gladius in civitatibus ejus, sive irruet, ut interpretatus est Aquila, aut vulnerabit, ut Symmachus transtulit. Et vide quantum pondus sit miseriarum, ut non agri vel possessiones ac rura vastentur; sed medias civitates hostis introeat, et consumat electos ejus, sive brachia illius, ut interpretatus est Symmachus, quod Hebraice dicitur BADDAU (). Cumque consumpserit gladius electos, et principes, sive robur exercitus, et devoraverit vel capita vel consilia eorum, ut non possint aliquod invenire praesidium, tunc plebs miserabilis quae ad me reverti noluit, meum ad se reditum praestolabitur. Et sero aget poenitentiam, hostibus cuncta vastantibus.

Itaque quia peccata grandia grandibus sunt punienda suppliciis, imponent eis qui derelicti fuerint de populo (rege eorum ac principibus Assyrio mucrone truncatis) jugum gravissimum servitutis, et imponent pariter quod non auferetur juxta litteram, nisi spiritualiter tollatur in Christo.

Juxta Septuaginta habitabit Ephraim in Aegypto, terram sanctam se habere dicens, et Ecclesiam Domini Salvatoris; sed vitiis atque peccatis et perversitate fidei semper in Aegypto commoratus est. Quia igitur habitavit in Aegypto, sensus magnus Assyrius erit rex ejus: noluit enim reverti ad Ecclesiam, et virtute perdita, id est, Christo, qui est Dei virtus et Dei sapientia, semper in languore versatus est, et infirmus fuit, cunctis daemonibus ac perturbationibus subjacens:

(Verses 5, 6 and 7.) He shall not return into the land of Egypt, and Assyria himself [Vulg. adds "is"] his king, because they refused to be converted. The sword has begun in his cities, and it shall consume his chosen ones: and it shall devour their heads, and my people shall hang upon my return. But a yoke shall be laid upon them together, which shall not be taken away. LXX: Ephraim shall dwell in Egypt, and Assyria himself his king: because he refused to be converted. And the sword has been weakened in his cities, and it has rested in his hands, and they shall eat of their own thoughts: and his people is suspended from his habitation, and God shall be angry over his precious things, and shall not exalt him.

When he says: "he shall not return to the land of Egypt," he shows that he desires to return, but is unable to go. For Israel desired to return by begging help from the Egyptians; but he was possessed by the Assyrian, who took him, and ruled over him by the right of the victor, and he suffered this because he refused to be converted, nor to do penance. Or certainly let us say, that he returned to the land of Egypt when he worshipped Egyptian gods in the holy land, or it is to be understood in that sense which was said above: "They called upon Egypt, they went to the Assyrians."

Therefore the sword has begun in his cities, or "it shall rush in," as Aquila interpreted, or "it shall wound," as Symmachus translated. And see how great a weight of miseries it is, that not fields or possessions and countrysides are laid waste; but the enemy enters the middle of the cities, and consumes his chosen ones, or his "arms," as Symmachus interpreted, which in Hebrew is called *BADDAU* (). And when the sword has consumed the chosen ones, and the princes, or the strength of the army, and has devoured either their heads or their counsels, so that they cannot find any protection, then the miserable common people who refused to return to me, shall wait for my return to them. And they shall do penance too late, while the enemies lay waste everything.

Therefore, because great sins are to be punished with great punishments, they shall impose upon those who are left of the people (their king and princes having been cut off by the Assyrian blade) a most heavy yoke of servitude, and they shall impose it equally so that it shall not be taken away according to the letter, unless it be spiritually removed in Christ.

According to the Septuagint, Ephraim shall dwell in Egypt, saying that he possesses the holy land, and the Church of the Lord the Savior; but because of vices and sins and perversity of faith, he has always stayed in Egypt. Therefore, because he dwelt in Egypt, the Great Sense (the Assyrian) shall be his king: for he refused to return to the Church, and having lost his strength, that is, Christ, who is the power of God and the wisdom of God, he was always occupied in languor, and was weak, subject to all demons and disturbances:

idcirco gladius, 128 hoc est, scientia spiritualis, vel sermo Ecclesiastici viri, vastans atque debellans semper versabitur in urbibus ejus, quas impie extruxit contra Dominum, et ipse gladius requiescet in manibus ejus, ut occisus ab alio, alium non possit occidere, nec contra adversarium levare manum. Denique recipient, et vorabunt secundum consilia sua. Infelix autem populus et vulgus indoctum suspirabit antiquam patriam, et captum se esse sentiet, sive pendebit in incolatu suo, nesciens quid agat, et quo vertatur ignorans. Deus vero super pretiosa eorum, aurum videlicet et argentum quae acceperant ab eo, de quibus saepe diximus, irascetur, et nequaquam liberabit eum qui suo vitio corrui. Hoc juxta LXX; eundem autem sensum et Hebraico coaptabimus.

(Vers. 8 et 9.) Quomodo dabo te, Ephraim: protegam te, Israel? quomodo dabo te sicut Adama: ponam te ut Seboim? Conversum est in me cor meum: pariter conturbata est poenitudo mea. Non faciam furorem irae meae: non convertar, ut disperdam Ephraim: LXX: Quid faciam tibi, Ephraim: protegam te, Israel? Quid faciam tibi? sicut Adama ponam te, et sicut Seboim: conversum est cor meum in ipso: simul conturbata est poenitudo mea. Non faciam juxta iram furoris mei. Non derelinquam ut deleatur Ephraim: quoniam Deus ego sum et non homo: in medio tui sanctus, et non ingrediar civitatem.

In eo loco ubi nos et LXX interpretati sumus: protegam te, Israel? in Hebraico scriptum est AMAGGENACH () quod Aquila transtulit, $\acute{\alpha}\frac{1}{2}...\text{I}\acute{\epsilon}\text{I}\gg\acute{\alpha}\frac{1}{2}\text{I}\acute{\epsilon}\text{I}$, id est, scuto circumdabo te. Quod cum in bonam partem putamus intelligi, et significare protectionem, ex editione Symmachi contrarius nobis sensus subjicitur, dicentis, $\acute{\alpha}\frac{1}{4}\text{I}\acute{\epsilon}\text{I}\gg\acute{\alpha}\frac{1}{2}\text{I}\acute{\epsilon}\text{I}$, id est, tradam te. Ex translatione quoque Theodotionis non prospera, sed adversa demonstrantur: $\acute{\alpha}\frac{1}{4}\text{I}\acute{\epsilon}\text{I}\gg\acute{\alpha}\frac{1}{2}\text{I}\acute{\epsilon}\text{I}$ quod significat, nudabo te, et auferam a te $\acute{\alpha}\frac{1}{2}...\text{I}\acute{\epsilon}\text{I}\gg\acute{\alpha}\frac{1}{2}\text{I}\acute{\epsilon}\text{I}$, hoc est, scutum, quo te ante protexeram: et hic sensus magis convenit Domino comminanti.

Quod igitur dicit, hoc est: quoniam noluerunt converti, et Assur factus est rex eorum, devorabit gladius et urbes et 129 principes et populum, et imponetur eis jugum, quod non auferetur ab eis: et quia videbatur dura sententia, nequaquam eis locum poenitentiae derelinquens, nunc Deus parentis ad Israel loquitur affectu: Quid tibi faciam, Ephraim? quomodo te meo auxilio denudabo? quid tibi faciam? qua te arte corripiam? quo potero sanare medicamine?

therefore the sword, that is, spiritual knowledge, or the speech of an Ecclesiastical man, wasting and warring, shall always be engaged in his cities, which he impiously built against the Lord, and the sword itself shall rest in his hands, so that being killed by another, he cannot kill another, nor raise his hand against the adversary. Finally, they shall receive and devour according to their own counsels. But the unhappy people and the untaught commonality shall sigh for their ancient fatherland, and shall feel themselves to be captured, or shall hang in their habitation, not knowing what to do, and ignorant of where to turn. But God shall be angry over their precious things, namely the gold and silver which they had received from Him, of which we have often spoken, and by no means shall He deliver him who has fallen by his own vice. This is according to the LXX; but we shall also adapt the same sense to the Hebrew.

(Verses 8 and 9.) How shall I give thee up, Ephraim: shall I protect thee, Israel? how shall I give thee up as Admah: shall I set thee as Zeboim? My heart is turned within me: my repentance is disturbed together. I will not execute the fury of my wrath: I will not return to destroy Ephraim: LXX: What shall I do to thee, Ephraim: shall I protect thee, Israel? What shall I do to thee? I will set thee as Admah, and as Zeboim: my heart is turned in itself: my repentance is disturbed at once. I will not act according to the wrath of my fury. I will not leave Ephraim to be wiped out: because I am God and not man: the holy one in the midst of thee, and I will not enter the city.

In that place where we and the LXX have interpreted: "shall I protect thee, Israel?" in the Hebrew it is written *AMAGGENACH* () which Aquila translated as *hoplo kykloso se*, that is, "I will surround thee with a shield." Although we thought this was to be understood in a good sense and signified protection, from the edition of Symmachus a contrary sense is presented to us, saying *ekdosos se*, that is, "I will deliver thee." From the translation of Theodotion also, not prosperous but adverse things are demonstrated: *aphopliso se* which means, "I will strip thee," and I will take away from thee the *hoplon*, that is, the shield, with which I had protected thee before: and this sense better fits the threatening Lord.

What therefore He says is this: since they refused to be converted, and the Assyrian has become their king, the sword shall devour both the cities and the princes and the people, and a yoke shall be imposed upon them which shall not be taken away from them: and because the sentence seemed harsh, by no means leaving them a place for penance, now God speaks to Israel with the affection of a parent: What shall I do to thee, Ephraim? How shall I strip thee of my help? What shall I do to thee? By what art shall I correct thee? With what medicine shall I be able to heal thee?

Sicut Adama et Seboim ponam te, quae duae sunt quinque urbium, sicut in Genesi legimus: Sodoma et Gomorrha, Adama, et Seboim et Bale, quae est Segor, et Syro sermone Zoara dicitur. Ponam itaque et vertam te in solitudinem, et delebo usque ad cineres ac favillas, sicut delevi Adama et Seboim.

Cumque duram, immo crudelem sententiam protulisset, rursum parentis affectu misericordia vincitur, et austeritatem iudicii pietate mitigat patris.

Dicit enim: Conversum est in me cor meum: pariter conturbata est poenitudo mea. Statim ut locutus sum, me Ephraim et Israel sicut Adama Seboimque positurum, mea commota sunt viscera. Poenituit me meum quondam populum delere in perpetuum: idcirco non faciam secundum furorem iracundiae meae, nec de mea clementia commutabor, ut disperdam Ephraim: non enim percutio ut perdam in perpetuum; sed ut emendem. Crudelitas mea poenitentiae et pietatis occasio est: Deus enim ego sum, et non homo.

Homo ad hoc punit ut perdat, Deus ad hoc corripit ut emendet. In medio tui sanctus, et non ingrediar civitatem, hoc est, non sum unus de his, qui in urbibus habitant, qui humanis legibus vivunt, qui crudelitatem arbitrantur justitiam, quibus jus summum summa malitia est; mea autem lex meaque justitia est salvare correctos. Possumus et aliter dicere: quia primus Cain parricida exstruxit civitatem in nomine filii sui Enoch, in hujuscemodi urbem Dominus non ingreditur, quae ex scelere et sanguine et parricidio fabricata est.

Sin autem voluerimus legere, quomodo dabo te, Ephraim, protegam te, Israel? Sic intelligendum est: Quid tibi faciam? num protectione dignus es, qui tanta fecisti?

Notandum quoque quod ubi contra Judam dicitur, id est, populum Dei, non Adama ponitur et Seboim, sed Sodoma et Gomorrha. Legimus enim in Isaia: Audite legem Dei, 130 principes Sodomorum: attendite verbum Domini, populus Gomorrhae (Isai. I, 10). In Evangelio quoque civitas, quae et apostolos non receperit, excutientibus eis pulverem pedum suorum, dicitur de ea, quod in die iudicii tolerabilius erit terrae Sodomorum et Gomorrhae, quam civitati illi (Mat. X). Et ad Jerusalem prophetalis sermo dirigitur: Justificata est Sodoma ex te (Ezech. XVI).

Datur ergo nobis suspicio, quod Sodoma et Gomorrha principes fuerint in peccato, et Adama et Seboim earum exempla sectatae sint, quod potentes potenter tormenta patiantur (Sapientia VI): et servus qui scit voluntatem Domini sui, et non facit eam, vapulet multis (Luc. XII).

Unde et Ecclesiastici viri, si iisdem quibus haeretici sceleribus continentur, nequaquam Adamae et Seboim, quae inferiores sunt; sed Sodomae et Gomorrhae, quae majorum criminum esse dicuntur, cruciatibus subjacebunt.

I will set thee as Admah and Zeboim, which are two of the five cities, as we read in Genesis: Sodom and Gomorrah, Admah, and Zeboim and Bela, which is Zoar, and is called *Zoara* in the Syriac tongue. Therefore I will set and turn thee into a solitude, and I will wipe thee out even to ashes and embers, just as I wiped out Admah and Zeboim.

And when He had brought forth a harsh, even a cruel sentence, again by the affection of a parent He is overcome by mercy, and He mitigates the austerity of judgment with the piety of a father.

For He says: "My heart is turned within me: my repentance is disturbed together." Immediately as I spoke, that I would set Ephraim and Israel as Admah and Zeboim, my bowels were moved. It repented me to destroy my former people forever: therefore I will not act according to the fury of my wrath, nor will I be changed from my mercy, to destroy Ephraim: for I do not strike to destroy forever; but to amend. My cruelty is an occasion for repentance and piety: for I am God, and not man.

Man punishes for this purpose, to destroy; God corrects for this purpose, to amend. "In the midst of thee the holy one, and I will not enter the city," that is, I am not one of those who dwell in cities, who live by human laws, who think cruelty to be justice, to whom the highest right is the highest malice; but my law and my justice is to save those who are corrected. We can also say otherwise: because the first parricide Cain built a city in the name of his son Enoch, the Lord does not enter into a city of this kind, which was built out of crime and blood and parricide.

But if we wish to read, "how shall I give thee up, Ephraim, shall I protect thee, Israel?" it is to be understood thus: What shall I do to thee? Art thou worthy of protection, who hast done such great things?

It is also to be noted that where it is spoken against Judah, that is, the people of God, Admah and Zeboim are not set, but Sodom and Gomorrah. For we read in Isaiah: "Hear the law of God, ye princes of Sodom: attend to the word of the Lord, ye people of Gomorrah" (Isa. 1:10). In the Gospel also, the city which does not receive the apostles, they shaking off the dust of their feet, it is said of it, that in the day of judgment it shall be more tolerable for the land of Sodom and Gomorrah, than for that city (Matt. 10). And to Jerusalem the prophetic word is directed: "Sodom is justified by thee" (Ezek. 16).

Therefore a suspicion is given to us, that Sodom and Gomorrah were leaders in sin, and Admah and Zeboim followed their examples, because "the mighty shall be mightily tormented" (Wisd. 6): and "the servant who knows the will of his Lord, and does it not, shall be beaten with many stripes" (Luke 12).

Whence also Ecclesiastical men, if they are contained in the same crimes as heretics, shall by no means be subject to the torments of Admah and Zeboim, which are inferior; but of Sodom and Gomorrah, which are said to be of greater crimes.

Ad haereticos quoque deceptumque ab eis populum loquitur Dominus, quod nisi egerit poenitentiam, ponantur sicut Adama et Seboim, ut nullam spem habeant salutis. Rursum ut clementissimus pater dicit se suam mutare sententiam, et poenitere quod talia sit locutus, ut illos quoque ad conversionem et ad poenitentiam provocet. Non faciam, inquit, in furore meo, non disperdam Ephraim. Quantum, inquit, in me est, quantum ego cupio, si errorem veritate correxerit, si me magis amaverit quam principes haereseos, Deus enim ego sum, et non homo, lapsis manum porrigam, errantes ad salutem vocabo.

Et quia sanctus sum, propterea non ingrediar civitatem, id est, conciliabula et urbes haereticorum. Foras exeuntes de urbibus suis, libenter recipio: in civitates eorum non ingrediar.

Hoc quod dixit, non ingrediar civitatem, et juxta LXX sequitur: post Dominum ambulabo, quidam sic interpretati sunt, ut dicerent Domino populum respondisse, et esse sensum: Quia conversum est cor tuum in te, et non secundum peccata nostra fecisti nobis; sed imitaris clementiam tuam, et nostra delicta non punis, et polliceris te sanctum et clementem in nostri medio versaturum; idcirco et ego malorum hominum non ingrediar civitatem: nec ero de numero peccatorum; sed ambulabo post Dominum Deum meum.

Hebraei autem ex persona Dei ita edisserunt. 131 Non te derelinquam: non ibo ad aliam gentem: nec ingrediar alteram civitatem.

(Vers. 10 et 11.) Post Dominum ambulabunt: quasi leo rugiet: quia ipse rugiet: et formidabunt filii maris, et volabunt [Vulg. avolabunt] quasi avis [Al. aves] ex Aegypto, et quasi columba de terra Assyriorum: et collocabo eos in domibus suis, dicit Dominus. LXX: Post Dominum ambulabo: sicut leo rugiet: quia ipse rugiet, et formidabunt filii aquarum, et volabunt quasi avis ex Aegypto, et quasi columba de terra Assyriorum: et collocabo eos in domibus suis, dicit Dominus.

Domino prospera pollicente, populus convertetur ad eum: et ambulabit post Dominum; quia Dominus rugiet quasi leo. De quo et Amos propheta commemorat: Dominus de Sion rugiet, et de Jerusalem dabit vocem suam (Amos I, 2).

Rugiet autem quando dicit: sicut Adama, ponam te ut Seboim. Cumque ille rugierit, tunc formidabunt filii maris, sive aquarum, ut LXX transtulerunt. Etenim verbum MAIM (), quod per three litteras scribitur MEM, JOD, MEM: si legatur MAIM, aquas significat: si MEJAM, de mari intelligitur.

The Lord speaks also to heretics and the people deceived by them, that unless they do penance, they shall be set as Admah and Zeboim, so that they have no hope of salvation. Again, as a most merciful father, He says that He changes His sentence, and repents that He spoke such things, so that He may provoke them also to conversion and to penance. "I will not execute," He says, "in my fury, I will not destroy Ephraim." "As far as it lies in me," He says, "as much as I desire, if he corrects his error with the truth, if he loves me more than the princes of heresy, for I am God, and not man, I will strike out my hand to the fallen, I will call the wandering to salvation."

And because I am holy, therefore I will not enter the city, that is, the conventicles and cities of heretics. Those coming out of their cities, I willingly receive: into their cities I will not enter.

This which He said, "I will not enter the city," and according to the LXX follows: "I will walk after the Lord," some have interpreted thus, as to say that the people answered the Lord, and the sense is: Because thy heart is turned in thee, and thou hast not done to us according to our sins; but thou imitatest thy clemency, and dost not punish our offenses, and promisest that thou, the holy and merciful one, wilt be occupied in our midst; therefore I also will not enter the city of evil men: nor will I be of the number of sinners; but I will walk after the Lord my God.

But the Hebrews explain thus from the person of God: I will not leave thee: I will not go to another nation: nor will I enter another city.

(Verses 10 and 11.) They shall walk after the Lord: He shall roar like a lion: because He shall roar: and the children of the sea shall fear, and they shall fly [Vulg. fly away] as a bird [Al. birds] from Egypt, and as a dove from the land of the Assyrians: and I will place them in their houses, saith the Lord. LXX: I will walk after the Lord: as a lion He shall roar: because He shall roar, and the children of the waters shall fear, and they shall fly as a bird from Egypt, and as a dove from the land of the Assyrians: and I will place them in their houses, saith the Lord.

The Lord promising prosperous things, the people shall be converted to Him: and they shall walk after the Lord; because the Lord shall roar as a lion. Of which also the prophet Amos makes mention: "The Lord shall roar from Zion, and shall give His voice from Jerusalem" (Amos 1:2).

Moreover He shall roar when He says: "I will set thee as Admah, as Zeboim." And when He shall have roared, then the children of the sea, or of the waters, as the LXX translated, shall fear. For the word *MAIM* (), which is written with three letters MEM, JOD, MEM: if it be read *MAIM*, it signifies "waters"; if *MEJAM*, it is understood as "from the sea."

Haec Hebraei ad adventum Christi referunt, quem sperant esse venturum. Nos jam transacta convincimus; quia et de Aegypto, et de Assyriis, hoc est, ab Oriente et Occidente, et ab Aquilone et a Meridie venerunt, et quotidie veniunt qui discumbant cum Abraham, Isaac et Jacob (Matt. VIII).

Filios autem maris, sive aquarum, eos possumus appellare, qui sagena Domini comprehensi sunt, et abstracti de mari hujus saeculi (Matt. XIII, 47). Cumque capti fuerint de morte ad vitam, collocabuntur in domibus suis: quae horrea vocat Evangelium (Matt. XIII), in quibus electa et a paleis separata frumenta conduntur.

Natura leonum esse dicitur: ut cum infremuerint et rugierint, omnia animantia contremiscant, et fixo gradu se movere non possint: tantus pavor est et tanta formido. Itaque et Dominus cum instar leonis rugierit, et intonuerit, ac dederit vocem suam, cunctae aves et universa volatilia perhorrescent: et ibunt ad nidos, id est, ad domos suas in quibus Dominus habitabit cum eis.

Dicamus et aliter: Cum verus leo infremuerit, falsus leo qui est 132, juxta apostolum Petrum, adversarius noster (I Par. V), illico conticescet, et omne dogma perversum os suum aperire non poterit: quique ante ab eo capti fuerant, rugitu leonis soluti et comminatione terribili, sequentur Dominum Deum suum.

Tunc timebunt filii maris, sive aquarum, qui in amaritudine et salsis haereticorum aquis fuerant procreati; et assumptis pennis, volabunt quasi aves ex Aegypto, et quasi columba de terra Assyriorum, et dicent: Quis dabit mihi pennas sicut columbae, et volabo et requiescam (Ps. LIV, 7)? ut qui apud haereticos laboraverant, requiescant in Ecclesia, et habitent in domibus suis, de quibus fuerant errore seducti.

Aegyptum, id est, MESRAIM () tribulationem interpretari, et angustiam novimus: Assyrios quoque, dirigentes, sive, ut melius arbitramus, arguentes. Ab his ergo liberabuntur haeretici, cum habitare coeperint in domibus suis, et malis parentibus dixerint: Relinquetur vobis domus vestra deserta (Matt. XXIII).

(Vers. 2, 3 et seqq.) Judicium ergo Domini [Al. Dei] cum Juda: et visitatio super Jacob: juxta vias ejus, et juxta adinventiones ejus reddet [Al. reddere] ei. In utero supplantavit fratrem suum: et in fortitudine sua directus est cum angelo, et invaluit ad angelum, et confortatus est: flevit, et rogavit eum, in Bethel invenit eum, et ibi locutus est nobiscum, et Dominus Deus exercituum, Dominus memoriale ejus, et tu ad Deum tuum converteris: misericordiam et judicium custodi, et spera in Deo tuo semper.

These things the Hebrews refer to the advent of Christ, whom they hope is to come. We already prove them as past; because both from Egypt and from the Assyrians, that is, from the East and the West, and from the North and the South they have come, and daily they come who sit down with Abraham, Isaac and Jacob (Matt. 8).

Moreover we can call those "children of the sea," or "of the waters," who have been caught in the dragnet of the Lord, and drawn out of the sea of this world (Matt. 13:47). And when they have been captured from death to life, they shall be placed in their houses: which the Gospel calls barns (Matt. 13), in which the chosen wheat, separated from the chaff, is stored.

The nature of lions is said to be: that when they have growled and roared, all living creatures tremble, and cannot move with a fixed step: so great is the terror and so great the fear. And so also the Lord, when He shall have roared like a lion, and thundered, and given His voice, all birds and all winged creatures shall be terrified: and they shall go to their nests, that is, to their houses in which the Lord shall dwell with them.

Let us say also otherwise: When the true lion shall have growled, the false lion who is, according to the apostle Peter, our adversary (1 Pet. 5:8), shall immediately fall silent, and every perverse dogma shall not be able to open its mouth: and those who had been captured by him before, being released by the roar of the lion and by a terrible threat, shall follow the Lord their God.

Then the children of the sea, or of the waters, who had been procreated in the bitterness and salty waters of the heretics, shall fear; and taking up wings, they shall fly like birds from Egypt, and like a dove from the land of the Assyrians, and they shall say: "Who will give me wings like a dove, and I will fly and rest" (Ps. 55:6)? so that those who had labored among heretics, may rest in the Church, and dwell in their houses, from which they had been seduced by error.

We know that Egypt, that is, *MESRAIM* (), is interpreted as "tribulation" and "anguish": the Assyrians also, as "directing," or, as we think better, "reproaching." From these therefore the heretics shall be delivered, when they begin to dwell in their houses, and say to their evil parents: "Your house is left to you desolate" (Matt. 23:38).

(Vers. 2, 3 et seqq.) The judgment of the Lord therefore is with Judah: and a visitation upon Jacob: according to his ways, and according to his inventions He will render to him. In the womb he supplanted his brother: and in his strength he was directed with an angel, and he prevailed against the angel, and was strengthened: he wept, and entreated him, in Bethel he found him, and there he spoke with us, and the Lord God of hosts, the Lord is his memorial, and thou shalt be converted to thy God: keep mercy and judgment, and hope in thy God always.

LXX: Et iudicium Domino [Al. Domini] cum Juda, ut ulciscatur Jacob, juxta vias ejus, et juxta adinventiones ejus reddet ei. In utero supplantavit fratrem suum et in labore suo praevaluit Deo, et confortatus est cum angelo, et potuit: fleverunt et deprecati sunt me: in domo *ḡn* invenerunt me, et ibi dictum est ad eos: Dominus autem Deus omnipotens erit memoriale ejus, et tu in Deo tuo converteris, misericordiam et iudicium custodi: et appropinqua Deo tuo semper.

Ephraim semel pascente ventos, et sequente mendacium, qui in tantam venit amentiam, ut inter duas gentes adversarias dubius fluctuaret, faciens pacem cum Assyriis, et oleum portans in Aegyptum, nunc mihi omne iudicium est cum Juda, et visitatio super Jacob. Visitationem autem vocat flagella atque supplicia, ut qui Ephraim reddidit, quod merebatur, Judae quoque, qui de Jacob ortus est semine, reddat juxta vias et juxta adinventiones suas, qui non tantum fortuito errore deceptus est, et humana concidit fragilitate; sed inquisivit et adinvenit in quibus peccaret et rueret.

Exponit autem quanta bona Judas, hoc est, Jacob acceperit, et in patre filius nominatur, veterisque recordatur historiae, ut et Dei misericordia erga Jacob, et illius contra Dominum duritia cognoscatur. Dum adhuc esset in utero Rebeckae, supplantavit fratrem suum Esau (Gen. XXV), non utique fortitudine propria, qui sentire non poterat; sed misericordia Dei, qui cognoscit et diligit eos, quos praedestinavit.

Et non solum in utero supplantavit fratrem suum; sed cum jam vir esset, et in fortitudine sua, id est, robore aetatis, directus est cum angelo (Gen. XXXII), non utique ut in alteram partem flecteretur, sed ut iret viam rectam: et invaluit ad angelum, et confortatus est; quoniam et cum Deo, id est, cum angelo luctatus fuerat, et invaluerat. Quodque dicitur: Flevit, et rogavit eum, non dicitur in Genesi, sed nunc prophetico spiritu revelatur; aut certe fletus pro prece accipiendus est: quia lacrymae deprecantis vocis instar habent.

In Bethel autem, id est, in domo Dei invenit eum: ubi cum dormiret, vidit scalam in coelum pertingentem, et Dominum desuper innixum (Gen. XXVIII): et ibi locutus est nobiscum, non tantum cum Jacob, sed nobiscum, qui sumus in lumbis ejus, promittens nos haeredes terrae, et semen nostrum sicut arenam maris, et stellas coeli. Et ne putaremus angelum, vel Dominum qui videbatur in Bethel, non esse Deum exercituum, et Dominum qui totius mundi possideat potestatem, infert: Dominus Deus exercituum, Dominus memoriale ejus.

LXX: And judgment is to the Lord with Judah, that He may take vengeance on Jacob, according to his ways, and according to his inventions He will render to him. In the womb he supplanted his brother and in his labor he prevailed with God, and was strengthened with an angel, and was able: they wept and entreated me: in the house of *ON* (ὦν) they found me, and there it was said to them: But the Lord God almighty shall be his memorial, and thou shalt be converted in thy God, keep mercy and judgment: and draw near to thy God always.

Ephraim having once fed on the winds, and followed a lie, who came into such madness that he wavered in doubt between two opposing nations, making peace with the Assyrians, and carrying oil into Egypt, now all my judgment is with Judah, and a visitation upon Jacob. Moreover He calls "visitation" the scourges and punishments, so that He who rendered to Ephraim what he deserved, may also render to Judah, who is sprung from the seed of Jacob, according to his ways and according to his inventions, who was not only deceived by a chance error, and fell through human frailty; but sought out and invented things in which he might sin and fall.

Moreover he explains how many good things Judah, that is, Jacob, received, and the son is named in the father, and he remembers the ancient history, so that both the mercy of God toward Jacob, and his hardness against the Lord may be known. While he was still in the womb of Rebecca, he supplanted his brother Esau (Gen. 25), not indeed by his own strength, for he could not feel; but by the mercy of God, who knows and loves those whom He predestined.

And not only in the womb did he supplant his brother; but when he was now a man, and in his strength, that is, the vigor of his age, he was directed with an angel (Gen. 32), not indeed that he might be turned to another side, but that he might go the right way: and he prevailed against the angel, and was strengthened; since he had also wrestled with God, that is, with an angel, and had prevailed. And what is said: "He wept, and entreated him," is not said in Genesis, but is now revealed by the prophetic spirit; or certainly the weeping is to be taken for prayer: because the tears of one entreating have the likeness of a voice.

In Bethel moreover, that is, in the house of God he found him: where when he slept, he saw a ladder reaching to heaven, and the Lord leaning from above (Gen. 28): and there he spoke with us, not only with Jacob, but with us, who are in his loins, promising us as heirs of the land, and our seed like the sand of the sea, and the stars of heaven. And lest we should think the angel, or the Lord who was seen in Bethel, not to be the God of hosts, and the Lord who possesses the power of the whole world, he adds: "The Lord God of hosts, the Lord is his memorial."

Quodque sequitur: Et tu ad Deum tuum converteris, rursum ad populum sermonem dirigit: ut qui de Jacob stirpe sunt nati, factis aemulentur auctorem: et recordantes praeteritae misericordiae, et pollicitationis futurae, ad Dominum revertantur.

(Vers. 7, 8.) Chanaan in manu ejus statera dolosa, calumniam dilexit, et dixit Ephraim: Verumtamen dives effectus sum, inveni idolum mihi, omnes labores mei non invenient mihi iniquitatem quam peccavi. LXX: Chanaan in manu ejus statera iniquitatis, opprimere per potentiam dilexit: et dixit Ephraim: Verumtamen dives effectus sum: inveni requiem mihi, omnes labores ejus non inveniuntur ei, propter iniquitates in quibus peccavit.

Monuerat Judam ut converteretur ad Dominum Deum suum, et misericordiam servaret atque iudicium, et speraret in Domino semper, sive appropinquaret ei iugiter. Nunc ad Ephraim, hoc est, ad decem tribus sermo convertitur, quem vocat Chanaan, juxta illud quod loquitur Daniel ad presbyterum, qui utique erat de semine Juda: Semen Chanaan, et non Juda, species decepit te (Dan. XIII, 56). Et in Ezechiel ad Jerusalem dictum legimus: Pater tuus Amorrhaeus, et mater tua Cethaea (Ezech. XVI, 3). Et in Isaia dicitur ad tribum Juda: Audite verbum Domini, principes Sodomorum: percipite auribus legem Domini nostri, populus Gomorrhae (Isai. I, 10). In Zachariae quoque extremo versiculo legimus: Et non erit Chananaeus ultra in domo Domini [Al. De civitate] (Zach. XIV, 21).

Dicit autem Chanaan, hoc est, Ephraim, habere in manu sua stateram dolosam, sive iniquam, jubente Scriptura, Aequa sint tibi pondera (Levit. XIX); et non solum habere stateram iniquam ac dolosam; sed diligere calumniam, et opprimere homines per potentiam. Et ne putaremus Chanaan alium quempiam sentiendum, ponit manifestius qui sit iste Chanaan. Dixit Ephraim: Verumtamen dives effectus sum; et est sensus: Non refert unde possideam, dummodo possideam. Hoc morbo laborant plurimi, de quibus scriptum est: Divitiae congregatae inique evomentur (Job XX, 15): Redemptio enim animae viri, propriae divitiae (Prov. XIII, 8). Unde praecipitur, ut faciamus nobis amicos de iniquo mammona, qui nos possint recipere in aeterna tabernacula (Luc. XVI), Ephraim autem qui gloriatur et dicit: Verumtamen dives effectus sum, et: Inveni idolum mihi; hoc dicit, quod propter idola colenda fuerit locupletatus.

And what follows: "And thou shalt be converted to thy God," again directs the speech to the people: so that those who are born from the stock of Jacob, may emulate the author by their deeds: and remembering the past mercy, and the future promise, they may return to the Lord.

(Vers. 7, 8.) Canaan, in his hand is a deceitful balance, he loved calumny, and Ephraim said: Nevertheless I am become rich, I have found an idol for myself, all my labors shall not find for me the iniquity which I have sinned. LXX: Canaan, in his hand is a balance of iniquity, he loved to oppress by power: and Ephraim said: Nevertheless I am become rich: I have found rest for myself, all his labors shall not be found for him, because of the iniquities in which he has sinned.

He had warned Judah that he should be converted to the Lord his God, and keep mercy and judgment, and hope in the Lord always, or draw near to Him continually. Now the speech is turned to Ephraim, that is, to the ten tribes, whom he calls Canaan, according to that which Daniel speaks to the elder, who was indeed of the seed of Judah: "Seed of Canaan, and not of Judah, beauty has deceived thee" (Dan. 13:56). And in Ezekiel we read it said to Jerusalem: "Thy father was an Amorite, and thy mother a Hittite" (Ezek. 16:3). And in Isaiah it is said to the tribe of Judah: "Hear the word of the Lord, ye princes of Sodom: give ear to the law of our God, ye people of Gomorrah" (Isa. 1:10). In the last verse of Zechariah also we read: "And there shall be no more a Canaanite in the house of the Lord" (Zech. 14:21).

Moreover he says that Canaan, that is, Ephraim, has in his hand a deceitful, or unjust balance, whereas the Scripture commands: "Let your weights be just" (Lev. 19); and not only to have an unjust and deceitful balance; but to love calumny, and to oppress men by power. And lest we should think that some other Canaan was meant, he sets down more clearly who this Canaan is. Ephraim said: "Nevertheless I am become rich"; and the sense is: It matters not from where I possess, as long as I possess. Many suffer from this disease, of whom it is written: "Riches gathered unjustly shall be vomited up" (Job 20:15): "For the redemption of a man's soul are his own riches" (Prov. 13:8). Wherefore it is commanded, that we should make for ourselves friends of the mammon of iniquity, who may receive us into eternal tabernacles (Luke 16). But Ephraim who boasts and says: "Nevertheless I am become rich," and: "I have found an idol for myself"; says this, that because of worshipping idols he has been enriched.

Inveni, inquit, occasionem mihi, id est, idolum mihi; et omnes mei sudores et labores non invenient mihi iniquitatem in qua peccaverim; quia non peccavi, sed Deos pro Deo sum colere conatus. LXX aliter transtulerunt: Inveni, inquit, requiem mihi; et omnes labores ejus non invenientur ei: hoc est, irriti et in vanum erunt; quia, pro iniquitatibus in quibus peccavit, perdet omne quod habuit. Hebraicum autem sic legitur: Omnes labores mei non invenient mihi iniquitatem quam peccavi. Hic totus sensus est ad Ephraim, qui perversus in operibus suis, gloriatur et dicit: Ecce dives factus sum, et non habeo peccatum; quia quaecunque fecerim, non possunt mihi adscribi ad iniquitatem.

(Vers. 9 et 10.) Et ego Dominus Deus tuus qui eduxi te de terra Aegypti, adhuc sedere te faciam in tabernaculis sicut in diebus festivitatis, et locutus sum super prophetas, et ego visionem multiplicavi, et in manu prophetarum assimilatus sum. LXX: Ego autem Dominus Deus tuus eduxi te de terra Aegypti: adhuc habitare te faciam in tabernaculis, sicut in diebus solemnitatis, et loquar ad prophetas, et ego visiones multiplicavi, et in manibus prophetarum assimilatus sum.

Tu quidem tanta peccasti, ut laetareris in scelere, et multitudinem peccatorum putares esse divitias, et diceres: Dives effectus sum, inveni idolum mihi: omnes labores mei peccata mea invenire non poterunt. Ego autem Dominus Deus tuus qui te eduxi de terra Aegypti (Exod. V), quando serviebas Pharaoni, et aedificabas de luto et paleis civitates, adhuc tribuo tibi locum poenitentiae, et magnitudine promissorum hortor, ut ad me redeas, adhuc enim sedere te faciam in tabernaculis sicut in diebus festivitatis. Diem festivitatis, Scenopegiam vocat, septimo mense, quintadecima die mensis, quando de Aegypto egressi sunt filii Israel. Sicut, inquit, in eo tempore te de Aegypto liberavi, et habitasti in tabernaculis ad terram sanctam, et ad locum templi ire festinans: sic etiam nunc educam te de tribulatione et angustiis, et imminente captivitate, si tamen feceris quae praecepi.

Ego enim sum qui per omnes prophetas et varia genera visionum assimilatus sum hominibus, et te ad poenitentiam provocavi. An non est humanae similitudinis, quando Moyses in altum extollens manus orat, ut Jesus vincat Amalec (Exod. XVII), et crucis in eo sacramenta monstrentur? Nonne in manibus prophetarum assimilatur Deus, quando Jonas tribus diebus ac noctibus in profundo est, ut Dominum significet die tertia ab inferis resurgentem? Multiplicatas autem visiones in omnibus prophetis legimus, quando Ezechiel Dominum cernit in aurigae modum sedentem super Cherubim (Ezech. XVII).

I have found, he says, an occasion for myself, that is, an idol for myself; and all my sweats and labors shall not find for me the iniquity in which I have sinned; because I have not sinned, but have tried to worship gods instead of God. The LXX translated otherwise: "I have found," he says, "rest for myself; and all his labors shall not be found for him": that is, they shall be void and in vain; because, for the iniquities in which he has sinned, he shall lose all that he had. But the Hebrew is read thus: "All my labors shall not find for me the iniquity which I have sinned." This whole sense is toward Ephraim, who, perverse in his works, boasts and says: "Behold I am made rich, and I have no sin; because whatever I have done, cannot be ascribed to me for iniquity."

(Vers. 9, 10.) And I am the Lord thy God who brought thee out of the land of Egypt, I will yet make thee to dwell in tabernacles as in the days of the feast, and I have spoken by the prophets, and I have multiplied vision, and in the hand of the prophets I have been likened. LXX: But I am the Lord thy God who brought thee out of the land of Egypt: I will yet make thee to dwell in tabernacles, as in the days of the solemnity, and I will speak to the prophets, and I have multiplied visions, and in the hands of the prophets I have been likened.

Thou indeed hast sinned so much, that thou didst rejoice in wickedness, and didst think the multitude of sins to be riches, and didst say: "I am become rich, I have found an idol for myself: all my labors shall not be able to find my sins." But I am the Lord thy God who brought thee out of the land of Egypt (Exod. 5), when thou didst serve Pharaoh, and didst build cities of mud and straw, I yet grant thee a place of repentance, and by the greatness of the promises I exhort thee to return to Me, for I will yet make thee to dwell in tabernacles as in the days of the feast. He calls the day of the feast "Scenopegia" (Feast of Tabernacles), in the seventh month, on the fifteenth day of the month, when the children of Israel went out of Egypt. Just as, he says, at that time I delivered thee from Egypt, and thou didst dwell in tabernacles, hastening toward the holy land, and to the place of the temple: so even now I will bring thee out of tribulation and anguish, and from the imminent captivity, if only thou shalt do what I have commanded.

For I am He who through all the prophets and various kinds of visions have been likened to men, and have provoked thee to repentance. Is it not a human likeness, when Moses, lifting up his hands on high, prays that Jesus (Joshua) may conquer Amalek (Exod. 17), and the sacraments of the cross are shown in him? Is not God likened in the hands of the prophets, when Jonah is three days and nights in the deep, that he might signify the Lord rising from the dead on the third day? Moreover we read of multiplied visions in all the prophets, when Ezekiel sees the Lord sitting upon the Cherubim in the manner of a charioteer (Ezek. 17).

Et Isaias, Vidi, inquit, Dominum sedentem super thronum excelsum et elevatum (Isai. VI). Et rursum per Amos formam ejus et incessum, vel habitum (Amos IX). Et per Danielelem et Ezechielem hominis similitudinem (Dan. VII et X; Ezech. I et X). Nonne in manibus prophetarum assimilatur, quando Joannes Baptista dicit: Ecce agnus Dei, ecce qui tollit peccatum mundi (Joan. I, 29)? Et apostolus: Pascha nostrum immolatus est Christus (I Cor. V, 7). Haec idcirco dico, ut quae per prophetas assimilata sunt et multiplicata, ad veritatem intelligantur.

(Vers. 11.) Si Galaad idolum, ergo [Al. tamen] frustra erant in Galgal bobus immolantes; nam et altaria eorum quasi acervi super sulcos agri. LXX: Si non Galaad est, ergo falsi erant in Galgala principes immolantes, et altaria eorum quasi testudines super desertum agri.

Pro eo quod nos transtulimus, bobus, qui Hebraice appellantur SURIM (), LXX interpretati sunt, principes, qui vocantur SARIM (), verbi similitudine atque ambiguitate decepti. Rursum ubi nos posuimus, acervos, qui Hebraice appellantur GALLIM () et proprie θῖνας significant, hoc est, ex arena tumulos congregatos, qui maxime in deserto, et in littoribus flante vento, vel augentur, vel minuuntur, LXX transtulerunt, testudines (χελῶνας): pro quibus Symmachus, acervos lapidum, interpretatus est: Theodotio colles. Et revera si θῖνας respicias, habent similitudinem magnarum testudinum in deserto agro, vel in ripis atque littoribus paululum humo eminentium.

Quod ergo dicit, hoc est, si in Galaad, de qua scriptum est: Galaad civitas operantium idolum, supplantata sanguine, falsi sunt dii et perversa religio, et est trans Jordanem ubi duae tribus habitant, Ruben et Gad, et dimidia tribus Manasse, ergo et Galgal de qua in hoc eodem propheta legimus: Omnis malitia eorum in Galgala, quae est post tergum Bethaven; quicumque idola colunt, non boves diis immolant, sed bobus offerunt sacrificia, imitantes errorem Samariae. Eo enim tempore quo haec prophetabantur, Galaad in regno decem tribuum erat; et Galgal sub imperio duarum tribuum, quae appellabantur Juda. Ergo et decem tribus et duae pari idololatriae errore deceptae sunt, et altaria eorum sicut acervi et tumuli de lapidibus congregati, sive de arenis. Cumque et illi et hi in captivitatem fuerint abducti, arae quondam eorum absque cultoribus testudinum vel tumulorum habebunt similitudinem.

Quia vero Galaad interpretatur, translatio testimonii, et Galgal, volutabrum, hoc dicere possumus, quod principes haereticorum testimonia veritatis transferant in mendacium, et in volutabro erroris sui, et in luto suae pravitatis sicut boves et jumenta sint constituti: ut altaria eorum et conventicula, quae mox destructa sunt, sicut arenae tumuli, vel acervi lapidum juxta viae semitas derelinquantur.

And Isaiah says: "I saw the Lord sitting upon a throne high and elevated" (Isa. 6). And again through Amos His form and His gait, or habit (Amos 9). And through Daniel and Ezekiel the likeness of a man (Dan. 7 and 10; Ezek. 1 and 10). Is He not likened in the hands of the prophets, when John the Baptist says: "Behold the Lamb of God, behold Him who takes away the sin of the world" (John 1:29)? And the apostle: "Christ our Passover is sacrificed" (1 Cor. 5:7). These things I say for this reason, that those things which were likened and multiplied through the prophets, may be understood according to the truth.

(Vers. 11.) If Gilead be an idol, then they were in vain in Gilgal sacrificing to oxen; for their altars also are as heaps upon the furrows of the field. LXX: If it be not Gilead, then the princes sacrificing in Gilgal were false, and their altars as tortoises upon the desert of the field.

Instead of what we translated as "oxen," which in Hebrew are called *SURIM* (), the LXX interpreted as "princes," which are called *SARIM* (), being deceived by the likeness and ambiguity of the word. Again, where we put "heaps," which in Hebrew are called *GALLIM* () and properly signify *thinās* (θῖνας), that is, mounds gathered from sand, which especially in the desert and on the shores are either increased or diminished as the wind blows, the LXX translated "tortoises" (*chelōnas*): for which Symmachus interpreted "heaps of stones"; Theodotion, "hills." And indeed, if you look at the *thinās*, they have the likeness of great tortoises in a desert field, or on banks and shores slightly protruding from the ground.

What he says, therefore, is this: if in Gilead—of which it is written: "Gilead is a city of them that work an idol, supplanted by blood"—the gods are false and the religion perverse (and it is across the Jordan where two tribes dwell, Reuben and Gad, and half the tribe of Manasseh), then also in Gilgal—of which we read in this same prophet: "All their malice is in Gilgal, which is behind the back of Bethaven"—whoever worship idols do not sacrifice oxen to gods, but offer sacrifices to oxen, imitating the error of Samaria. For at that time when these things were prophesied, Gilead was in the kingdom of the ten tribes; and Gilgal under the rule of the two tribes, which were called Judah. Therefore both the ten tribes and the two were deceived by a like error of idolatry, and their altars were as heaps and mounds gathered from stones, or from sands. And when both these and those shall have been led into captivity, their former altars without worshippers will have the likeness of tortoises or mounds.

Moreover, because Gilead is interpreted as "transmigration of testimony," and Gilgal as "rolling" or "wallowing-place," we can say this: that the princes of the heretics transfer the testimonies of truth into a lie, and in the wallowing-place of their error, and in the mud of their depravity, are established like oxen and beasts of burden: so that their altars and conventicles, which are soon destroyed, are left like mounds of sand, or heaps of stones beside the paths of the way.

(Vers. 12 et 13.) Fugit Jacob in regionem Syriae, et servivit Israel in uxore, et in uxore servavit. In propheta autem eduxit Dominus Israel de Aegypto, et in propheta servatus est. LXX: Et recessit Jacob in campum [Al. campos] Syriae, et servivit Israel in uxore, et in uxore custodivit, et in propheta eduxit Dominus Israel de Aegypto, et in propheta servatus est.

Videtur absque ratione et ordine prophetali post idolum Galaad et Galgal et altaria acervis lapidum similia, subito historiam Geneseos de Jacob voluisse narrare: quod statim solvit, qui supra de Jacob legisse se meminit: In utero supplantavit fratrem suum, et in fortitudine sua directus est cum angelo, et invaluit ad angelum, et confortatus est: flevit et rogavit eum, in Bethel invenit eum, et ibi locutus est nobiscum. Iste igitur Jacob non frustra ab angelo confortatus est; sed quia tota nocte pugnavit, et vicit adversarium, ut ex hoc fratrem disceret non timere, cujus metu in Syriam fugeret ad Laban avunculum suum (Gen. XXVII), et servivit in uxore Rachel septem annis, et pro Lia oves soceri Laban, eodem annorum spatio custodivit. Et quia semel Jacob dixerat Israel, patrem filiosque conjungit, et sequentis recordatur historiae, quando in propheta Moyse eduxit Dominus Israel de Aegypto, et duodecim tribus, quae generatae sunt de Israel, propheta educante, servatae sunt. Non errabit qui supplantatorem Jacob, et Israel videntem Deum, in typo Domini dixerit praecessisse, et Rachel primum sterilem atque formosam, quam plurimum dilexit Jacob, significare Ecclesiam: Liam autem lippientibus oculis atque fetosam, Synagogae sacramenta monstrare, et quod ipse credentium populum eduxerit de tenebris hujus saeculi, et ad dulcissima Jordanis, id est, baptismi fluentia pervenerit.

(Vers. 14.) Ad iracundiam me provocavit Ephraim in amaritudinibus suis, et sanguis ejus super eum veniet, et opprobrium illius restituet ei Dominus suus. LXX similiter. Cum ergo Ephraim tanta praestiterim, ut nudum et exsulem et solum, divitem dominumque reducerem, et multorum filiorum parentem, deseruit me Ephraim, immo ad iracundiam provocavit: et amaritudine sua amarum fecit esse qui dulcis sum. Unde sanguis ejus super eum veniet, id est, ipse erit causa mortis suae, secundum id quod David loquitur ad eum, qui Saulis nuntiavit interitum, et a se regem Israel caesus esse memorabat: Sanguis tuus super caput tuum (II Reg. I, 16). Non mea sententia, sed Saulis [Al. pro Saulis] sanguine tuus sanguis effundetur. Quodque sequitur: Et opprobrium ejus restituet ei Dominus, illi sensui congruit quem Nathan loquitur ad David: Quia blasphemare fecisti inimicos nomen Domini, propter hanc rem (I Reg. XII), hoc est, propter hoc peccatum quo interfecisti Uriam, ipsa blasphemia atque opprobrium, quo per te Dominus blasphematus est, vertetur in caput tuum.

(Vers. 12, 13.) Jacob fled into the region of Syria, and Israel served for a wife, and for a wife he kept sheep. But in a prophet the Lord brought Israel out of Egypt, and in a prophet he was preserved. LXX: And Jacob withdrew into the field of Syria, and Israel served for a wife, and for a wife he kept, and in a prophet the Lord brought Israel out of Egypt, and in a prophet he was preserved.

It seems without reason and prophetic order after the idol of Gilead and Gilgal and altars like heaps of stones, suddenly to have wished to narrate the history of Genesis concerning Jacob: which he immediately solves, who remembers that he read above concerning Jacob: "In the womb he supplanted his brother, and in his strength he was directed with an angel, and he prevailed against the angel, and was strengthened: he wept and entreated him, in Bethel he found him, and there he spoke with us." That Jacob therefore was not strengthened by the angel in vain; but because he fought the whole night, and conquered the adversary, that from this he might learn not to fear his brother, for fear of whom he fled into Syria to Laban his uncle (Gen. 27), and served for his wife Rachel seven years, and for Leah he kept the sheep of his father-in-law Laban for the same space of years. And because he had once called Jacob Israel, he joins the father and the sons, and remembers the subsequent history, when in the prophet Moses the Lord brought Israel out of Egypt, and the twelve tribes, which were generated from Israel, were preserved by the prophet bringing them out. He will not err who shall say that Jacob the supplanter, and Israel seeing God, preceded in a type of the Lord, and that Rachel, at first sterile and beautiful, whom Jacob loved very much, signifies the Church: but Leah with bleary eyes and prolific, shows the sacraments of the Synagogue, and that He Himself brought out the people of believers from the darkness of this world, and reached the sweetest waters of the Jordan, that is, of baptism.

(Vers. 14.) Ephraim has provoked Me to wrath in his bitterness, and his blood shall come upon him, and his Lord shall render his reproach to him. LXX similarly. Since therefore I have bestowed so much upon Ephraim, that I might bring back the naked and exile and alone as a rich man and lord, and the parent of many children, Ephraim has deserted Me, rather he has provoked Me to wrath: and by his bitterness he has made Him to be bitter who am sweet. Wherefore his blood shall come upon him, that is, he himself shall be the cause of his own death, according to that which David speaks to him who announced the death of Saul, and mentioned that the king of Israel had been slain by himself: "Thy blood be upon thy head" (2 Sam. 1:16). Not by my sentence, but for the blood of Saul thy blood shall be shed. And what follows: "And his Lord shall render his reproach to him," agrees with that sense which Nathan speaks to David: "Because thou hast made the enemies to blaspheme the name of the Lord, for this thing" (2 Sam. 12), that is, for this sin by which thou hast killed Uriah, that very blasphemy and reproach, by which the Lord was blasphemed through thee, shall be turned upon thy head.

Semper haeretici ad iracundiam provocant clementem Dominum, et eum qui mavult poenitentiam peccatoris, quam mortem, duritia cordis sui punire compellunt, et sanguis eorum, quo et suum et multorum effuderunt sanguinem, veniet super caput eorum, et opprobria quibus Dominum blasphemaverunt, restituet eis Dominus suus, non quod eorum Dominus sit, sed quia quondam Dominus eorum fuit.

(Cap. XIII.---Vers. 1, 2.) Loquente Ephraim horror invasit Israel et deliquit in Baal, et mortuus est, et nunc addiderunt ad peccandum: feceruntque sibi conflatile de argento suo quasi similitudinem idolorum: factura artificum totum est, his ipsi dicunt: immolate homines, vitulos adorantes. LXX: Juxta verbum Ephraim justificationes accepit ipse in Israel, et posuit ad [Al. absque ad] Baal, et mortuus est, et nunc apposuit ut peccaret, et fecerunt sibi conflatile ex auro et argento suo, secundum imaginem 144 idolorum, opera artificum completa; his ipsi dicunt, immolate homines, vituli enim defecerunt.

Pro eo quod LXX interpretati sunt, immolate homines, vituli enim defecerunt; et nos vertimus, immolate homines, vitulos adorantes, Symmachus interpretatus est, immolate, homines vitulos adorent; ut sit sensus: Immolate, hoc est, sacrificare idolis, et hucusque distinctio sequatur: rationale animal, homines, adorent vitulos, muta animantia. Loquente ergo Ephraim, id est, Jeroboam filio Nabath de tribu Ephraim, horror invasit Israel, id est, decem tribus. Pro horrore qui Hebraice dicitur RATHA-TH (), quem Symmachus et Theodotio tremorem interpretati sunt; nescio quid volentes, δικαιώματα, id est, justificationes, LXX transtulerunt. Et tantus Israellem horror invasit, ut delinqueret et offenderet Deum in Baal et moreretur perdens eum qui dicit: Ego sum vita (Joan. XIV, 6). Anima enim quae peccaverit, ipsa morietur (Ezech. XVIII). Et Apostolus: Vidua, inquit, quae in deliciis est, vivens mortua est (I Tim. V, 6). Et non solum mortuus est in Baal, sed addidit peccata peccatis, ut ex argento quod Dominus dederat, idola fabricaretur, opera manuum hominum. Quibus ipsi dicunt, id est, sacerdotes et principes qui populum bona docere debuerant: Immolate homines, vitulos adorantes: quod quidem et in psalmis dicitur: Immolaverunt filios suos, et filias suas daemioniis (Ps. CV, 37). Pro eo quod juxta Symmachum et Theodotionem vertimus, adorantes; Aquila interpretatus est καταφιλοῦντες, id est deosculantes. Qui enim adorant, solent deosculari manum suam: quod Job fecisse se negat, dicens: Si osculatus sum manum meam apponens ori meo, et hoc mihi ad iniquitatem maximam reputetur (Job XXXI, 27, 28). Sin autem ut quidam volunt, daemones loquuntur ad populum: Immolate homines, vituli enim defecerunt, ostenditur ingluvies eorum, qui sanguine victimarum aluntur, et holocaustorum fumo: quod deficientibus hostiis, homines sibi cupiant immolari, quorum non solum interitu, sed et cruore laetantur.

Always heretics provoke the merciful Lord to wrath, and they compel Him who prefers the repentance of a sinner rather than death, to punish by the hardness of their heart, and their blood, by which they have shed both their own and the blood of many, shall come upon their head, and the reproaches by which they have blasphemed the Lord, their Lord shall render to them, not that He is their Lord, but because He was once their Lord.

(Chapter XIII.--Verses 1, 2.) When Ephraim spoke, horror invaded Israel, and he offended in Baal, and died. And now they have added to sinning: and they have made for themselves a cast image of their silver, as it were the likeness of idols: it is all the work of craftsmen; to these they themselves say: Sacrifice men, adoring calves. LXX: According to the word of Ephraim, he himself received justifications in Israel, and he placed for [Al. without for] Baal, and died. And now he added to sinning, and they made for themselves a cast image from their gold and silver, according to the image of idols, the work of craftsmen completed; to these they themselves say: Sacrifice men, for the calves have failed.

In place of what the LXX interpreted as, "Sacrifice men, for the calves have failed"; and we translated as, "Sacrifice men, adoring calves," Symmachus interpreted as, "Sacrifice, let men adore calves"; so that the sense is: Sacrifice, that is, offer to idols, and let the distinction follow thus far: let the rational animal, men, adore calves, mute animals. When Ephraim spoke, therefore, that is, Jeroboam the son of Nebat from the tribe of Ephraim, horror invaded Israel, that is, the ten tribes. In place of "horror" which in Hebrew is called RATHATH (רַתַּת), which Symmachus and Theodotion interpreted as "tremor"; for some reason, the LXX translated as δικαιώματα (*dikaïomata*), that is, "justifications." And such great horror invaded Israel, that it sinned and offended God in Baal and died, losing Him who says: "I am the life" (John 14:6). For the soul that shall sin, the same shall die (Ezek. 18). And the Apostle says: "The widow who is in delights, living is dead" (1 Tim. 5:6). And not only did he die in Baal, but he added sins to sins, so that from the silver which the Lord had given, idols were fabricated, the work of the hands of men. To which they themselves say, that is, the priests and princes who ought to have taught the people good things: "Sacrifice men, adoring calves": which indeed is also said in the psalms: "They sacrificed their sons and their daughters to demons" (Ps. 105:37). In place of what we translated as "adoring" according to Symmachus and Theodotion; Aquila interpreted as καταφιλοῦντες (*kataphilountes*), that is, "kissing" (*deosculantes*). For those who adore are accustomed to kiss their hand: which Job denies that he did, saying: "If I have kissed my hand, placing it to my mouth, let this also be reputed to me as the greatest iniquity" (Job 31:27, 28). But if, as some wish, the demons speak to the people: "Sacrifice men, for the calves have failed," their gluttony is shown, who are nourished by the blood of victims and the smoke of holocausts: that when victims fail, they desire men to be sacrificed to them, in whose destruction not only, but also in whose blood they rejoice.

Loquentibus autem haereticis, immo principibus haereticorum, id est, Ephraim, horror et tremor invasit [Al. invadet] infelicem populum; et deliquit [Al. delinquet] 145 in idolis, quae de suo corde confinxit, et mortuus est cum populo quem seduxit. Et non sufficit corruisse, nisi linguam quam ad canendum Deum acceperat, vertat in imagines idolorum, et artificii eloquio simile veritati dogma componat, quod nihil est aliud, nisi excogitatio pravitatis humanae. Praecipiuntque discipulis suis, ut et ipsi immolent homines, hoc est, furentur de Ecclesia Dei, et introducant ad haereticos, et occidant quos deceperint; Quodque sequitur, Vituli enim defecerunt, hunc habet sensum: Nolite quaerere quos seducatis de gentibus, qui vocantur bruta animalia; sed eos rapite, eos immolate, qui in Ecclesia constituti, Christi censentur nomine, et homines appellantur.

(Vers. 3.) Idcirco erunt quasi nubes matutina, et sicut ros matutinus pertransiens [Vulg. praeteriens], sicut pulvis turbine raptus ex area, et sicut fumus de fumario. LXX similiter: hoc solum quod in ultimo est immutantes: et sicut vapor de locustis, sive de lacrymis, quia in plerisque codicibus ἀκρίδων, in aliis δακρύων positum reperimus. Quia, inquit, homines pro vitulis immolaverunt, et adoraverunt vitulos: idcirco erunt quasi nubes matutina, et sicut ros mane pertransiens, sicut pulvis turbine raptus ex area, et sicut fumus de fumario. Quae omnia videntur ad tempus et subito dilabuntur, juxta illud quod dixerat: Transire fecit Samaria regem suum quasi spumam super faciem aquae. Et iterum: Sicut mane transit, pertransit rex [Al. pertransiet rex] Israel. Et nubem quidem aut rorem transire velociter, et pulverem ex area, et fumum de fumario, nemo ambigit, juxta illud quod scriptum est: Sicut deficit fumus, deficient (Psal. LXVII, 2). Quaerimus autem quare LXX pro fumario, quod Theodotio transtulit καπνοδόχην (Editi legunt καπνοδόχον), locustas interpretati sunt? Apud Hebraeos locusta et fumarium, iisdem scribitur litteris ALEPH, RES, BETH, HE. Quod si legatur ARBE (), locusta dicitur; si OROBBA [Al. arobba], fumarium: pro quo Aquila καταράκτην, Symmachus foramen interpretati sunt. Cataractam autem proprie vocat foramen in pariete fabricatum, per quod fumus egreditur. Si quis autem contentiosus et nolens recipere Hebraicam veritatem, locustae sensum quaesierit, audiat Ephraim ἀτμός, id est, vapor sive aurae et spiritui comparari: qui ita tenuis de ore locustae egreditur, ut non sentiatur. Quod si e contrario objecerit, quare non aliis, quae minora sunt, periturum Ephraim assimilaverit: verbi gratia pulci, qui omnia membra habet, caput, oculos, pedes, ventrem, et caetera: quae licet oculis non videamus, tamen sensu intelligimus; intantum ut os pulicis ac dentes non videntes oculis, morsibus sentiamus.

But when heretics speak, rather the princes of heretics, that is, Ephraim, horror and tremor invades the unhappy people; and he sinned in the idols which he fashioned from his own heart, and died with the people whom he seduced. And it is not enough to have fallen, unless he turns the tongue which he had received for singing to God into the images of idols, and composes a dogma similar to the truth with artificial eloquence, which is nothing else but the contrivance of human depravity. And they command their disciples that they also should sacrifice men, that is, they should steal from the Church of God and introduce them to the heretics, and kill those whom they have deceived; and what follows, "For the calves have failed," has this sense: Do not seek those whom you may seduce from the nations, who are called brute animals; but seize those, sacrifice those, who being established in the Church, are reckoned by the name of Christ and are called men.

(Verse 3.) Therefore they shall be as a morning cloud, and as the morning dew passing away, as dust snatched by a whirlwind from the threshing-floor, and as smoke from a chimney. LXX similarly: changing only what is at the end: "and as a vapor from locusts," or "from tears," because in most codices we find ἀκρίδων (*akridon*), in others δακρύων (*dakryon*) placed. Because, he says, they have sacrificed men for calves, and have adored calves: therefore they shall be as a morning cloud, and as dew passing away in the morning, as dust snatched by a whirlwind from the threshing-floor, and as smoke from a chimney. All which things seem for a time and suddenly slip away, according to that which he had said: "Samaria has made its king to pass away like foam upon the face of the water." And again: "As the morning passes, the king of Israel passes away." And that a cloud indeed or dew passes quickly, and dust from the threshing-floor, and smoke from a chimney, no one doubts, according to that which is written: "As smoke fails, let them fail" (Ps. 67:2). But we ask why the LXX, in place of "chimney," which Theodotion translated as καπνοδόχην (*kapnodochen*), interpreted as "locusts"? Among the Hebrews, "locust" and "chimney" are written with the same letters: ALEPH, RES, BETH, HE. If it is read as ARBE (אַרְבֵּי), it is called "locust"; if as OROBBA (אֲרֻבָּה), "chimney": in place of which Aquila interpreted as καταράκτην (*katarakten*), Symmachus as "opening" (*foramen*). But he properly calls a *cataracta* an opening made in a wall, through which smoke goes out. But if anyone is contentious and unwilling to receive the Hebrew truth, and should seek the sense of "locust," let him hear that Ephraim is compared to ἀτμῶν (*atmo*), that is, to a vapor or a breeze and a spirit: which goes out so thin from the mouth of a locust that it is not felt. But if on the contrary he should object, why he did not assimilate the perishing Ephraim to other things which are smaller: for example to a flea, which has all its members, head, eyes, feet, belly, and the rest: which although we do not see with our eyes, yet we understand by sense; so much so that not seeing the mouth and teeth of a flea with our eyes, we feel them by bites.

Respondendum est ei, quod ideo vapor locustae, sive aerae tenuissimae, periturorum gloria comparata sit: quia locusta noxia est, et sic inimica mortalibus, ut famem faciat, et segetum culta populetur: intantum ut arbores quoque et vineas decorticet: quod plenius in Joel Propheta legimus (Joel I et II). Et huic locustae et nubi matutinae et rori et pulveri haeretici comparantur, de quibus et in Epistola Catholica dicitur: Hi sunt nubes sine aquis (Judae XII). Habent enim speciem prophetarum, et nubium apostolicarum, ad quas Dei veritas pervenit: sed non habent aquas, id est, gratiam Spiritus sancti, dicente Domino in Evangelio: Qui credit in me, (sicut dicit Scriptura) flumina de ventre ejus fluent aquae vivae. Hoc autem, inquit, dixit de spiritu quem accepturi erant credentes in eum (Joan. VII, 38, 39). De lacrymis autem, quae sermone Graeco habent aliquam similitudinem locustarum, *δακρύων καὶ ἄκριδων*, manifestus error est, quibusdam pro locustis, lacrymas aestimantibus.

(Vers. 4.) Ego autem Dominus Deus tuus qui eduxi te de terra Aegypti. Pro quo in LXX legitur: Ego autem Dominus Deus tuus: firmans coelum, et creans terram: cujus manus creavit omnem militiam coeli, et non ostendi ea tibi, ut ambulares post ea ** Et ego eduxi te de terra Aegypti. Quae quoniam et in Hebraico non habentur, et a nullo vertuntur Interpretum, in antiqua quoque editione LXX non leguntur, obelo praenotanda sunt: praesertim cum sensus eorum perspicuus sit. Unde ad reliqua transeamus, cum his quae sequuntur jungentes superius capitulum.

(Vers. 5 et 6.) Ego autem Dominus Deus tuus qui eduxi te de terra Aegypti, et Deum absque me nescies: et salvator non est praeter me: ego cognovi te in deserto, in terra solitudinis: juxta pascua sua adimpleti sunt et saturati sunt: et elevaverunt cor suum et obliti sunt mei. LXX: Ego autem Dominus Deus tuus, et ego eduxi te de terra Aegypti: et Deum praeter me non cognosces, et salvator non est absque me. Ego pascebam te in solitudine, in terra inhabitabili, secundum pascua sua: et repleti sunt in saturitate, et elevata sunt corda eorum: idcirco obliti sunt mei.

Qui [Al. quia] supra dixerat: Fugit Jacob in regionem Syriae: et servivit Israel in uxore, et in uxore servavit; in propheta eduxit Dominus Deus Israel de Aegypto, et in propheta servatus est: etiam nunc quid eis praestiterit, refert: Ego Dominus Deus tuus, qui te eduxi de terra Aegypti, qui tibi mandavi per Moysen: attende, ne forte comedas et satureris, et obliviscaris Dei tui, qui eduxi te de terra Aegypti: non est enim alius Deus praeter me, et qui possit salvare, nullus est alius.

It must be answered to him, that the glory of those about to perish is compared to the vapor of a locust, or to a very thin breeze, for this reason: because the locust is noxious, and so an enemy to mortals, that it causes famine, and lays waste the cultivated fields of crops: so much so that it also strips the bark from trees and vineyards: which we read more fully in the Prophet Joel (Joel 1 and 2). And to this locust and morning cloud and dew and dust the heretics are compared, of whom it is also said in the Catholic Epistle: "These are clouds without water" (Jude 12). For they have the appearance of prophets, and of apostolic clouds, to which the truth of God reaches: but they do not have waters, that is, the grace of the Holy Spirit, the Lord saying in the Gospel: "He who believes in me (as the Scripture says), out of his belly shall flow rivers of living water. This, however," he says, "He said of the Spirit whom those believing in Him were about to receive" (John 7:38, 39). But concerning "tears," which in the Greek speech have some similarity to "locusts," δακρύων (*dakryon*) and ἀκρίδων (*akridon*), it is a manifest error, some estimating "tears" for "locusts."

(Verse 4.) But I am the Lord thy God who brought thee out of the land of Egypt. In place of which in the LXX it is read: "But I am the Lord thy God: establishing the heaven, and creating the earth: whose hand created all the host of heaven, and I did not show them to thee, that thou shouldst walk after them ** And I brought thee out of the land of Egypt." Which things, since they are both not found in the Hebrew, and are translated by none of the Interpreters, and are not read in the ancient edition of the LXX, are to be marked with an obelus: especially since their sense is clear. Wherefore let us pass on to the rest, joining the previous chapter with those things which follow.

(Verses 5, 6.) But I am the Lord thy God who brought thee out of the land of Egypt, and thou shalt know no God but me: and there is no savior beside me. I knew thee in the desert, in the land of solitude: according to their pastures they were filled and were saturated: and they lifted up their heart and forgot me. LXX: But I am the Lord thy God, and I brought thee out of the land of Egypt: and thou shalt know no God beside me, and there is no savior without me. I fed thee in the solitude, in the uninhabitable land, according to its pastures: and they were filled in satiety, and their hearts were lifted up: therefore they forgot me.

He who had said above: "Jacob fled into the region of Syria: and Israel served for a wife, and for a wife he kept sheep; in a prophet the Lord God brought Israel out of Egypt, and in a prophet he was preserved": even now relates what He bestowed upon them: I am the Lord thy God, who brought thee out of the land of Egypt, who commanded thee through Moses: take heed, lest perchance thou shouldst eat and be saturated, and forget thy God, who brought thee out of the land of Egypt: for there is no other God beside me, and there is no other who can save.

Ego qui conditor omnium sum, cognovi, sive pavi te in deserto et in terra inhabitabili, ubi rerum omnium penuria, ubi nullae aquae: dedi tibi manna de coelo, et aquarum fontes produxi de petra durissima. Qui juxta illud, quod alibi scriptum est: Incrassatus est, impinguatus, dilatatus, et recalcitravit dilectus (Deut. XXXII, 15): nunc quoque comederunt et saturati sunt, et elevaverunt cor suum, et obliti sunt ejus, cujus beneficiorum memores esse debebant. Neque enim per tantam eremi vastitatem, ubi non solum fruges et arbores vineaeque, sed nec herba quidem gignitur, et nullae aquae ardorem temperant solis, quadraginta annis poterat Israel ad terram pervenire Jordanis, nisi Dominus omnia praestitisset.

Haereticos quoque eduxit Dominus de terra Aegypti, de domo servitutis, et de camino ferreo: qui primo serviebant regi Pharaoni et ducibus ejus: praecepitque eis in Ecclesia, ut alium nescirent Deum, nisi eum qui creator est omnium, et novit salvare quos fecit. Ipse cognovit eos et pavit in terra solitudinis; ita ut possint dicere: Dominus pascit me et nihil mihi deerit: in loco pascuae ibi me collacavit: super aquam refectionis educavit me (Ps. XXII, 1, 2). Deditque eis angelorum panem manna de coelo, quod in Aegypto numquam comederant, et aquas de sequenti eos petra. Petra autem juxta Apostolum Christus est (I Cor. X): qui comederunt et impleti sunt, et cibos Domini non tulerunt. Quibus idem Apostolus loquitur: Jam saturati estis, et jam divites facti estis: sine nobis regnatis, atque utinam regnetis, ut et nos regnemus vobiscum (I Cor. IV, 8). Comederunt enim in sanctis Scripturis panem qui de coelo descendit, et cum David dixerunt: Incerta et occulta sapientiae tuae manifestasti mihi (Psal. L, 8). Impletique et saturati elevaverunt contra Creatorem cor suum: et alterum sibi finxerunt deum, quidquid biberant et comederant, suis meritis, non Dei misericordiae deputantes. Idcirco obliti sunt Dei, qui praeceperat eis, ut Legis verba religarent inter oculos et in manibus, atque in fimbriis palliorum, ne umquam obliviscerentur Dei sui.

(Vers. 7, 8.) Et ego ero eis quasi leaena, sicut pardus in via Assyriorum: occurram eis quasi ursa raptis catulis: et dirumpam interiora jecoris eorum: et consumam eos ibi quasi leo: bestia agri scindet eos. LXX: Et ero eis quasi panther, et sicut pardus in via Assyriorum; occurram eis sicut ursa indigens cibo, et dirumpam interiora cordis eorum, et devorabunt eos ibi catuli silvarum, bestiae agri dirumpent eos.

I who am the founder of all things, knew, or fed thee in the desert and in the uninhabitable land, where there is a penury of all things, where there are no waters: I gave thee manna from heaven, and I brought forth fountains of waters from the hardest rock. Who according to that which is written elsewhere: "The beloved was made thick, fattened, dilated, and kicked" (Deut. 32:15): now also they have eaten and been saturated, and have lifted up their heart, and have forgotten Him, of whose benefits they ought to have been mindful. For neither through such a vastness of the wilderness, where not only fruits and trees and vineyards, but not even grass indeed is produced, and no waters temper the heat of the sun, could Israel reach the land of the Jordan in forty years, unless the Lord had provided all things.

The Lord also brought the heretics out of the land of Egypt, out of the house of servitude, and out of the iron furnace: who at first served King Pharaoh and his leaders: and He commanded them in the Church, that they should know no other God, except Him who is the creator of all things, and knows how to save those whom He made. He Himself knew them and fed them in the land of solitude; so that they can say: "The Lord feeds me and nothing shall be wanting to me: in a place of pasture there He has placed me: He has brought me up above the water of refreshment" (Ps. 22:1, 2). And He gave them the bread of angels, manna from heaven, which they had never eaten in Egypt, and waters from the rock following them. But the rock according to the Apostle is Christ (1 Cor. 10): who have eaten and been filled, and did not bear the foods of the Lord. To whom the same Apostle speaks: "Now you are saturated, and now you have been made rich: you reign without us, and would that you did reign, that we also might reign with you" (1 Cor. 4:8). For they have eaten in the holy Scriptures the bread which descended from heaven, and with David they have said: "Thou hast manifested to me the uncertain and hidden things of thy wisdom" (Ps. 50:8). And being filled and saturated they lifted up their heart against the Creator: and they fashioned for themselves another god, deputing whatever they had drunk and eaten to their own merits, not to the mercy of God. Therefore they forgot God, who had commanded them that they should bind the words of the Law between their eyes and in their hands, and in the fringes of their cloaks, lest they should ever forget their God.

(Verses 7, 8.) And I will be to them as a lioness, as a leopard in the way of the Assyrians: I will meet them as a bear whose cubs have been snatched away: and I will rend the inner parts of their liver: and I will consume them there as a lion: the beast of the field shall tear them. LXX: And I will be to them as a panther, and as a leopard in the way of the Assyrians; I will meet them as a bear needing food, and I will rend the inner parts of their heart, and the cubs of the forests shall devour them there, the beasts of the field shall rend them.

Illi adimpleti sunt et saturati: elevaverunt corda sua, et obliti sunt mei. Ego autem, inquit, ero eis quasi leaena, sive panther, de quo supra plenius diximus: et sicut pardus in via Assyriorum, quando ducentur captivi ab Assyriis: et occurram illis quasi ursa raptis catulis, sive indigens cibo: et dirumpam eorum universa vitalia. Aiunt qui de bestiarum scripsere naturis, inter omnes feras nihil esse ursa saevius cum perdiderit catulos, vel indiguerit cibis; et non solum pantherae, pardi, et ursae ferociam comminatur, sed leonis quoque et omnium bestiarum, quae gignuntur in saltibus: et in haec omnia dicit se esse vertendum, quando ierint ad Assyrios: ne cum ibi dura fuerint perpassi, non 149 potentiae et indignationi Domini, sed hostium fortitudini assignent miserias suas. Simulque consideremus, quod qui in Evangelio credentibus loquitur: Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos: jugum enim meum suave est et onus meum leve (Matth. XI, 28, 29), nunc per prophetam incredulis, et nolentibus agere poenitentiam, panther, pardus, ursa et leo efficitur: non solum Israelitis, quia [Al. qui] propter idololatriam in Medorum urbibus sive montibus collocati sunt: sed etiam haereticis; quia [Al. qui] propter mentis superbiam, et falsorum dogmatum vanitatem, obliti sunt Dei sui, finxerunt idola, et secuti sunt deos alienos.

(Vers. 9, 10 et 11.) Perditio tua, Israel, tantummodo in me auxilium tuum. Ubi est rex tuus? maxime nunc te salvum [Vulg. salvet] faciat in omnibus urbibus tuis; et iudices tui, de quibus dixisti: Da mihi regem et principes: dabo tibi regem in furore meo, et auferam in indignatione mea. LXX: Corruptioni tuae, Israel, quis auxiliabitur? ubi est rex tuus iste? et salvum te faciat in cunctis urbibus tuis: iudicet te de quo dixisti: Da mihi regem et principem, et dedi tibi regem et principem, et dedi tibi regem in ira mea, et habui in furore meo. Pro eo quod LXX interpretati sunt habui, omnes abstuli transtulerunt.

Infelix Israel et dignus maledictione perpetua, qui in tantum impietatis descendit profundum, ut solius Dei salvetur misericordia. Potest autem in Hebraeo et hoc sensu legi: Dispereas, Israel, quia nihil tibi reliquum est nisi ut mea solum clementia conserveris. In LXX autem alter est sensus: Corruptioni tuae, Israel, quis auxiliabitur? id est, captivitati tuae et ultimae servituti quis ferre poterit auxilium eorum, quos tibi praesules aestimasti? Ubi est rex tuus, de quo dicebas ad Samuel: Constitue super nos regem, ut iudicet nos: sicut et gentes habent caeterae (II Reg. VIII, 5).

They were filled and saturated: they lifted up their hearts, and forgot me. But I, he says, will be to them as a lioness, or a panther, concerning which we spoke more fully above: and as a leopard in the way of the Assyrians, when they shall be led captive by the Assyrians: and I will meet them as a bear whose cubs have been snatched away, or needing food: and I will rend all their vital parts. Those who have written concerning the natures of beasts say that among all wild animals there is nothing more savage than a bear when she has lost her cubs, or has needed food; and He threatens not only the ferocity of the panther, leopard, and bear, but also of the lion and of all beasts which are produced in the thickets: and He says that He is to be turned into all these when they shall have gone to the Assyrians: lest when they shall have suffered hard things there, they should assign their miseries not to the power and indignation of the Lord, but to the strength of the enemies. And at the same time let us consider, that He who speaks in the Gospel to those believing: "Come to me all you who labor and are burdened, and I will refresh you: for my yoke is sweet and my burden is light" (Matt. 11:28, 29), now through the prophet to the unbelieving, and those unwilling to do repentance, is made a panther, leopard, bear and lion: not only to the Israelites, because [Al. who] on account of idolatry were placed in the cities or mountains of the Medes: but also to the heretics; because [Al. who] on account of the pride of mind, and the vanity of false dogmas, forgot their God, fashioned idols, and followed alien gods.

(Verses 9, 10, and 11.) Thy destruction, O Israel, is only from thee: in me is thy help. Where is thy king? especially now let him save thee in all thy cities; and thy judges, of whom thou saidst: Give me a king and princes: I will give thee a king in my fury, and I will take him away in my indignation. LXX: To thy corruption, O Israel, who shall bring help? where is this king of thine? and let him save thee in all thy cities: let him judge thee of whom thou saidst: Give me a king and a prince, and I gave thee a king and a prince, and I gave thee a king in my wrath, and I held [him] in my fury. In place of what the LXX interpreted as "I held," all others translated as "I took away."

Unhappy Israel and worthy of perpetual malediction, who has descended into such a depth of impiety, that it is saved only by the mercy of God. But it can also be read in the Hebrew with this sense: Perish, Israel, because nothing is left to thee unless thou art preserved by my clemency alone. In the LXX, however, there is another sense: "To thy corruption, O Israel, who shall bring help?" that is, to thy captivity and ultimate servitude who can bring the help of those whom thou didst estimate as thy protectors? Where is thy king, of whom thou didst say to Samuel: "Set a king over us, that he may judge us: as also the other nations have" (1 Sam. 8:5).

Cumque ille contradiceret, respondebas: nequaquam, sed rex erit nobis, et erimus etiam nos sicut et gentes omnes, et iudicabit nos rex noster, et egredietur ante nos, et pugnabit pro nobis. De quo ergo tibi promiseras, quod tua bella bellaret, nunc in necessitate subveniat, et universas urbes tuas liberet de servitute. Ubi sunt iudices tui? ubi reges? 150 Tu enim dixisti: Da mihi regem et principes: itaque dedi tibi Saulem regem in furore meo; intantum ut in diebus messis pluviam demonstrarem contra naturam Judaeae provinciae. Et abstuli, inquit, in indignatione mea regem, videlicet Sedeciam: ut quem cum furore dederam, tollerem cum indignatione. Alii arbitrantur datum in furore regem Jeroboam filium Nabath, et ablatum in indignatione Osee ultimum regem decem tribuum. Hoc quod exposuimus, dedi tibi regem et abstuli regem in indignatione mea, Hebraei ad futurum tempus referunt. Eo, inquit, tempore quo dicebas: da mihi regem et principes; ego tibi respondebam per Samuelem, quod daturus tibi essem in furore meo, et ablaturus in indignatione mea.

Perditus est omnis haereticus et corruptioni traditus; qui enim corrumpit templum Dei, corrumpet illum Dominus: et in nullo alio habet auxilium, nisi in sola misericordia Dei, quam poenitudine consequitur. Hujus rex et iudices diabolus est et daemones, sive omnes principes dogmatum perversorum, qui eos tempore necessitatis et angustiae liberare non poterunt, qui dati sunt in furore, et auferentur in indignatione: non quod Dominus tales eos voluerit habere reges: alioquin non auferret quos sponte dederat, sed quod dimiserit eos voluntatibus suis: ut comedentes et incrassatis carnibus, nausearent, et evomerent per nares suas, et odisse inciperent eos, quos tanto studio sequebantur.

(Vers. 12 et 13.) Colligata est iniquitas Ephraim: absconditum peccatum ejus: dolores parturientis venient ei, ipse filius non sapiens: nunc enim non stabit in contritione filiorum. LXX: Congregatio iniquitatis Ephraim: absconditum est peccatum ejus: dolores quasi parturientis venient ei: iste est filius tuus sapiens: quia nunc non sustinebit in contritione filiorum.

Quomodo si ligetur quid in saeculo, conservatur, et non perit ei cui ligatum est: sic omnis iniquitas qua in Deum peccavit Ephraim, colligata est ei, et abscondita quasi in marsupio reservatur. Denique cum dies ultionis advenerit, et extrema captivitas, dolores quasi parturientis venient ei, sive apprehendent illum. Mulier parturiens multo antequam pariat, ex eo tempore quo concepit, scit se esse parituram, et exspectat quotidie extrema tormenta cruciatusque venturos.

And when he spoke against it, thou didst answer: By no means, but there shall be a king to us, and we also shall be as all the nations, and our king shall judge us, and shall go out before us, and shall fight for us. From him therefore to whom thou hadst promised thyself that he should fight thy battles, let him now come to thy aid in necessity, and let him free all thy cities from servitude. Where thy judges? where thy kings? You indeed said: "Give me a king and princes": and so I gave thee Saul as king in my fury; so much so that in the days of harvest I showed rain against the nature of the province of Judea. And I took away, he says, in my indignation the king, namely Zedekiah: so that him whom I had given with fury, I might take away with indignation. Others think that King Jeroboam the son of Nebat was given in fury, and Hosea the last king of the ten tribes was taken away in indignation. This which we have explained, "I gave thee a king and I took away a king in my indignation," the Hebrews refer to a future time. At that time, he says, when thou saidst: give me a king and princes; I answered thee through Samuel, that I was about to give [them] to thee in my fury, and to take [them] away in my indignation.

Every heretic is lost and delivered to corruption; for he who has corrupted the temple of God, the Lord shall corrupt him: and in no other has he help, except in the mercy of God alone, which he follows by penitence. The king and judges of this one are the devil and demons, or all the princes of perverse dogmas, who will not be able to free them in the time of necessity and anguish, who were given in fury and shall be taken away in indignation: not that the Lord wished them to have such kings: otherwise He would not take away those whom He had given of his own accord, but because He dismissed them to their own wills: so that eating and with fattened flesh, they might be nauseated, and vomit through their nostrils, and begin to hate those whom they followed with such great zeal.

(Verses 12 and 13.) "The iniquity of Ephraim is bound up: his sin is hidden: the sorrows of a woman in travail shall come upon him, he is an unwise son: for now he shall not stand in the crushing of children." LXX: "The congregation of the iniquity of Ephraim: his sin is hidden: sorrows as of one in travail shall come upon him: this is thy wise son: because now he shall not endure in the crushing of children."

Just as if something is bound in this world, it is preserved, and does not perish for him to whom it is bound: so all the iniquity by which Ephraim sinned against God is bound up for him, and hidden as if reserved in a pouch (marsupio). Finally, when the day of vengeance shall have come, and the extreme captivity, sorrows as of one in travail shall come upon him, or shall seize him. A woman in travail, long before she gives birth, from the time she has conceived, knows that she is to give birth, and expects daily the extreme torments and coming tortures.

Ita et Ephraim filius insipiens, de quo supra dixerat: Ephraim columba insipiens, non habens cor in contritione filiorum et populi sui, Cum dies parturitionis et captivitatis advenerit, aut stare aut sufferre non poterit. Pro Insipiente filio in LXX per ironiam legitur: Iste filius sapiens, hoc est quem sapientem putabas, ut econtrario intelligatur insipiens.

Omnibus autem haereticis iniquitas colligata est, quam in excelso locuti sunt: et absconditum est peccatum eorum, dum se putant venena sui cordis abscondere et habere secreta: quae cum dies parturitionis advenerit, dolore ejulationibusque pandentur. Iste Ephraim filius insipiens est, quia Dei sapientiam dereliquit, de quo in Jeremia scriptum est: Novissimum ejus erit insipiens (Jer. XVII), et in contritione filiorum suorum quos interfecit, quos jugulavit Dei iram sustinere non poterit.

(Vers. 14.) De manu mortis liberabo eos: de morte redimam eos. Ero mors tua, o mors: ero morsus tuus, inferne. Consolatio abscondita est ab oculis meis: quia ipse inter fratres dividet [Al. dividit]. LXX: De manu inferni liberabo eos, de morte redimam illos: ubi est causa tua, mors? ubi est aculeus tuus, inferne? consolatio abscondita est ab oculis meis: quia ipse inter fratres dividet [Al. dividit].

Secundum utramque intelligentiam Ephraim, hoc est, et decem tribuum, et haereticorum, qui sustinere non poterunt in contritione filiorum suorum, cum dolores quasi parturientis advenerint, Dominus pollicetur de manu mortis se eos liberaturum, et de morte redempturum. Manum autem mortis appellat opera quibus interficit, juxta illud quod scriptum est: In manu linguae mors et vita (Prov. XVIII, 21). Liberavit autem omnes Dominus, et redemit in passione crucis et effusione sanguinis sui: quando anima ejus descendit in infernum, et caro ejus non vidit corruptionem, et ad ipsam mortem atque 152 infernum locutus est: Ero mors tua, o mors. Idcirco enim mortuus sum, ut tu mea morte moriaris. Ero morsus tuus, inferne, qui omnes tuis faucibus devorabas. Vidensque mortis duram necessitatem, et quod nullus sit hominum qui vivat et non videat mortem (Psal. LXXXVIII), clementissimus pater sententiae recordatur antiquae: quia [Al. qua] in Adam omnes morimur (I Cor. XV). Sive propheta intelligens fragilitatem suam, et conditionem carnis humanae: Consolatio, ait, abscondita est ab oculis meis, et est sensus: Non valeo consolari, quidquid mente concepero, dolorem meum non potest mitigare, cernentis [Al. cernens], charissima inter se nomina morte sejungi: ipse enim [Al. inquit] infernus inter fratres dividit.

So also Ephraim, the foolish son, of whom he had said above: "Ephraim is a foolish dove, not having a heart in the crushing of children and of his people," when the day of parturition and of captivity shall have come, will be able neither to stand nor to endure. In place of "unwise son," it is read in the LXX by irony: "This wise son," that is, him whom thou didst think wise, so that by the contrary he may be understood as foolish.

For all heretics have their iniquity bound up, which they have spoken on high: and their sin is hidden, while they think they hide the poisons of their heart and keep them secret: which, when the day of parturition shall have come, shall be opened with pain and wailings. This Ephraim is a foolish son, because he has forsaken the wisdom of God, of whom it is written in Jeremiah: "His end shall be foolish" (Jer. 17:11), and in the crushing of his children whom he killed, whom he slaughtered, he will not be able to endure the wrath of God.

(Verse 14.) "From the hand of death I will deliver them: from death I will redeem them." "I will be thy death, O death: I will be thy bite, O hell." "Consolation is hidden from my eyes: because he himself shall divide among brothers." LXX: "From the hand of hell I will deliver them, from death I will redeem them:" where is thy cause, O death?" where is thy sting, O hell?" consolation is hidden from my eyes: because he himself shall divide among brothers."

According to both understandings of Ephraim, that is, both of the ten tribes and of the heretics, who will not be able to endure in the crushing of their children when the sorrows as of one in travail shall have come, the Lord promises that He will deliver them from the hand of death and redeem them from death. Now He calls the "hand of death" the works by which it kills, according to that which is written: "In the hand of the tongue are death and life" (Prov. 18:21). Moreover, the Lord delivered all, and redeemed them in the passion of the cross and the shedding of His blood: when His soul descended into hell, and His flesh did not see corruption, and He spoke to death itself and to hell: "I will be thy death, O death." For for this reason I have died, that thou mightest die by my death. "I will be thy bite, O hell," thou who didst devour all with thy jaws. And seeing the hard necessity of death, and that there is no man who lives and shall not see death (Ps. 88:49), the most merciful Father remembers the ancient sentence: that in Adam we all die (1 Cor. 15:22). Or the prophet, understanding his own fragility and the condition of human flesh, says: "Consolation is hidden from my eyes," and the sense is: I am not able to be consoled, whatever I shall have conceived in my mind cannot mitigate my grief, seeing most dear names separated from each other by death: for hell itself divides among brothers.

Quidquid igitur separat fratres, infernus est appellandus: et maxime mulier meretrix, quae vocans insipientem ad se, dicit in opibus prudentiae: Panes occultos libenter attingite, et aquae furtivae dulcedinem bibite: et nescit insipiens, quoniam terrigenae apud eam pereunt, et in profundum inferni incurrunt. Quidquid enim non licet, magis desideratur, et quod raritate dulce est, assiduitate in amaritudinem vertitur. Et mel distillat de labiis mulieris meretricis, quae ad tempus impinguat fauces insipientis, novissime autem amarius felle invenitur, et acutius magis quam gladius utrimque acutus (Prov. V). Quicumque terrigena est, et de coelo non nascitur, interficitur ejus amplexibus, et ligatur institis lectorum, et insipientiae pedes deducunt eos, qui utuntur ea, cum morte ad inferos.

Inter mortem autem et inferos, hoc interest: Mors est, qua anima separatur a corpore: infernus, locus in quo animae recluduntor, sive in refrigerio, sive in poenis, pro qualitate meritorum. Hoc diximus, ut ostenderemus, id mortem facere, quod meretricem mulierem. Mors enim dividit fratres, hoc et mulier facit. In fratribus, omnem intellige charitatem, quod et mater dividatur a filia, et pater a filio, et frater a fratre.

Quod autem aliud sit mors, et aliud infernus, et psalmista 153 demonstrat, dicens: Non est in morte qui memor sit tui: in inferno autem quis confitebitur tibi (Ps. VI, 6)? Et in alio loco: Veniat mors super eos, et descendant in infernum viventes (Ps. LIV, 16).

Pro eo quod nos interpretati sumus: Ero mors tua, o mors: ero morsus tuus, inferne, LXX, transtulerunt: Ubi est causa tua, o mors? ubi est stimulus tuus, inferne? Pro quo Apostolus posuit: Absorpta est mors in contentione; ubi est, mors, contentio tua? ubi est, mors, aculeus tuus (I Cor. XV, 54 et seqq.)? Et exponens virtutem testimonii intulit: Aculeus autem mortis peccatum est, virtus vero peccati lex; Deo autem gratias, qui dedit nobis victoriam per Dominum nostrum Jesum Christum. Itaque quod ille in resurrectionem interpretatus est Domini, nos aliter interpretari nec possumus, nec audemus.

Potest mors, et infernus et diabolus accipi, qui Christi morte jugulatus est, de quo et Isaias loquitur: Devoravit mors invalescens (Isai. XXV, 8, sec. LXX). Et postea sequitur: Abstulit Dominus omnem lacrymam ab omni facie.

Duos autem fratres inter se morte divisos, juxta historiam illius temporis, quidam Israel et Judam intelligunt: ut quod tunc figurabatur in parte, nunc sentiat in toto, et cum omni humano genere Israel et Judas liberandus sit et redimendus.

Whatever therefore separates brothers is to be called hell: and especially the harlot woman, who, calling the foolish one to herself, says in the wealth of prudence: "Touch hidden breads gladly, and drink the sweetness of stolen water" (Prov. 9:17); and the foolish one knows not that the earth-born perish with her, and they run into the depth of hell. For whatever is not permitted is more desired, and that which is sweet by rarity is turned into bitterness by assiduity. And honey distills from the lips of the harlot woman, which for a time fattens the throat of the foolish one, but in the end is found more bitter than gall, and more sharp than a two-edged sword (Prov. 5:3-4). Whoever is earth-born, and is not born from heaven, is killed by her embraces, and is bound by the bands of the beds, and the feet of foolishness lead down those who use it, with death, to the underworld.

Now between death and the underworld there is this difference: Death is that by which the soul is separated from the body: hell is the place in which souls are shut up, whether in refreshment or in punishments, according to the quality of their merits. This we have said so that we might show that death does that which the harlot woman does. For death divides brothers; this also the woman does. In brothers, understand all charity, because even a mother is divided from a daughter, and a father from a son, and a brother from a brother.

But that death is one thing and hell another, the Psalmist also demonstrates, saying: "There is no one in death who is mindful of thee: but in hell who shall confess to thee?" (Ps. 6:5). And in another place: "Let death come upon them, and let them go down alive into hell" (Ps. 54:15).

In place of what we have interpreted: "I will be thy death, O death: I will be thy bite, O hell," the LXX translated: "Where is thy cause, O death? where is thy sting, O hell?" In place of which the Apostle put: "Death is swallowed up in victory; where, O death, is thy victory? where, O death, is thy sting?" (1 Cor. 15:54-55). And explaining the power of the testimony he added: "Now the sting of death is sin, but the strength of sin is the law; but thanks be to God, who has given us the victory through our Lord Jesus Christ." Therefore, what he interpreted regarding the resurrection of the Lord, we neither can nor dare interpret otherwise.

Death, and hell, and the devil can be understood, who was slaughtered by the death of Christ, of whom Isaiah also speaks: "Prevailing death has devoured" (Isa. 25:8, sec. LXX). And afterwards follows: "The Lord has taken away every tear from every face."

Now, some understand the two brothers divided among themselves by death, according to the history of that time, as Israel and Judah: so that what was then figured in part, may now be felt in the whole, and with the entire human race Israel and Judah are to be delivered and redeemed.

In eo loco, in quo LXX transtulerunt, ubi est causa tua? et nos diximus, ero mors tua: Symmachus interpretatus est, ero plaga tua: Quinta editio et Aquila: ubi sunt sermones tui? quod Hebraice scribitur DABARACH ('): legentes DABAR, hoc est, verbum, pro DEBER, quod interpretatur mors: juxta illud quod in Isaia legimus: Mortem misit Dominus in Jacob, et venit in Israel (Isai. IX), hoc est, deber, pro quo nos interpretati sumus: Verbum misit Dominus in Jacob, et venit in Israel, id est, dabar. Pro aculeo quoque, quem nos morsum transtulimus: Symmachus $\alpha\frac{1}{4}\epsilon\tilde{\iota}\epsilon\alpha\frac{1}{2}\pm\tilde{\iota}\frac{1}{2}\tilde{\iota}\text{,,}\tilde{\iota}\cdot\tilde{\iota}\frac{1}{4}\tilde{\iota}\pm$, id est, occursum: Theodotion et quinta editio, plagam, et conclusionem interpretati sunt.

(Vers. 15.) 154 Adducet urentem ventum Dominus de deserto ascendentem, et siccabit venas ejus, et desolabit fontem ejus, et ipse diripiet thesaurum omnis vasis desiderabilis. LXX: Adducet urentem ventum Dominus de deserto super eos, et siccabit venas ejus, desolabit fontes illius; iste arefaciet terram ejus, et omnia vasa desiderabilia.

Legi in cujusdam Commentariis, ventum urentem quem adducet Dominus de deserto, illum esse qui percusserit domum Job in quatuor angulis, et fecerit eam super filios ruere convivantes (Job. I), et unum esse de his ventis, quos in Evangelio legimus flare et venire cum turbine, pluviis atque fluminibus, ut subvertant domum, quae super petram aedificata est, sive super arenas (Matth. VII). Quod nequaquam mihi videtur: neque enim in Job scriptum est, quod ventum de deserto Dominus adduxerit; sed nomen Domini tacitum est, ut ventus de solitudine, qui contra sanctum virum sua venerat voluntate, contraria possit accipi fortitudo, et venti qui domorum fundamenta subvertunt, utique ad bonam partem non poterunt referri. Superest ut ventum urentem quem adducet Dominus de deserto ascendentem, illum intelligamus, de quo et in Abacuc legimus: Deus ab Austro veniet, et sanctus de monte Pharan (Abac. III, 3): qui utique in solitudine et in meridie situs est. Et in Cantico legimus: Ubi pascis, ubi cubas in meridie (Cant. I, 6)? Hunc itaque ventum urentem, qui siccet venas mortis, et fontes ejus arefaciat, adducet Dominus de deserto ascendentem: de deserto autem humani generis, in quo et diabolus quaerens requiem, invenire non potuit. Sive desertum intelligimus sanctae Mariae uterum virginalem, quod absque semine humano nullo [Al. nulla] frutice pullulaverit: sed virga simplex atque purissima et unione fecunda ediderit eum florem qui dicit in Cantico canticorum: Ego flos campi et lilium convallium (Cant. II, 2).

In that place where the LXX translated, "Where is thy cause?" and we said, "I will be thy death": Symmachus interpreted, "I will be thy plague." The Fifth Edition and Aquila: "Where are thy words?" because it is written in Hebrew as DABARACH: reading DABAR, that is, "word," for DEBER, which is interpreted as "death": according to that which we read in Isaiah: "The Lord sent death into Jacob, and it came into Israel" (Isa. 9:8), that is, deber, in place of which we interpreted: "The Lord sent a word into Jacob, and it came into Israel," that is, dabar. For the sting also, which we translated as "bite" (morsum): Symmachus interpreted *apantema*, that is, "encounter" (occursum); Theodotion and the Fifth Edition interpreted "plague" and "conclusion."

(Verse 15.) "The Lord shall bring a burning wind ascending from the desert, and it shall dry up his veins, and shall make his fountain desolate, and he himself shall spoil the treasure of every desirable vessel." LXX: "The Lord shall bring a burning wind from the desert upon them, and shall dry up his veins, and make his fountains desolate; he himself shall make his land dry, and all desirable vessels."

I have read in the commentaries of a certain person that the burning wind which the Lord shall bring from the desert is that which struck the house of Job at the four corners and made it fall upon his feasting children (Job 1), and is one of those winds which we read in the Gospel blow and come with a whirlwind, rains, and rivers, that they may subvert the house which is built upon a rock, or upon the sands (Matt. 7). This by no means seems so to me: for it is not written in Job that the Lord brought the wind from the desert; but the name of the Lord is silent, so that the wind from the solitude, which had come of its own will against the holy man, may be understood as a contrary power, and the winds which subvert the foundations of houses can certainly not be referred to the good part. It remains that we understand the burning wind which the Lord shall bring ascending from the desert as that of which we read also in Habakkuk: "God shall come from the South, and the Holy One from mount Paran" (Hab. 3:3): which is certainly situated in the solitude and in the south. And in the Canticle we read: "Where feedest thou, where liest thou in the midday?" (Cant. 1:6). This burning wind, therefore, which dries up the veins of death and makes its fountains dry, the Lord shall bring ascending from the desert: from the desert, however, of the human race, in which even the devil, seeking rest, could not find it. Or we understand the "desert" as the virginal womb of holy Mary, because without human seed it sprouted with no shrub: but a simple and most pure rod, and fertile with a single union, brought forth that flower who says in the Canticle of Canticles: "I am the flower of the field and the lily of the valleys" (Cant. 2:1).

Et pulchre tam in 155 Isaia, quam in praesenti loco, flos ascendens et ventus ascendens dicitur: quia de humilitate carnis ad excelsa conscendit, et nos secum duxit ad Patrem, dicens in Evangelio: Cum exaltatus fuero, omnia traham ad me (Joan. XII, 32). Ipse quasi radix ascendet de terra inhabitabili, et nequaquam mors in eum, sed ipse morti superveniet, neque enim mors in eo ullam suae potestatis viam reperit, et hoc est, quod in Proverbiis dicitur: Impossibile est super petram serpentis invenire vestigia (Prov. XXX). Et ipse loquitur in Evangelio: Ecce veniet princeps mundi hujus, et inveniet in me nihil (Joan. XIV, 30). Iste siccabit venas mortis, et desolabit fontes ejus. Venae mortis et fontes et aculeus, peccata ab Apostolo nominantur: quibus arefactis, mors quoque ipsa siccabitur. Quodque sequitur: Ipse diripiet thesaurum omnis vasis desiderabilis, dupliciter accipitur, sive quod desiderabilia sunt his, qui in morte habitant, sive vasa desiderabilia quae in thesauro retinebantur inferni, sanctos intelligimus, quos alligatos forte Dominus eripuit et tulit de inferis, et quasi vasa pretiosissima secum perduxit in paradysum. Pro thesauro, LXX terram transtulerunt: terra haud dubium quin mortem significet. Et in Psalmis legimus: Credo videre bona Domini in terra viventium (Psal. XXVI, 13). Et juxta Evangelium: Mites possidebunt terram (Matth. V). Econtrario debemus accipere terram inferni non esse terram viventium, sed mortuorum, quae diripitur atque vastatur, quando morte Christi vinctae apud inferos animae liberantur.

Secundum tropologiam in eisdem (de quibus supra diximus) Commentariis legimus ventum urentem, diabolus intelligi et singulos haeresiarchas. Quod nobis displicet: Neque enim diabolus venas mortis fontesque erroris siccare potest: cum ipse fons et initium mortuorum sit. Itaque sermo Ecclesiasticus, urens intelligendus est ventus, qui omnia haereticorum dogmata arefaciat et perducatur ad nihilum, et diripiet eos atque dispergat, qui haereticorum doctrina in morte fuerant congregati.

(Cap. XIV.---Vers. 1.) 156 Pereat Samaria: quoniam ad amaritudinem concitavit Deum suum: in gladio pereant: parvuli eorum elidantur, et foetae ejus discindantur. LXX: Disperdetur Samaria quoniam restitit Deo suo, in gladio corruent, et lactentes eorum elidentur ad petram, et habentes in utero disrumpentur.

And beautifully both in Isaiah and in the present place, he is called an "ascending flower" and an "ascending wind": because from the humility of the flesh he ascended to the heights, and led us with him to the Father, saying in the Gospel: "When I shall be exalted, I will draw all things to myself" (John 12:32). He shall ascend as a root from the uninhabitable land, and by no means shall death come upon him, but he himself shall come upon death, for death found in him no way of its power, and this is what is said in Proverbs: "It is impossible to find the tracks of a serpent upon a rock" (Prov. 30:19). And he himself speaks in the Gospel: "Behold the prince of this world shall come, and in me he shall find nothing" (John 14:30). He shall dry up the veins of death, and make its fountains desolate. The "veins of death" and "fountains" and "sting" are called "sins" by the Apostle: which being dried up, death itself also shall be dried up. And that which follows: "He himself shall spoil the treasure of every desirable vessel," is taken in a twofold way, either that they are desirable to those who dwell in death, or as "desirable vessels" which were kept in the treasure of hell, we understand the saints, whom the Lord perhaps snatched away from their bonds and took from the underworld, and led with himself into paradise as most precious vessels. In place of "treasure," the LXX translated "land": the land is undoubtedly meant to signify death. And in the Psalms we read: "I believe to see the good things of the Lord in the land of the living" (Ps. 26:13). And according to the Gospel: "The meek shall possess the land" (Matt. 5:4). On the contrary, we ought to understand that the land of hell is not the land of the living, but of the dead, which is spoiled and laid waste when, by the death of Christ, the souls bound in the underworld are delivered.

According to tropology in the same commentaries (of which we spoke above) we read that the burning wind is understood as the devil and individual heresiarchs. This is displeasing to us: for neither can the devil dry up the veins of death and the fountains of error: since he himself is the fountain and beginning of the dead. Therefore, the Ecclesiastical word is the one to be understood as the burning wind, which dries up all the dogmas of the heretics and brings them to nothing, and spoils and scatters those who had been gathered in death by the doctrine of the heretics.

(Chapter 14. — Verse 1.) "Let Samaria perish: because she hath stirred up her God to bitterness: let them perish by the sword: let their little ones be dashed, and let their women with child be ripped up." LXX: "Samaria shall be destroyed because she hath resisted her God, they shall fall by the sword, and their infants shall be dashed against the rock, and those having in the womb shall be broken asunder."

We have often said that the ten tribes are called Samaria from the metropolis Samaria, which from the name of Augustus is now called Augusta, that is, Sebaste. Now why the city was called Samaria, we read in the book of Kings. The prophet, therefore, commands, and, to speak more truly, speaks in the optative mood, that Samaria should perish. Since God had prepared such great goods for her, she acted against God, and rather followed the idols of demons. Symmachus, however, did not say "let her perish," but *metamelesi*, that is, "she shall repent," and she shall repent of her error, because she turned the most sweet God into bitterness, so that her warriors perish by the sword, the little ones and infants are dashed to the ground, and her pregnant and with-child women are broken asunder unto death. All which things are to be believed to have happened to her at the time of captivity and anguish, when they lost their homeland, and those who escaped the sword were led away into perpetual servitude.

Concerning heretics, the understanding is easy, that they are called Samaria because they boast that they keep the precepts of God, not that they are keepers of His Law; but that they say they are this, in the likeness of the schism of the Novatians, who also call themselves catharous, that is, "pure," when they are the most impure of all, denying repentance through which sins are cleansed, according to that which is written: "Thou shalt wash me, and I shall be made whiter than snow" (Ps. 50:9). And in Isaiah: "Wash yourselves, be clean" (Isa. 1:16). Now he calls "washing" not baptism, but all penitence, which washes away the filth of sins. Let such a Samaria perish, therefore: because whatever she speaks resists her God, and turns His mercy into cruelty, even to the point that those who are men among her and have come to the perfect age of malice [Al. "military service"], are cut down by the spiritual blade. But those who are little ones and infants, let them be dashed against the rock. Of whom we read also in the psalm: "Blessed is he who shall take and dash his little ones against the rock" (Ps. 136:9). Also her pregnant and with-child women, who have conceived from evil seed, shall therefore be broken asunder, lest they make the worst children. Something of this sort is also presented to us in the Gospel: "Woe to those with child and those who give suck in those days" (Luke 21:23): namely, in the days of tribulation and anguish. Now both the warriors of Samaria are killed by the sword, and the infants are dashed, and the pregnant are broken asunder: so that, the evil seed perishing, and its tares being burned up, only the wheat may remain, which is stored in the barns of the Lord.

(Vers. 2, 3 et 4.) Convertere, Israel, ad Dominum Deum tuum, quoniam corruisti in iniquitate tua, tollite vobiscum verba, et convertimini ad Dominum; dicite ei: Omnem aufer iniquitatem, et accipe bonum, et reddemus vitulos labiorum nostrorum. Assur non salvabit nos, super equum non ascendemus, nec dicemus ultra: Dii nostri opera manuum nostrarum, quia ejus qui in te est misereberis pupilli [Al. populi]. LXX: Convertere, Israel, ad Dominum Deum tuum, quia infirmatus es in iniquitatibus tuis: sumite vobiscum sermones, et revertimini ad Dominum, dicite ei ut non tollatis iniquitatem, sed assumatis bona, et reddemus fructum labiorum nostrorum. Assur non salvabit nos, super equum non ascendemus, nequaquam ultra dicemus: Dii nostri, operibus manuum nostrarum: qui in te est miserebitur pupilli.

Pereunte Samaria. et viris ejus, et parvulis et praegnantibus occisis, elisis atque discissis, totus Israel ad poenitentiam provocatur: ut qui infirmatus est, sive corrui in iniquitatibus suis, revertatur ad medicum et recipiat sanitatem, vel stare incipiat qui corruerat: doceturque quomodo debeat agere poenitentiam. Tollite, inquit, vobiscum verba, id est, preces, et delictorum confessionem, et convertimini ad Dominum tam verbis quam operibus; et dicite ei: Omnem aufer iniquitatem, nihil languoris in nobis et ruinae pristinae derelinquas, ne rursum mali seminis pullulent redi viva plantaria: et accipe, inquit, bonum: Nisi enim tuleris mala nostra, bonum tibi quod offeramus, habere non possumus, juxta illud quod alibi scriptum est: Declina a malo, et fac bonum, et reddemus, ait, vitulos labiorum nostrorum (Ps. XXXVI, 27). Pro vitulis qui Hebraice appellantur 158 PHARIM (), fructum Septuaginta transtulerunt qui dicitur PHERI (), falsi sermonis similitudine. Vituli autem labiorum, laudes in Deo sunt et gratiarum actio: Sacrificium enim Deo spiritus contribulatus (Ps. L, 19). Igitur illo jam tempore carnalibus victimis reprobatis, placabilis Deo hostia est pura confessio. Qui reddituros se esse dicunt labiorum vitulos, et Dei laudes perpeti voce canturos, etiam illud repromittunt quod nequaquam in Assyriis spem habeant, nec super equos Aegyptios, quia fallax equus ad salutem (Psal. XXXII), et ultra non adorent opera manuum suarum, vitulos aureos, quos in Dan Bethelque conflaverunt, et idcirco, inquiunt: Nequaquam operi manuum nostrarum dicemus: dii nostri, quia tu ejus qui in te est pupilli [Al. populi] misereberis, hoc est, populi Israel, de quo dixeras: Filius primogenitus meus Israel (Exod. IV, 22). Et: Filios genui et exaltavi, ipsi autem me spreverunt (Isai. I, 2). Et in alio loco: Filii alieni mentiti sunt mihi (Ps. XVII, 46). Pupillus autem vocatur, quia Deum perdidit patrem. Quidam autem pupillum exposuit eum qui a malo patre recesserit diabolo, et idcirco Dei misericordia sublevetur.

(Verses 2, 3, and 4.) "Return, O Israel, to the Lord thy God, for thou hast fallen by thy iniquity; take with you words, and return to the Lord; say to Him: Take away all iniquity, and receive the good, and we will render the calves of our lips." "Asshur shall not save us, we will not ride upon horses, neither will we say any more: Our gods are the works of our hands, for of him who is in thee, the orphan [Al. 'people'], thou wilt have mercy." LXX: "Return, O Israel, to the Lord thy God, because thou hast been weakened in thy iniquities: take with you words, and return to the Lord, say to Him that ye take not away iniquity, but take good things, and we will render the fruit of our lips." Asshur shall not save us, we will not ride upon a horse, by no means shall we say any more: Our gods, to the works of our hands: he who is in thee shall have mercy on the orphan."

Samaria perishing, and her men, little ones, and pregnant women being killed, dashed, and ripped up, all Israel is provoked to repentance: so that he who was weakened, or fell in his iniquities, may return to the physician and receive health, or may begin to stand who had fallen: and he is taught how he ought to act in repentance. "Take," he says, "with you words," that is, prayers, and confession of sins, and return to the Lord both in words and in works; and say to Him: "Take away all iniquity," leave nothing of languor in us and of the former ruin, lest again the living plantations of the evil seed sprout back: and receive," he says, "good": for unless Thou take away our evils, we cannot have good to offer Thee, according to that which is written elsewhere: "Turn away from evil, and do good" (Ps. 36:27), and "we will render," he says, "the calves of our lips." In place of "calves," which in Hebrew are called PHARIM, the Seventy translated "fruit," which is called PHERI, by the likeness of the false word. Now the "calves of the lips" are praises to God and thanksgiving: for "a troubled spirit is a sacrifice to God" (Ps. 50:19). Therefore, at that time already, carnal victims being reprov'd, a pure confession is an acceptable host to God. Those who say that they will render the calves of their lips, and will sing the praises of God with a perpetual voice, also promise that they have no hope in the Assyrians, nor upon Egyptian horses, because "the horse is deceitful for safety" (Ps. 32:17), and they shall no longer adore the works of their hands, the golden calves, which they cast in Dan and Bethel, and therefore they say: "By no means shall we say to the work of our hands: our gods, because Thou wilt have mercy on the orphan [Al. 'people'] who is in Thee," that is, the people of Israel, of whom Thou hadst said: "My firstborn son is Israel" (Exod. 4:22). And: "I have brought up children and exalted them, but they have despised me" (Isa. 1:2). And in another place: "Strange children have lied to me" (Ps. 17:46). Now he is called an "orphan," because he has lost God as Father. Some, however, explained "orphan" as him who has withdrawn from the evil father, the devil, and is therefore raised up by the mercy of God.

Ad omne quoque dogma perversum quotidie propheta loquitur, et sectatores ejus ad poenitentiam provocat, dicens: Convertimini ad Dominum Deum vestrum, qui corruistis, sive elanguistis, Domini perdita sanitate: tollite vobiscum verba, veram fidei confessionem et dicite: Aufer iniquitatem quae in nostro corde versatur, et accipe bonum fidei: Quia [Al. quae] corde creditur ad justitiam, ore autem confessio fit ad salutem (Rom. X). Vituli et victimae, sive fructus labiorum, sunt in Patrem et Filium et Spiritum sanctum, et in passionem et resurrectionem Domini credere: quam qui obtulerit ei, nequaquam sperabit in rege Assyrio, de quo crebro diximus. Nec ascendet super equum quem praecipit Dominus nequaquam multiplicandum (Deut. XVII), quem habens Pharaos, cum suo est demersus equitatu (Exod. XIV). Omnis enim haereticus ascendit equos per superbiam, quos in errore suo ipse generavit. Et nequaquam ultra dicent operibus manuum suarum, quae ipsi artificii eloquio confinxerunt, dii nostri. Gulosi venter deus est: avarus colit mammona, haereticus dogma quod finxit; qui universa haec deseruerit, id est, Assur et equum et 159 opera manuum suarum, revertetur ad Dominum, et placabit patrem suum a quo fuerat abjectus.

(Vers. 5 seqq.) Sanabo contritiones eorum, diligam eos spontanee, quia aversus est furor meus ab eo [Vulg. eis]: ero quasi ros. Israel germinabit quasi lilium, et erumpet radix ejus ut Libani: ibunt rami ejus, et erit quasi oliva gloria ejus, et odor ejus ut Libani. Convertentur sedentes in umbra ejus, vivent tritico, et germinabunt quasi vinea. Memoriale ejus sicut vinum Libani. Ephraim quid mihi ultra idola: ego exaudiam et dirigam eum: ego ut abietem virentem, ex me fructus tuus inventus est. LXX: Sanabo habitatores eorum: diligam eos manifeste, quia aversa est ira mea ab eis, ero quasi ros: Israel florebit ut lilium, et mittet radices suas quasi Libanus: ibunt rami ejus, et erit quasi oliva fructifera, et odor illius quasi Libani, convertentur et sedebunt sub umbra ejus: bibent et inebriabuntur frumento, et efflorebit ut vinea memoriale ejus quasi vinum Libani Ephraim. Quid ei ultra et idolis? ego humiliavi eum, et ego confortabo illum, ego sicut juniperus condensa: ex me fructus tuus inventus est.

Conversis ad poenitentiam, et instar pupilli patrem quem reliquerant cognoscentibus, respondit Deus: Sanabo contritiones, vel habitacula eorum in quibus fuerant vulnerati, sive confracti, vel in quibus tam male habitaverant: diligam eos spontanee; quod LXX transtulerunt ἀνὴρ ἰσχυρὸς ἰσχυρὸς... ἰσχυρὸς ἰσχυρὸς, perspicue atque aperte, vel absque ulla dubitatione. Diligit autem Dominus diligentes se, de quibus et in alio loco ait: Ego diligentes me diligo (Prov. VIII, 17). Qui enim prius irascebar eis propter peccata quae fecerant: nunc miserebor propter clementiam meam.

To every perverse dogma also the prophet speaks daily, and provokes its followers to repentance, saying: Return to the Lord your God, you who have fallen, or have grown faint, God's health being lost: take with you words, a true confession of faith, and say: Take away the iniquity which dwells in our heart, and receive the good of faith: "for with the heart one believes unto justice, but with the mouth confession is made unto salvation" (Rom. 10:10). The calves and victims, or "fruit of the lips," are to believe in the Father and the Son and the Holy Spirit, and in the passion and resurrection of the Lord: whoever offers this to Him, will by no means hope in the Assyrian king, of whom we have frequently spoken. Nor will he ride upon the horse which the Lord commands should by no means be multiplied (Deut. 17:16), which Pharaoh having, was submerged with his cavalry (Exod. 14). For every heretic rides horses through pride, which he himself has generated in his error. And they shall no more say to the works of their hands, which they themselves have fashioned with skillful eloquence, 'our gods.' The belly is the god of the gluttonous: the covetous worships mammon, the heretic the dogma which he fashioned; whoever shall have forsaken all these, that is, Asshur and the horse and the works of his hands, shall return to the Lord, and shall appease his Father by whom he had been cast off.

(Verse 5 seqq.) "I will heal their crushings, I will love them of my own accord, for my fury is turned away from them: I will be as the dew." "Israel shall sprout as the lily, and his root shall break forth as Lebanon: his branches shall go forth, and his glory shall be as the olive tree, and his odor as Lebanon." "Those sitting in his shadow shall be converted, they shall live on wheat, and they shall sprout as a vine." "His memorial shall be as the wine of Lebanon." "Ephraim, what have I to do any more with idols: I will hear him and direct him: I am as a green fir tree, from me is thy fruit found." LXX: "I will heal their dwellers: I will love them manifestly, for my wrath is turned away from them, I will be as the dew: Israel shall flower as the lily, and shall send forth his roots as Lebanon: his branches shall go forth, and he shall be as a fruitful olive tree, and his odor as Lebanon, they shall be converted and sit under his shadow: they shall drink and be inebriated with corn, and he shall flower as a vine, his memorial as the wine of Lebanon." Ephraim, what to him any more and to idols? I have humbled him, and I will strengthen him, I am as a thick juniper: from me is thy fruit found."

To those converted to repentance, and knowing like an orphan the father whom they had left, God answers: "I will heal the crushings," or the dwellings in which they had been wounded or broken, or in which they had dwelt so badly: "I will love them of my own accord"; which the LXX translated homologoumenos, clearly and openly, or without any doubt. For the Lord loves those who love Him, of whom He says in another place: "I love those who love me" (Prov. 8:17). For I who was previously angry with them on account of the sins they had committed: now I will have mercy on account of my clemency.

Et ero eis quasi ros; ut fornacem Babylonicam, et caminum aestuantis incendii meo rore restinguam, qui et per Isaac patriarcham ad Jacob servum meum locutus sum: De rore coeli erit habitaculum tuum. Quomodo enim Dominus fit credentibus lumen, via, veritas, panis, vinea, ignis, pastor, agnus, janua, vermis, etc.: sic qui indigemus illius misericordia, et peccatorum febribus aestuamus, in rorem nobis vertitur, ad quem dicit Isaias: Ros enim qui a te est, sanitas 160 eorum est (Isai. XXVI, 19, sec. LXX). Et in Deuteronomii Cantico Moyses loquitur: Descendant sicut ros verba mea (Deut. XXXII, 2). Cum autem nos Dominus suo rore resperserit, et siccitatem pectoris nostri suis pluviis irrigarit, germinabimus, immo florebitus ut lilium, imitantes Dominum Salvatorem, qui dicit in Cantico canticorum: Ego flos campi et lilium convallium (Cant. II, 1), et loquitur ad sponsam suam, quae non habet rugam neque maculam: Sicut lilium in medio spinarum, sic proxima mea in medio filiarum. Cumque creverimus in Domino, mittemus radices nostras sicut arbores Libani, quae quantum in auras consurgunt vertice, tantum radicem in ima demergunt, ut nulla tempestate quatiantur, sed stabili mole consistant. Harum arborum rami huc illucque tenduntur, ut veniant volatilia coeli et habitent in eis. Et ne forsitan putaremus, quia dixerat, erumpet radix ejus, sive emittet radices suas quasi Libanus, de cedris eum loqui et infructuosos arboribus, sanctum virum et conversum ad Dominum, olivae frugiferae comparat, qui dicit in alio loco: Ego autem sicut oliva fructifera in domo Dei (Psal. LI, 1). Cujus fructum quinque sibi sapientes virgines paraverunt (Matth. 25), ex quo vulnere mitigatur tumor, languentis membra requiescunt, in tenebris lumen accenditur, unguntur in agone certantes. Haec oliva habebit odorem quasi Libani, vel thuris, quod genus est thymiamatis: $\hat{a}\frac{1}{2}\hat{I}\frac{1}{4}\hat{I}\% \hat{I}\frac{1}{2}\hat{a}\frac{1}{2}\gg\hat{I}\frac{1}{4}\hat{I}\% \hat{I}$, apud Graecos et Hebraeos et mons appellatur, et thus, vel certe montis Libani, qui fertilissimus et virens, densissimis arborum comis protegitur, ita ut possit oliva dicere: Christi bonus odor sumus (II Cor. II, 16). Qui autem conversi fuerint ad Dominum, accipient conversionis suae praemium, ut sedeant in umbra ejus et dicant: Sub umbra ejus requievi et sedi, et fructus ejus dulcis est in ore meo (Cant. II, 3). Cumque sederint in umbra illius, vivent qui prius mortui fuerant, sive juxta Septuaginta, bibent et inebriabuntur tritico, hoc est, rerum omnium abundantia. Quod autem hic ebrietas non eversionem mentis, sed copiam rerum 161 omnium significet, versiculus ille declarat, dicens: Visitasti terram et inebriasti eam (Ps. LXIV, 10). Et Joseph convivium, in quo inebriasset dicitur fratres suos (Gen. XLIII). Et Dominus loquens ad apostolos: Comedite, amici mei, et bibite, et inebriamini, fratres (Cant. V, 1).

And "I will be to them as the dew"; so that I may extinguish the Babylonian furnace and the fireplace of the burning fire with my dew, who also through the patriarch Isaac spoke to my servant Jacob: "Of the dew of heaven shall be thy dwelling." For as the Lord becomes to believers light, way, truth, bread, vine, fire, shepherd, lamb, door, worm, etc.: so we who need His mercy, and burn with the fevers of sins, are turned into dew for us, to which Isaiah says: "For the dew which is from thee is their health" (Isa. 26:19, sec. LXX). And in the Canticle of Deuteronomy Moses speaks: "Let my words descend as the dew" (Deut. 32:2). Now when the Lord shall have sprinkled us with His dew, and shall have irrigated the dryness of our breast with His rains, we shall sprout, nay rather flower as the lily, imitating the Lord Savior, who says in the Canticle of Canticles: "I am the flower of the field and the lily of the valleys" (Cant. 2:1), and speaks to his spouse, who has no wrinkle nor spot: "As the lily among thorns, so is my neighbor among the daughters." And when we shall have grown in the Lord, we shall send forth our roots as the trees of Lebanon, which as much as they rise up with their top into the air, so much they plunge their root into the depths, so that they are shaken by no tempest, but consist in a stable mass. The branches of these trees are stretched hither and thither, that the birds of heaven may come and dwell in them. And lest perchance we should think, because he had said, "his root shall break forth," or "he shall send forth his roots as Lebanon," that he spoke of cedars and unfruitful trees, he compares the holy man and the one converted to the Lord to a fruitful olive tree, who says in another place: "But I am as a fruitful olive tree in the house of God" (Ps. 51:10). Whose fruit the five wise virgins prepared for themselves (Matt. 25), from which the swelling of wounds is mitigated, the limbs of the faint rest, light is kindled in darkness, those contending in the agony are anointed. This olive shall have an odor as Lebanon, or of frankincense, which is a kind of incense: homonymos among the Greeks and Hebrews both the mountain is called, and frankincense, or certainly of mount Lebanon, which most fertile and green, is protected by most dense foliage of trees, so that the olive can say: "We are the good odor of Christ" (2 Cor. 2:15). Now those who shall have been converted to the Lord shall receive the reward of their conversion, that they may sit in His shadow and say: "Under his shadow I rested and sat, and his fruit is sweet in my mouth" (Cant. 2:3). And when they shall sit in His shadow, they shall live who were previously dead, or according to the Seventy, they shall drink and be inebriated with wheat, that is, with the abundance of all things. Now that here inebriation signifies not an overturning of the mind but a plenty of all things, that verse declares, saying: "Thou hast visited the earth and inebriated it" (Ps. 64:10). And the banquet of Joseph, in which he is said to have inebriated his brothers (Gen. 43). And the Lord speaking to the apostles: "Eat, my friends, and drink, and be inebriated, brothers" (Cant. 5:1).

Sive quia Dominus noster ipse est frumentum et vinea, quicumque crediderit in eo, inebriari dicitur. Denique sequitur: Et florebit quasi vinea memoriale ejus sicut vinum Libani. Vinum autem Libani possumus appellare mixtum et conditum thymiamate, ut odorem suavissimum habeat, vel vinum Libani quod Domino libatur in templo, de quo in Zacharia sub Libani vocabulo legimus: Aperi, Libane, portas tuas (Zach. XI, 1).

Cum ergo tanta rerum abundantia sit futura, o Ephraim omnis, qui agis poenitentiam, et qui meus esse coepisti, dimitte idola, simulacra contemne: ego enim sum qui humiliavi te, et ego exaltabo te, sive ego exaudiam et dirigam, et faciam eum quasi abietem virentem, ut de illo juxta Hebraeos dicatur in psalmo: Abies domus ejus (Ps. CIII, 18). Aut certe ego ero quasi juniperus condensa, ut sub mea umbra requiescat. De $\alpha\frac{1}{4}\epsilon\tilde{\iota}\tilde{\iota}^{\circ}\mu\acute{\alpha}\frac{1}{2}\gg\tilde{\iota}\tilde{\iota}\tilde{\iota}^{\circ}$, id est, juniperis, juxta Septuaginta Interpretes, Salomon januas templi fecisse memoratur, quia Christus, per quem ad Patrem accedimus, hanc habet naturam, ut semper floreat, semper novos afferat fructus, et numquam deponat virorem suum. Haec juniperus sub umbra sua quiescentibus, ne mundi hujus ardore feriantur, et percutiat aestus caput eorum, sicut quondam percussit et Jonae (Cap. IV), dat fruges, et non solum dormientibus requiem et sedentibus; sed et saturitatem vescentibus praebet.

Quidquid secundum $\alpha\frac{1}{4}\epsilon\tilde{\iota}\tilde{\iota}^{\circ}\mu\acute{\alpha}\frac{1}{2}\gg\tilde{\iota}\tilde{\iota}\tilde{\iota}^{\circ}$ interpretati sumus, in adventu Domini Salvatoris, et in conversione veri Israel, hoc tam ad haereticos et Judaeos, quam ad gentes et ad omne dogma perversum referri potest: ut cum egerint poenitentiam, veniam consequantur. 162 Si ergo plenitudo repromissionis adimpleta est in adventu Salvatoris, et quotidie impletur in Ecclesia, credendum est quod plenius impleatur, quando perfectione veniente, quod nunc ex parte est, destruetur. Notandum quod saepe jam diximus, salutem Israelis et reversionis ad Dominum, et de captivitate redemptionem, non carnaliter accipere, ut Judaei putant, sed spiritualiter, ut verissime comprobatur.

(Vers. 10.) Quis sapiens et intelliget ista? intelligens et sciet haec? quia rectae viae Domini, et justi ambulabunt in eis, praevaricatores vero corruent in eis. LXX: Quis sapiens et intelliget haec, aut intelligens et cognoscet ea? quia rectae viae Domini, et justi ambulabunt [Al. ambulant] in eis: qui autem impii sunt, infirmabuntur in illis.

Or because our Lord Himself is the corn and the vine, whoever shall believe in Him is said to be inebriated. Finally follows: "And his memorial shall flower as a vine like the wine of Lebanon." Now we can call the "wine of Lebanon" that which is mixed and seasoned with incense, so that it has a most sweet odor, or the wine of Lebanon which is libated to the Lord in the temple, of which we read in Zechariah under the name of Lebanon: "Open, O Lebanon, thy gates" (Zech. 11:1).

Since therefore there shall be such an abundance of things, O every Ephraim who actest repentance, and who hast begun to be mine, leave idols, despise statues: for I am He who humbled thee, and I will exalt thee, or I will hear and direct, and I will make him as a green fir tree, so that of him according to the Hebrews it is said in the psalm: "The fir tree is his house" (Ps. 103:17). Or certainly I will be as a thick juniper, so that he may rest under my shadow. From arkeuthois, that is, junipers, according to the Seventy Interpreters, Solomon is remembered to have made the doors of the temple, because Christ, through whom we approach the Father, has this nature, that He always flowers, always brings forth new fruits, and never puts off His greenness. This juniper gives fruits to those resting under its shadow, lest they be struck by the heat of this world, and the heat strike their head as it once struck also that of Jonah (Ch. 4), and provides not only rest to those sleeping and sitting, but also satiety to those eating.

Whatever we have interpreted according to anagoge, in the coming of the Lord Savior and in the conversion of the true Israel, this can be referred both to heretics and Jews, as well as to the gentiles and to every perverse dogma: so that when they shall have acted repentance, they may obtain pardon. If therefore the fullness of the promise was fulfilled in the coming of the Savior, and is daily fulfilled in the Church, it is to be believed that it shall be more fully fulfilled when, perfection coming, that which is now in part shall be destroyed. It must be noted what we have already often said, that we should not take the salvation of Israel and the return to the Lord and the redemption from captivity carnally, as the Jews think, but spiritually, as is most truly proved.

(Verse 10.) "Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are straight, and the just shall walk in them, but the transgressors shall fall in them." LXX: "Who is wise, and he shall understand these things, or prudent, and he shall know them? for the ways of the Lord are straight, and the just shall walk in them: but those who are impious shall be weakened in them."

Quando dicit: Quis sapiens et intelliget haec? intelligens et cognoscet ea? obscuritatem voluminis et difficultatem explanationis ostendit. Si autem ipse qui scripsit, vel difficile, vel impossibile confitetur: quid nos facere possumus, qui lippientibus oculis et peccatorum sordibus obscuratis, clarissimum jubar solis non possumus intueri, nisi dicere illud quod scriptum est: O profundum divitiarum sapientiae et scientiae Dei! quam inscrutabilia sunt judicia ejus, et investigabiles viae ejus (Rom. II, 33)! Quis enim potest absque Christo docente cognoscere quid significet Jezrael: quid soror ejus, non misericordiam consecuta: quid tertius frater, non populus meus: quae sit adultera, quae sine lege Dei multo sessura sit tempore: quod sit pactum cum bestiis terrae, et cum volatilibus coeli: qui sit David ad quem populus reversurus sit, cujus sit die tertia resurrectio, et egressus ejus diluculo comparetur: quae sit pluvia prima et novissima: qui sit quem propheta dicit esse venturum, qui nobis monstret justitiam, aut in cujus typo Israel educatur ex Aegypto, et portetur in brachiis, et ducatur in funiculis charitatis: qui sit qui 163 interficiat mortem, et siccet venas ejus et fontes arefaciat, et diripiat vasa quae in thesauro condita tenebantur, et caetera quae longum est retexere? Unde quicumque sanctus et justus est, rectas vias Domini esse cognoscet. Vias autem Domini esse cognoscimus lectionem veteris et novi Testamenti, sanctarum intelligentiam Scripturarum. In his viis qui ambulat, nisi convertatur ad Dominum et ablatum ab eo fuerit velamen, quod erat ante oculos 164 Moysi, rectum iter invenire non poterit. Sin autem dixerit cum David: Revela oculos meos, et considerabo mirabilia de lege tua (Ps. CXVIII, 18), ambulabit in eis, et Christum inveniet: et Judaeos atque haereticos, quos vel praevaricatores vel impios Scriptura nunc nominat, offendere in eis, et infirmari atque corruere sentiet, juxta illud quod scriptum est: Ecce iste positus est in ruinam et in resurrectionem multorum in Israel (Luc. II, 34).

When he says: "Who is wise, and he shall understand these things? prudent, and he shall know them?" he shows the obscurity of the book and the difficulty of the explanation. Now if he himself who wrote confesses it either difficult or impossible: what can we do, who with bleary eyes and obscured by the filth of sins, are not able to behold the most clear beam of the sun, except to say that which is written: "O the depth of the riches of the wisdom and of the knowledge of God! how inscrutable are his judgments, and unsearchable his ways!" (Rom. 11:33). For who can without Christ teaching know what Jezreel signifies: what his sister, 'not having obtained mercy': what the third brother, 'not my people': who is the adulteress, who without the law of God shall sit for a long time: what is the covenant with the beasts of the earth, and with the birds of heaven: who is the David to whom the people shall return, whose is the resurrection on the third day, and his going forth is compared to the morning: what is the first and the latter rain: who is he whom the prophet says is to come, who may show us justice, or in whose type Israel is led out of Egypt, and carried in arms, and led in the cords of charity: who is he who may kill death, and dry up its veins and make its sources dry, and spoil the vessels which were kept hidden in the treasure, and the other things which it is long to recount? Whence whoever is holy and just, shall know that the ways of the Lord are straight. Now we know the ways of the Lord to be the reading of the Old and New Testament, the understanding of the holy Scriptures. He who walks in these ways, unless he be converted to the Lord and the veil be taken away from him which was before the eyes of Moses, will not be able to find the straight path. But if he shall say with David: "Reveal my eyes, and I will consider the wondrous things of thy law" (Ps. 118:18), he shall walk in them, and shall find Christ: and he shall perceive the Jews and heretics, whom the Scripture now calls either transgressors or impious, stumble in them, and be weakened and fall, according to that which is written: "Behold, this one is set for the fall and for the resurrection of many in Israel" (Luke 2:34).